

Lecture on spiritualism : delivered before an audience of three thousand, at the Tabernacle, in the City of New York, in November 1855 : comprising an account of the manifestations which induced the author's conversion to spiritualism, and confirmed his hope of immortality / by Professor Hare ; [introductory remarks by Mr. Brittan].

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Hare

LECTURE ON SPIRITUALISM,

DELIVERED BEFORE

AN AUDIENCE OF THREE THOUSAND,

AT THE

TABERNACLE, IN THE CITY OF NEW YORK,

IN NOVEMBER, 1855,

COMPRISING AN ACCOUNT OF THE

MANIFESTATIONS

WHICH INDUCED THE AUTHOR'S

CONVERSION TO SPIRITUALISM,

AND CONFIRMED HIS

HOPE OF IMMORTALITY.

BY PROFESSOR HARE,

REVISED BY THE AUTHOR FROM THE ORIGINAL REPORT FOR THE SPIRITUAL TELEGRAPH.

Republished by request and at the cost of some zealous Spiritualists.

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INTRODUCTORY REMARKS,

BY MR. BRITTAN.

JUDGE EDMONDS, who had been invited to preside at the meeting, was not present, and the duty was therefore assigned to S. B. BRITTAN, who, at the appointed hour, addressed the assembly, in substance, as follows:

LADIES AND GENTLEMEN:

In the absence of Judge Edmonds, the duty of supplying his place has unexpectedly devolved on me. It is not my purpose to occupy your time by any extended remarks, but in rising to introduce the venerable Friend who is to address you on this occasion, you will perhaps indulge me for a moment.

It is often alleged that the converts to Spiritualism are people of uncultivated minds; that they have not been trained in the severe school of modern science and philosophy—that they are wanting in the education and discipline necessary to the exercise of an intelligent discrimination and a reliable judgment. If this is true, in any degree, the reason is equally manifest. Few, comparatively, who have occupied distinguished positions in the church or the state, in the schools of science, or the walks of literature and art, have ventured to engage in the investigation. If among these a still smaller number have publicly avowed their acceptance of the spiritual idea, it is, perhaps, because very few have had the moral courage to meet the combined opposition of this material age.

It is hardly necessary to observe that in the case of Dr. Hare, we have a noble exception to this rule. His attention was especially called to the subject about the time that Prof. Faraday published his opinion—a hasty judgment, founded on a partial investigation of a single phase of the manifestations—and our friend speedily arrived at a similar conclusion. But the interest awakened in this country continued to increase as the facts became more diversified, startling and universal. In order to explode the spiritual claims of the phenomena, Dr. Hare proceeded with his experiments. He constructed and applied various mechanical instruments, with a view to preclude the occurrence of any result from muscular action, and to cut off all direct connection between the mind

of the medium and the ponderable bodies that were moved. *The phenomena still occurred.* Instead of subverting their pretensions to a spiritual origin, the experimenter was forced to yield, at last, to a profound and unwavering conviction—he became a *Spiritualist*.

I beg leave to remind the ladies and gentlemen who compose this assembly, that they are about to listen to the testimony of one who has enjoyed all the advantages of a severe scholastic discipline, and whose name, for half a century, has been identified with science and scientific institutions. For thirty years our distinguished friend has occupied a professor's chair in the Pennsylvania University, during which time not less than ten thousand pupils have listened to his instructions. These scientific pursuits, and his acquaintance with the prevailing systems of theology, had served to lead his mind still further and deeper into the mysteries of Socratic deism, where the spirits found him. But a great change has occurred; and now, in the presence of this assembly; in the maturity of his years, yet with all the faculties of his mind in free and vigorous exercise, he comes to make known the results of his investigation—to peril, for a season, it may be, his high position and commanding influence. He is one of the few who have the magnanimity to hazard so much for a great but dishonored truth.

It affords us unspeakable pleasure to witness the interest which the subject of Spiritualism awakens in the public mind, and to introduce to this immense assemblage our distinguished friend, PROFESSOR HARE.

REPORT OF THE LECTURE.

Immense Gathering of Spiritualists and Inquirers—Great Crowd at the Tabernacle—Intense Interest among all Classes—Three Hundred Clergymen Invited—A Large Number Present—Science, Spiritualism, and Orthodoxy in Intimate Relations—Attempts to Explode the Manifestations resulting in Conviction—Exhibition of Machinery—Description of the Doctor's Experiments—Immortality Demonstrated by a Scientific Process—Popular Theology Acknowledges the Existence of Spirits—When a Man Dies a Spirit is Born—Where are all the Spirits, and what are they doing?—Answer through the Modern Manifestations—The Spirit-world—Intercourse with its Inhabitants—Human Existence in the Higher Spheres.

Dr. Hare having been, as above mentioned, introduced by Mr. Brittan, advancing, said, that although as alleged by Mr. Brittan, he *had lectured* during his professional career to more than ten thousand pupils, he had *never before* the gratification of addressing an audience in New York. His love of country was national. He took an interest in every American city, but in none more than that which might be advantageously compared with any that ever existed. The state of New York, deriving sustenance both from agriculture and commerce, might be likened to a mighty eagle with wings overspreading the land, a beak reaching the ocean. As an American, he was gratified in contemplating this great state, containing more people than the whole Union, when Independence was achieved.

It had been truly said, that he had been always skeptical of any facts inconsistent with those laws of nature which it had been his vocation to

investigate. Having been educated in the incredulity of the nineteenth century, no man was more incredulous of anything of the nature of a ghost story. Spiritualism could not have been presented to a mind less prone than his to attribute phenomena to the agency of spirits, unless that of the Great Spirit, the Ruler of the universe, in whose existence he had always been a believer. How could the agency of such a being be doubted, when it was seen that this planet was moving in its orbit with a velocity fifty times as great as that of a cannon ball, revolving about its centre, and a common centre of gravity, with the moon, with such apparent quietude, that these movements were imperceptible, and only discovered by observations upon other stars? If these movements were not effected with more equability than any person could carry a basin of water across a room, we should all be drowned. How was it possible to account for the force by which this planet with its enormous velocity is kept in its orbit? How is its inclination to its orbit and the consequent changes of seasons, or the corresponding adaptation thereto of the animals living upon it to be explained? I was one of those, observed the Professor, who attributed all these and all other wonders of the universe to the spiritual power of God. The existence of governing reason in this universe, has always appeared to me as evident as the existence of the matter which it controls. It was conceived that the reason could not reasonably be confounded with matter, nor matter with reason, and that wherever and however that governing reason exists, there is a God. Thus believing in the spiritual power of God, I was of course prepared to believe that He might endow inferior beings with spiritual power. But as no evidence was brought home to my mind that there were any such beings, I did not believe in their existence, and when table-turning was made a matter of conversation among those with whom I associated, no allusion was made to spiritual agency as the cause by any one present. Viewing the manifestations as owing to a mechanical cause, they were inexplicable by any known law of physical science, unless viewed as the action of the human beings with whom they had been associated. Nothing is better established than that weight is necessary to move weight. Archimedes said, "Give me where to stand, and I will move the world." It was necessary to have a place to stand; and so in all my experience, whether as a chemist, or as a natural philosopher, I found it was necessary, in order that weight should be moved, that weight should react with it.

An isolated body will not budge in obedience to any imponderable influence, whether of electricity or heat. If the imponderable cause of these affections be generated within a body, an explosion may result from the reaction among themselves of the constituent particles of the body; but according to the laws of *mundane* nature, *action* cannot exist without *reaction*. Pursuant to these views, I sanctioned the opinion of Faraday, that if there was a table moved when a human being was present, since the table was an inanimate body, incapable of self-motion, it was of necessity to be inferred that the human being moved the table, unconsciously, if not willfully. I did not take this opinion from Faraday; I formed it independently, as every man must who endeavors to explain the phenomena in question, by the physical laws universally admitted by men of science. Accordingly, I published my opinions as coincident

with those of Faraday. From my long acquaintance with the laws of motion, and with the chemical and electrical reaction, I was confident that the result could not arise from any of these causes; that there was no *physical* cause, under the name of electricity, or Odic force, or anything of the kind, which could account for these motions. Hence, when it was ascertained that the movements took place under the guidance of reason, without the agency of any mortal, I was the more ready to attribute them to spiritual agency.

A practical man, with whom I had become acquainted in consequence of his having had the ingenuity to make a very excellent telescope, wrote, urging me to investigate the manifestations; saying I was in error in assuming that the tables moved by the aid of mortals, since he had seen them move without visible contact by any person. Never did allegations prove eventually more true than those contained in this letter of Mr. Amasa Holcombe, of Southwick, Massachusetts.

About this time, a friend offering to take me to a circle, I went, and found a number of intelligent and apparently well-meaning people, seated around a table. It was no mercenary circle, being held at the house of a citizen of Philadelphia, where conscientious people met periodically, for the manifestations which it was my object to see. I was invited to take a seat at the table. After the singing of a hymn, raps, for which it was utterly impossible to account, came under the table. I was all vigilance—a thorough unbeliever, earnestly hoping that I should obtain an explanation agreeably to the received laws of nature.

Subsequently a small table was selected, which, taking out the drawer, I turned upside down and examined, yet found nothing but a board on the lower as well as on the upper surface. Two ladies being seated at this table, one at each end, I sat between them. Then came raps, for which to account, was utterly beyond my capacity.

Sitting down at a table when two media (ladies) placed their hands upon the surface on the opposite side of it, my exertions were wholly inadequate to keep the table from moving one way or the other.

I afterwards visited the same mansion. The medium (an artless creature, so disinterested that she would not allow me to make a present to her child,) was sitting on the sofa when raps came on the partition between the two parlors. I passed to the adjoining room, but saw nothing to enable me to account for the sounds. The medium then taking up a flute and holding it against the panel of the door swinging, between the two rooms; raps took place in the flute. The next evening I brought a sealed glass tube, and a brass rod, which were successively held against the door, when the rapping was heard as before.

Upon another occasion, I was at the house of a friend, where a large, heavy table with three claws, stood in the middle of the room. I sat down opposite two of the claws, while three media sat opposite the other. I could see them and watch them above and below the table. I was then an inquirer, not a believer. Three times the table came over towards me, and went back again, while the hands of the ladies were simply on the surface. Then, with the aid of another man, I tried to upset the table, but while our hands were in the same situation as that which those of the media had occupied, we could not succeed in this attempt, for if we pushed the table, it ran upon the castors, and we had



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disk again moved, and the letters were arranged as requested. "Will you now spell the name of Washington?" It was spelled. "The name of Franklin?" It was spelled. "Now," said a bystander, "you must give up. You made this instrument to disprove Spiritualism, and you see it confirms it." I remarked that this was the most important experiment which I had ever performed, if viewed as proving that the shade of my honored father was there. I said, "You must allow me time to deliberate, and to repeat the experiment before ultimately deciding." The medium said she would not sit for me again, I was so incredulous; when the disk revolved, and this communication was spelled: "Oh, my son, listen to reason!"

The medium relented, and I repeated the experiment a few days afterward, with the same result. I asked my father if he was happy. He said he was. "Is my mother with you?" "Yes." "My sister?" "Yes." "My brother?" "No." Subsequently, at the house of Mr. Percival, analogous results were obtained by another medium, by whom my apparatus had not been seen previously, and whom I had never seen before. Her uncle's spirit was invoked and spelled out his own, and other names.

As it was suggested by unbelievers that media might by clairvoyancy see through the disk! however erroneous this objection seemed to me, it was obviated by changing the process of demonstration. I had previously procured some brass balls, like billiard balls, for the purpose of establishing the idea which I had in common with Faraday, that the phenomena were caused by involuntary motion. One of the balls was placed upon the table, and upon it was placed a smooth plate of metal, upon which the hands of the medium rested. It was thus clearly beyond her power to control the movements of the table, although allowed to look at the letters on the disk. (See plate II. on the opposite page.) Her grandfather's spirit came and reported himself. Afterwards my father communicating with me, I asked him what was the name of an uncle who, seventy years ago, was murdered by the Arabs. That name was given me. Also the name of a partner who came out and took care of his affairs during the revolution. Nobody present knew that name but myself. Then was given the name of some of my English relatives, the name of an aunt who died forty years ago, and the name of my English grandfather's partner.

On one occasion, sitting with a medium who is not a Latin scholar, and of course unacquainted with Virgil, I asked my father to point out the words in Virgil which he admired as describing the beating which Entellus gave Dares; and he spelled out the words, "*pulsatque, versatque.*" I asked him what was the word considered as very expressive of the sounds of a horse's hoof trampling on the ground. He spelled out the word, "*quadrupedante.*" Cards were held up, and they were described, when neither the medium nor myself knew what they were. Thus was disproved the assertion that a spirit cannot tell what is not seen or known by the inquirer. As some objection was made to the use of one ball, I then resorted to two, because the idea was, that I was so blind that I would allow the medium to grasp the ball and table together, or would allow her to take hold of the table. If I had come out against Spiritualism, numerous compliments would have been paid as to

PLATE II.

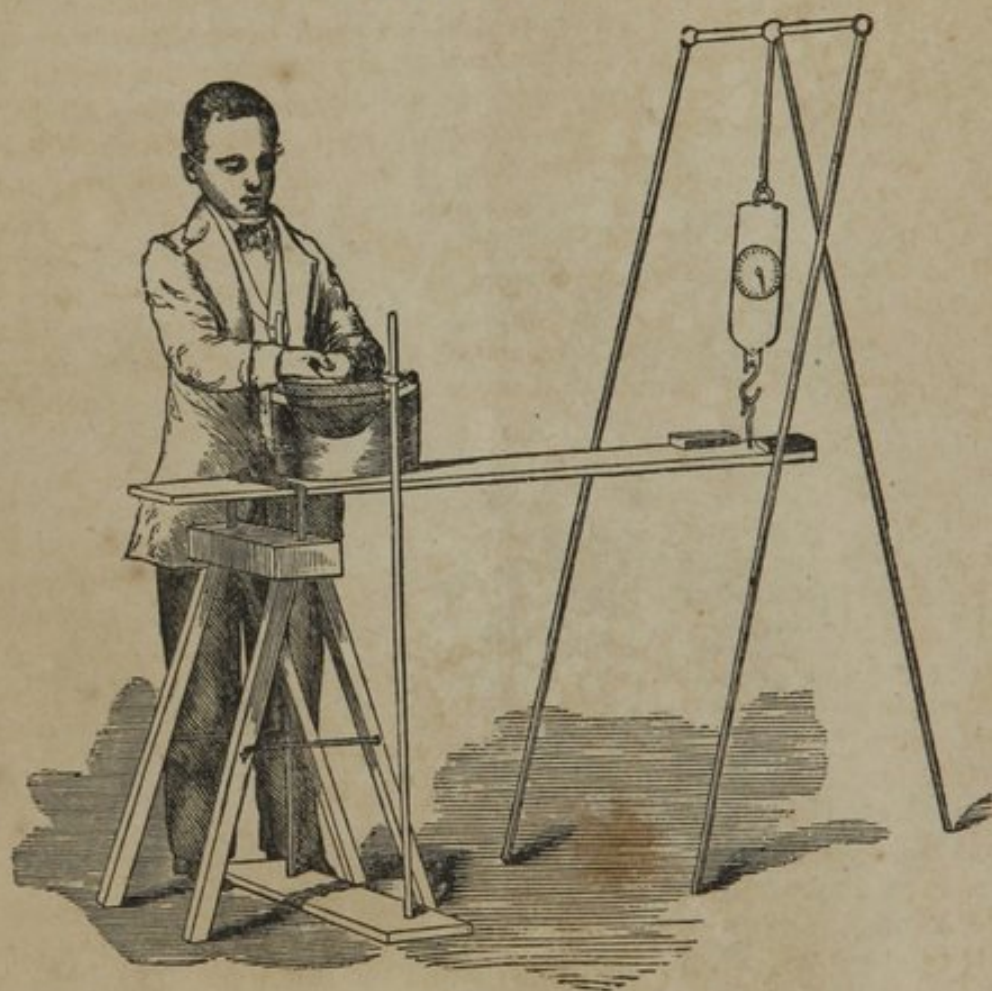




PLATE III



PLATE III.



my ability for observation, but now I was represented as capable of becoming the dupe of any girl!

One of the most remarkable tests which I obtained was my elder brother coming to me, and saying that he overheard a confidential conversation with reference to himself, between me and my younger brother. I asked this spirit-brother with whom he studied, and he gave the name of the lawyer, the late Chief Justice Tilghman.

In the next place, in order to have something of that very precise character which men of science call for, I contrived an apparatus very much like the plaything, called a "see-saw," excepting that the fulcrum, instead of being under the middle of the board, was near one end. The longer end was supported by a spring balance. In the first instance, a boy, between eleven and twelve years old, put his hand upon the surface of the shorter end of the board. He had no other communication with it; and twice during two different evenings, the spring balance showed an increase of weight of seven pounds, which, multiplied by the distance, was equal to forty-two pounds. Yet when the boy was allowed to put his hands at the extremity of the leverage, he could only bring it down five and a half pounds; but at the mean distance from the fulcrum at which they were situated during the experiment, half that force could not have been exerted. A smart lady in the company said, "she could do that." I said, "Come and try." She put her hand upon the board, and made the index of the balance go up to zero, but she could not make it go down a single ounce.

The experiment was subsequently repeated at my laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parietes of the containing vessel; the balance was affected as in the experiment above described, although not to so great an extent.

In one case, Mr. Kennedy satisfied himself, that the medium did not touch the vessel, by placing his own hands below those of the medium.

My much-esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and precaution, as represented in Plate III. The board, as already described, being about four feet in length, is supported by a rod as a fulcrum at about one foot from one end, and of course, three feet from the other. A glass vase, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, six inches nearly from the fulcrum. Thus, the vase rested on the board, the mouth upward. A wire-gauze cage, such as is used to keep flies from sugar, was so arranged by well-known means, as to slide up or down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parietes of the vase. Water was poured into the vase so as to rise into the cage till within about an inch and a half of the brim. (See plate III. opposite.*)

*EXPLANATION OF PLATE.—On the opposite page is a representation of an experiment, in which the medium was prevented from having any other communi-

A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as these conditions were attained, the apparatus being untouched by any one excepting the medium, as described, I invoked the aid of my spirit-friends. A downward force was repeatedly exerted upon the end of the board appended to the balance, in weight nearly equal to three pounds.

It will be perceived that in this manifestation, the medium had no means of communication with the board, beside the water. It was not until he became quite still that the invocation was made. Nevertheless, he did not appear to be subjected to any reacting force. Yet, the distance of the hook of the balance from the fulcrum on which the board turned, was six times as great as the cage in which the hands were situated. Consequently, a force of $3 \times 6 = 18$ pounds must have been exerted. The board would probably have been depressed much more, but that the water had been spilled by any farther inclination of the vase.

This experiment has since been repeated again and again, but on a smaller scale, when not only the downward force was exercised, *but the spelling of words was accomplished.*

On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to a comfortable temperature, the desired manifestations were obtained.

Dr. Hare proceeded to allege that spirits of the lower sphere were

cation with the apparatus, actuated under his mediumship, excepting through water. Yet under these circumstances the spring-balance indicated the exertion of a force equal to 18 pounds.

A board is supported on a rod so as to make it serve as a fulcrum, as in a see-saw, excepting that the fulcrum is at the distance of only a foot from one end, while it is three feet from the other. This end is supported by a spring balance which indicates pounds and ounces by a rotary index.

Upon the board, at about six inches from the fulcrum, there is a hole into which the knob of an inverted glass vase, nine inches in diameter, is inserted.

Upon two iron rods proceeding vertically from a board resting on the floor, so as to have one on each side of the vase, a cage of wire, such as is used to defend food from flies, of about five inches diameter, is upheld [inverted] by the rods within the vase concentrically, so as to leave between it and the sides of the vase an interstice of an inch nearly, and an interval of an inch and a half between it and the bottom of the vase.

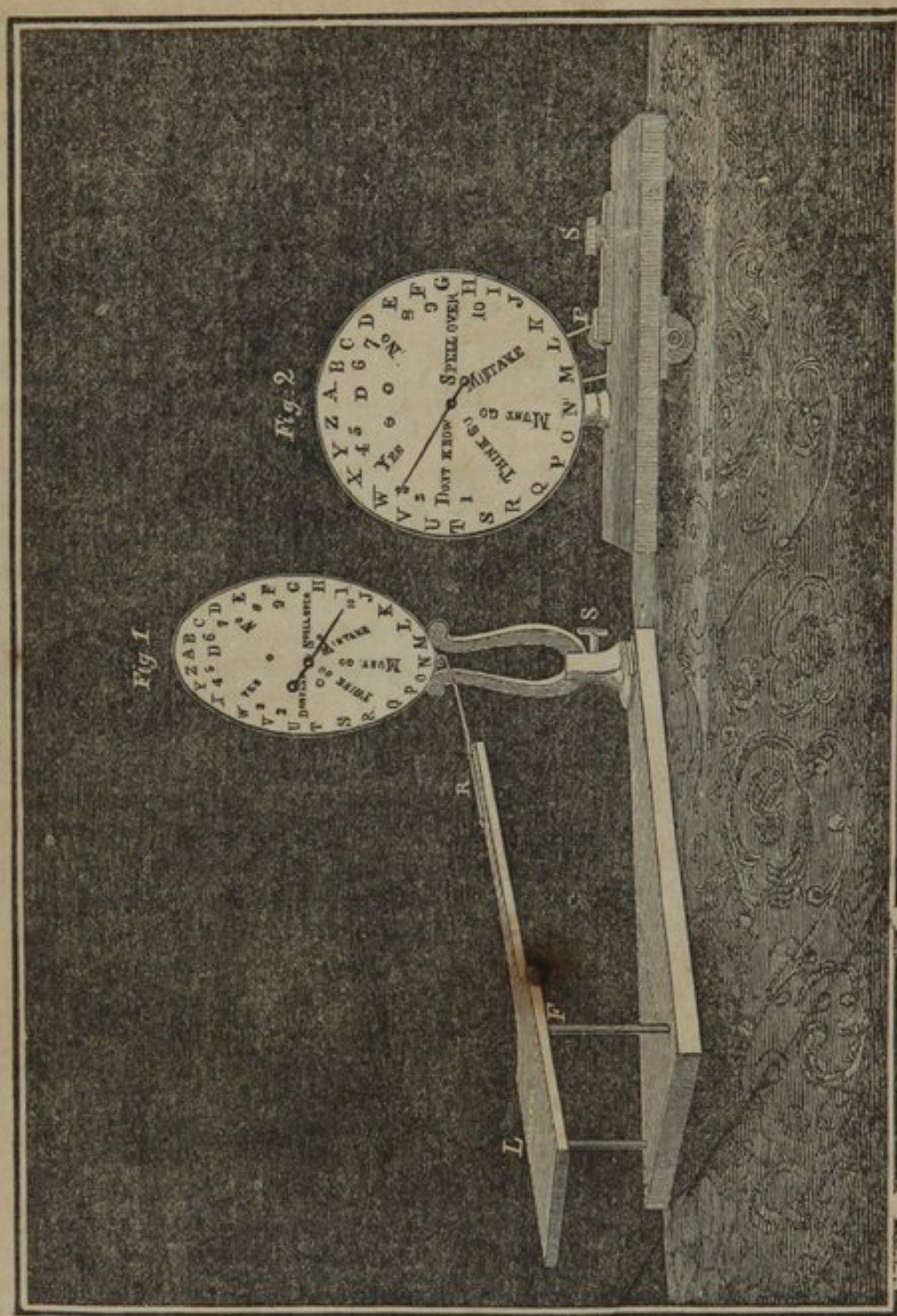
The vase being filled with water until within an inch of the brim, the medium's hands were introduced into the cage and thus secured from touching the vase.

These arrangements being made, the spirits were invoked to show their power, when repeatedly the spring-balance indicated an augmentation of weight equal to three pounds. The relative distances of the vase and balance from the fulcrum being as 6 to 36, the force exerted must have been 18 pounds; yet the medium did not appear to be subjected to any reaction, and declared that he experienced none.

It will be perceived that the immersion of the hands in the cage, is mentioned as having been made before the spirits were invoked; yet some critics have ascribed the effect upon the balance to the water displaced by the hands. The consequence of this displacement was always allowed to take place before the spirits were urged to use their power, and the position of the index noted. But had it been otherwise, the hands could not displace more than a pound of water, and the effect of this on the balance could only be one-sixth of a pound, as the distance of the centre of the vase from the fulcrum, to that between the balance and fulcrum, was as one to six.



PLATE IV.



most competent to make striking mechanical manifestations, such as the movement of tables. But that spirits of the higher circles were most competent to make intellectual communications. The lower spirits were employed like pioneers, to precede the higher in efforts to awaken public attention. But this object attained, all violence ceased. During many sittings, of which he had availed himself, no violence was displayed. The earlier manifestations, which were designed to elicit public attention, were of a startling character, but were superseded by more intellectual manifestations, as soon as proper means for making them were devised.

The sneers at the employment of tables in these earlier manifestations were inconsistent. He could not conceive how a table should be considered as *defiling* any truth ascertained through its instrumentality. If our firesides are dear to us, are not our tables also, around which we in Christendom sit three times a day? The fireside is indeed interesting in cold weather, but is not always, like our tables, indispensable. Yet our fireside is associated with our religion in the motto, "*Pro aris et focus*"—for our altars and our firesides. It is upon tables that the contracts of the most important kind, and treaties by which the fate of nations is decided, are signed. In Trumbull's picture of the Declaration of Independence the table is a very conspicuous object. We read of the Knights of the Round Table; and no one feels disgraced by belonging to "*a board*," and yet board is but a synonym for table.

But the Professor soon abandoned the employment of tables. The disks which at first were made large, were afterwards, by a reduction in diameter, rendered much more convenient. Mr. Pease, of Thomsonville, Connecticut, had constructed an instrument in which a spring was substituted for weights, and in which the index, instead of the disk, revolved. This was called "*Pease's Dial*." The speaker had, for the want of a better word, called his instrument a *Spiritoscope*. (See plate IV., figs. 1 and 2.) When the medium had placed her hands upon this instrument, the spirits could operate them so rapidly that it was difficult to take down the communications as fast as they were made. To prevent error, arising from the medium's own influence, tests were resorted to, after the communications were given. Names were spelt by the successive pointing of the index to the requisite letters, when no other communication existed between the medium and the instrument but that of water in a vase, into which the hands of the medium were dipped. He had observed how very nice were the conditions upon which success in experiments depended. The power of the medium, suspended by the coldness of water, was restored by warming it.

On one occasion, in Boston, Mrs. Hayden, lifted her hands from the instrument, so that there was no contact with it, and yet the communication went on; and through the *Spiritoscope* he was informed to whom he addressed a letter, and what was inclosed in it. A request was made for the spirit to spell out the name of Jefferson, which was done while the disk was concealed from the eyes of the medium.

In June, 1854, the Professor, being in New York, called on Mrs. Brown, formerly one of the Misses Fox. At a sitting with her, he distinctly heard those rappings which created so much excitement and led to so much unjust suspicion and vituperation of the members of her

family. He was afterwards present at a circle in her house, in company with a gentleman distinguished for scientific attainments, when extraordinary manifestations occurred. Two bells put under the table, were rung, and one bell was placed upon the other, when every hand was on the table. A paper being placed under the table with a pencil, the name of "Robert Hare" was scrawled upon it. When visiting a distinguished medium in Boston, in company with his friend Dr. W. F. Channing, he was informed by the medium that she could not see him till Wednesday. Rappings having been heard, upon inquiry it was alleged by his spirit friends that there was an earlier hour when Mrs. Ellis, the medium, could see them. On looking at her record, she found she could give the hour mentioned. Thus an idea was suggested beyond the thought or knowledge of any one present. He then had the opportunity of witnessing most distinctly the phenomenon of table-moving. Without any contact whatever a table was seen to move to and fro.

Upon inquiring whether his friend should accompany him on a future occasion at a sitting, the hand of the medium wrote upon paper, very rapidly, a number of figures, for which the letters of the alphabet corresponding to the figures, were substituted by direction of the spirit, when the communication appeared to be, "My dear brother, come alone." It purported to be his sister's spirit who thus requested that the interview should be private, and who said she used the figures in order to give him a test.

Upon another occasion, through the same mediumship, the following verses were addressed to him by his spirit-sister, impromptu :

Brother beloved, of ardent soul,
Striving to reach a heavenly goal,
Wouldst thou attain the blissful height
Where wisdom purifies the sight—
Where God reveals to humblest gaze,
The bliss and beauty of his ways?
Incline thine ear to angels bright,
Who, radiant from the realms of light,
Forever hover near—
To offer thee sweet words of cheer.

Having been informed that his sister was in the Spirit-world called the "Queen of Flowers," he addressed to her the Sicilian Mariner's Hymn, altered as follows, so as to apply to her :

Oh! bonissima, oh! carissima,
Dulcis soror amata,
Florum regina*
In cœlo cognita,
Cura, cura, pro nobis—
Cura, cura, pro nobis;
Seraph amata intemerata,
Cura, cura, pro nobis.

This having been chanted, his sister gave the following reply through the Spiritoscope :

"DEAR BROTHER: I answer your prayer by saying I do watch over you, and pray for your welfare. I am grateful for your remembrance,

* Regina meaning queen; florum, of flowers.

and shall strive to deserve it. O brother, our cause is a common one, and we feel the same interest in its promulgation. I am daily striving to disseminate its truths, but can make little progress, having so much ignorance to contend against. I know that the truths of progression, with the help of a good and wise God, will ultimately prevail over all the land; but when that happy time comes to earth, your freed spirit will rove the endless fields of immortality with those loved friends who have gone a little while before. Then will we revel in delights which, in comparison with earth's joys, are far more beautiful and sublime. I wish you could look with the eye of prescience, and see that glorious time when all nations shall become as a band of brothers."

While at Boston, after reading to a lady a scroll containing a communication from his spirit-father, he proceeded to the Fountain Inn. There he felt for it unsuccessfully, and apprehended that it was lost. Going to Salem and returning the same evening, the scroll was missing; so as to confirm the idea that it was lost before reaching the Inn. Sitting at the Spiritoscope, with Mrs. Hayden, the next day, and inquiring through her of his spirit-father what had become of the scroll, he was informed that it was left on the seat in the car. On due application, this information was verified and the scroll obtained from the conductor of the train, wherein it had been left.

His spirit friends were very urgent, as long ago as June, 1854, that he should publish his experience, which he declined doing until more copious and available information respecting the Spirit-world should be afforded to him. About October, 1854, his spirit-father wrote several pages through a medium; but the resulting MS. was rejected by him, because the medium had unconsciously blended with his ideas, many of her own mind. His spirit-father afterwards wrote through another medium. In this way more than twenty pages of letter paper were filled. These were subsequently all examined, and tested by means of the Spiritoscope. This communication was inserted in his work upon Spiritualism, published by Messrs. Partridge and Brittan. He trusted that no one could pretend to offer any objection to the picture there given, however they might be doubtful of the reality. Certainly a more glorious and satisfactory idea of our future home in the skies could not be desired by the most sanguine. His belief in it made him so happy that there was no temporal sacrifice that he would not make, even to the loss of his head by the guillotine—provided he could thereby induce in his fellow-countrymen, a similar belief: for what is this life compared with eternity? It is not so much as the tick of a watch compared with the whole earth-life. Immortality is of all things the most important. A religion without immortality is a rope of sand. All those philosophers who had derived religion from nature, could never form a sect of any importance, because they could not promise eternal life. The hope of reaching Heaven by the same means is the great bond of union. Whatever proofs men might have of immortality, they would be better to have more. To his mind the facts which he had stated, and the communication which he had received, were strong proofs. They had created in his mind a deep conviction, that we are to live forever—a deep conviction, that, to inherit a state infinitely superior to anything to be transiently attained here, we have only to act toward our fellow-creatures

as we would have them act to us. That was the sentiment put forth by Confucius, six hundred years before Christ adopted it—it was written in the human bosom. There was not a child but would say to him who should oppress it, "How would you like this to be done to you?" It is the best scale of right and wrong given to man. If we only act by this rule, we are secure of a glorious and certain estate in the Spirit-world.

The Spirit-world, according to communications from his father, consisted of seven spheres, of which this is the first. They are concentric bands going round the earth, at the distance of sixty miles from the surface, and reaching one hundred and twenty. One-half is appropriated to those who go there with evil propensities, without the disposition to seek their happiness through that of others. All who aim at doing right, go to a happy though inferior circle. As they become more pure and elevated, they rise; for this Spirit-world is the *beau ideal* of a republic where virtue and mind give respect—where ascendancy is founded on real merit. There are two modes of ascending, one that of "purity." At once the infant ascends to the highest sphere—ascends in love and purity. Freedom from guile and hypocrisy is indispensable for ascension. No wisdom will make up for the absence of these virtues. There is much difference as to the time required for ascending to the higher spheres. One spirit had in two years passed to the fifth sphere; while another had said that he was several years in arriving at a similar elevation. The Professor had observed that avarice invariably involves degradation. The man who has acquired money for the sake of money, and held it in this world, without feeling the pleasure of doing good with it, is invariably mentioned as being in the lower spiritual sphere. But all those who risk themselves for the good of mankind—who live for others, and, through others, for themselves—are said to go to the higher spheres. The doctrine taught by spirits, in this respect, is exceedingly happy. It was free from that horrible view, which assumes that a finite error should be the cause of infinite pain.

However late, as holy angels teach,
Souls now in Hades, bliss in Heav'n may reach.
All those whose conduct has been mainly right,
With lightning speed may gain that blissful height;
While all who selfish, sensual ends pursue,
For ages may their vicious conduct rue,
Doom'd in some vile and loathsome plane to dwell,
Made through remorse and shame the sinner's hell
Yet through contrition and a change of mind,
The means of rising, may each sinner find.
The higher spirits their assistance give,
Teaching the contrite how for heaven to live.*

* Let these lines be contrasted with those which are given in the work on Heaven of the Rev. Dr. Harbaugh—a most excellent orthodox clergyman of the German Reformed Church—which are as follows:—

"But the wicked? alas! for him at that awful moment! Oh! my soul, come not thou into the secret of his sorrows.

"How shocking must thy summons be, O death!
To him.—
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help;

No soul is forever excluded from celestial bliss; sooner or later, all may progress to a state of happiness.

Each sphere is sub-divided into six circles or planes. There are, therefore, six physical and thirty-six moral gradations.*

The man of bad passions passes to the society of such as have similar propensities, and sees his own deformity in theirs—moral deformities being in the Spirit-world reciprocally manifest. Hence an aspiration arises for elevation to a better and more elevated society, while the higher spirits are always ready to instruct the inferior how to improve. There are no punishments for punishment's sake, neither any pardon. The only way to be pardoned is to cease to be sinful. But there is always commiseration for the sinner, since it is a great misfortune to be wicked. We should all feel that, so far as God has given us better dispositions, we have been favored of God; and we should have much feeling for those who have inherited worse dispositions, have received inferior educations, and have more temptations. Nevertheless, we must take care of ourselves. While on the one hand we are not called on to submit passively to be robbed or murdered, on the other, wrongs should be redressed or resisted, without needless malignant revengefulness. A viper should be killed with the least possible pain, since this animal, so pernicious to man, did not provide for itself a hollow tooth, nor put poison at its root.

The Professor could not doubt that this world will improve, and that one great means of improving it will be communion with the spirits of the celestial world, with the expectation of ultimate happiness therein, regulating our conduct here, by principles which will elevate us there. Then all sectarian animosity would cease.

Reference was made to a communion with which he had been gratified by the great and good Washington; when the Professor, in obedience to request, recited some verses written in 1812, in applause of that pre-eminent being.†

But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers!
A little longer; yet a little longer;
Oh! might she stay to wash away her stains;
And fit her for her passage! Mournful sight!
Her very eyes weep blood, and every groan
She heaves is big with horror. But the foe,
Like a stanch murderer, steady to his purpose,
Pursues her close, through every lane of life,
Nor misses once the track; but presses on,
Till forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

* At first I understood that these subdivisions were concentric spaces with, and analogous to the spheres; but I have since learned that the word circle is used in this connection as when we speak of the different circles of society, in a city. The scale rising from the first to the sixth, implies various grades of moral and intellectual cultivation in the individuals of which they are severally composed. The word plane is used as synonymous with level.

† After I had written an exposition of the knowledge imparted to me of the Spirit-world, I solicited an intercommunion with Washington, to submit an exposition for his sanction. Accordingly, he was ushered into my presence by a reliable spirit, and my exposition, and the pages contrasting the heaven of Spiritualism with that of Scripture, were read, and received his sanction under *test conditions*.

In this, my first interview, I premised that I wished to let him know that I

The Professor assumed that there were axioms in theology, no less than in mathematics. He held that nothing can happen which any

had always been one of his most devoted political advocates, having always styled myself a *Washington Federalist*, and that I had as early as 1812 embodied my sentiments in some verses. He said he was aware that such verses were written by me, but would wish me to repeat them. I obeyed his request. They are as follows:

Hail, glorious day, which gave Washington birth,
To Columbia and liberty dear,
When a guardian angel descended on earth
To shed blessings o'er many a year.

Though heroes and statesmen, by glory enshrined,
May be seen in the temple of fame,
No hero or statesman unblemished we find,
Save one, bearing Washington's name.

In the annals of war, many names are enrolled
Of heroes who nations enslaved;
But have war's bloody annals of any one told,
Who a nation so nobly has saved?

Wealth, titles, and power, disdainfully spurn'd,
Of heroes too often the aim;
From a king or his favors indignant he turn'd,
Only feeling his country's high claim.

To this ever true, in her trouble's dark night,
Intent on her welfare alone,
Against her proud tyrants, he urged the dread fight,
Till he forced them her freedom to own.

Next in France a strange demon uplifted its head,
All the nations of earth to bewray,
And into its snares would Columbia have led,
Had not Washington warned her to stay.

Best and wisest of men! when counsell'd by thee,
Could thy people their treasure withhold?
When ruled by another, then could they agree
To lavish their millions untold?

By Genet insulted, by slander aggrieved,
If thy wrongs unrevenged could remain,
For rulers denouncing whom false he believed,
By a mob could thy Lingan be slain?

Can the voice of the country for whom he had bled,
E'er pardon a murder so base,
Or the tear-drops of millions, piously shed,
The deep stain from our annals efface?

As soon as the last words in the preceding verses were recited, I was thrilled by the following effusion:

My Friend: How my heart swells with grateful emotion, at hearing that beautiful effusion from your lips! Yes, my friend, I strove while on earth, to carry out the impressions which were made on my mind by superior intelligences, and if I failed, my countrymen will bear testimony.

Your noble father is a friend of mine, and I feel a love for you commensurate with his worth. He is foremost in the ranks of spiritual intelligences, and ready to act when duty calls.

My friend, I sympathize with you in your arduous undertaking; but let me assure you that your reward will be greater than the suffering you have endured. Yes, most nobly you have fought against error; and you will yet place the banner of freedom high upon the battlements of truth. Farewell, noble scion of a noble man!

ing has the disposition and the power to prevent; that anything must happen which any being has both the will and power to produce; that an omniscient and prescient being cannot be under the necessity of trying anything, because he can make it what he wants it to be, and see what it will be. Of course no rational being would try to find out that which he already knows perfectly well. The Professor inferred that all men had but one object in view in religion. All men meant to worship right. To say that a man assumes the appearance of worship—that he kneels and talks—is not what he meant by worship. But a man who devoutly worships any object which he mistakes for his God, is no more wanting in piety than a debtor who pays a forged order is deficient of honesty. Would a tenant be dishonest who should pay the rent due to his landlord, to one falsely personating him? Can God consider any man as impious who means to worship the true God, because through ignorance he mistakes the proper object?

THEOLOGICAL AXIOMS.—Is not the affirmative of any of these queries, as evidently true as any of the axioms of Euclid?

Did not that thought from heav'n proceed,
According God's mercy to every creed,
Howe'er pagan, howe'er untrue,
If meant to give our Creator his due?
May not devotion to God be shown,
Whether through Christ or through Mohammed known?
Whether men die in holy war,
Or kneel to be crushed by Juggernaut's car?
Mankind would God in error leave,
Yet penally for that error aggrieve.
Did God a special creed require,
Each soul would he not with that creed inspire?

Can a glaring evil endure
Despite of the power and will to cure?
Must not any event arrive
For which both will and power strive?
Will not any result obtain
Which power unites with will to gain?

If God can creatures make to suit his will,
Foresee, if they can, his design fulfil;
Wherefore to trial those creatures expose,
Traits to discover, which he thus foreknows?

In the next place, the Professor proceeded to mention a test manifestation, which, if unbelievers denied, they might deny any evidence which has been advanced in support of Scripture, for it was as reasonable that moderns should be believed as that confidence should be reposed in the statement of those who lived centuries ago.*

While at Cape Island, last summer, being by means of the Spiritoscope in reiterated communion with his spirit-sister, on the 3d of July, at one o'clock, she was requested by him to go to Philadelphia, and ask Mrs. Gourlay to send her husband to the Philadelphia Bank, to ascertain

* Especially those by whom the sentiment was entertained, expressed as follows: "For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?" St. Paul to Romans, Chap. III., v. 7.

on what day a certain note would become due. It was at half-past three o'clock when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay whether she had received a communication from him, she replied, "Your spirit-sister came and interrupted a communication from my mother to my brother and myself, and said that we must send to the bank and ascertain when your note would become due. Accordingly my brother and my husband went to the bank." The clerk of the bank confirmed the statement as to inquiry having been made, and as to the time the note became due. Thus at Cape Island, about one hundred miles from Philadelphia, he had, in two hours and a half, put four people in motion in Philadelphia. (See note at end.)

At this point a gentleman in the audience asked the speaker why, if through the instrumentality of spirits he could transact his bank business, he could not discover the whereabouts of fifty thousand dollars which have been lost by Adams' Express Company? to which he replied that spirits did not usually interfere with pecuniary transactions; and that although a spirit-sister might go and make an inquiry respecting the business of her brother, for the purpose of enabling him to prolong his stay in a place where he was sojourning for the benefit of his health, it did not follow that spirits were to become the agents of every banker or broker, who might desire to use them. He observed that there was a powerful party who, although they had assumed the name of "Know-Nothings," had proved themselves to know a great deal; but that the Spiritualists had now to deal with *real know-nothings*. (Laughter.) More than half the time, employed in defending Spiritualism, was spent in correcting the errors into which persons fall, who have not taken time to see the manifestations.

One class of observers, like Dr. Bell, a very distinguished physician, and Prof. Mahan, who has written a book against Spiritualism, concur in all that I have alleged as respects motion without contact and communication. Dr. Bell says that he has seen tables move five or six times without contact, and meanwhile intelligence was displayed. The table being stopped by a strip between two rooms, it was requested through the medium to get the table over it. Yet Dr. Bell says that he finds that nothing can be communicated which is not in the mind of the inquirer. But the statement of the speaker clearly disproved this idea, things having been accomplished utterly beyond the power of all present. By what means could the minds of persons move a table? This error arises from Dr. Bell's insufficient knowledge of the phenomena. The Professor related an instance of a correct translation being made from a French book by the spirits, through a medium who knew nothing of French, when the book was invisible both to himself and medium.

It was not strange that the people should be incredulous respecting this mediumship—it was a great mystery, connected, as he conceived, with the laws through which the will-power of God pervades and regulates the universe.

It was inconceivable how the will of spirits should require for its efficacy the presence of certain mortals. Yet such was the well ascertained fact, for a further discussion of which reference should be had to his work on Spiritualism.

A spirit had said, that without a will-power each person might rot in his shoes. But it must be evident, that if we are immortal, as it is expected by all believers in revealed religion, when we die, we must become spirits, because by putrefaction flesh may be resolved into air. We all know that the atmosphere is the receiver of every portion of our bodies, except the earth of bones, and some minute portions of inorganic matter. Of course, when a man dies a spirit is born. People attend their friends till they die; and after they are dead, they are in many cases carefully watched, and yet no spirits are seen to leave their bodies; still all must believe that the spirit of man does take leave of his body at death, if they believe that such a spirit exists.

Were a tyrant to inclose a human being while alive, in a cast-iron vessel, the aperture through which the introduction should be made being closed by a stopple soldered in air-tight, all the ponderable elements of the corporeal body would be retained; but can any one who believes the soul to survive the body think that it would remain included in that vessel so long as it should endure? Cast-iron coats itself with a carbonated peroxide, vulgarly called rust, and then undergoes no farther change, so that the corporeal elements might be retained to an infinite time. But could the soul be thus imprisoned, perhaps to eternity? Could the tyranny of a man thus imprison an immortal soul? Does it not follow that the soul would not be confined by the air-tight and apparently impenetrable metallic vessel?

It is believed by many, and it is taught by the inhabitants of the invisible world, that spirit can pass through material substances. Every man who believes in immortality must believe, that when a human being dies his spirit departs from the body and enters upon a new state of existence. Where, then, does it go? Where does it exist? It is a known fact that one of the two nearest of the fixed stars is a double star, consisting of two suns, which, though they are six thousand millions of miles apart, are so remote that they have the appearance of being but a single star. The fixed stars, then, are too far distant for it to be reasonably supposed that the spirits of men inhabiting this planet will go to them; and why should they go to the other planets which, undoubtedly, have inhabitants of their own? It is a general belief that the heavens—the future abode of the soul—are above, of course; while what is above to us is below to the inhabitants in China, and what is above to them is below to us. The word “above” has a relative signification.

It may be supposed that the spiritual spheres are everywhere *above*; that is, they are concentric bands going around the earth, leaving between them interstices in which the Spirit-world exists. It is to be observed, however, that there is nothing like a partition. The spirits ascertain their proper locations by diversity of constitution; by merit, by a sort of spiritual gravity, merit being inversely as weight.

Believers in immortality have generally entertained such vague notions concerning Heaven, that owing to their having no rational conception of it, and their consequent inability to give to others anything like a comprehensible view of it, another class called materialists have become disbelievers in the existence of any such place. But spirits have enabled those who have given ear to their instructions, to give a specific account of the locality of the Spirit-world, and to understand something of its conditions.

The speaker would remark that the seventh was not the highest sphere of the soul, but that there was above that a supernal Heaven. Washington and his coadjutors had not yet reached that place; but he felt as though if he could obtain as advanced a state of progression as they are now in, he would be satisfied, for then he would be free to roam where he pleased in the Spirit-world. He would experience the highest and purest social joys, and he would be able to quench his thirst for music, poetry, literature, science—everything to which the high-minded human being aspires. "*There love increases and hate dies away.*" Nothing had seemed more striking to the speaker, in his intercourse with his spirit-friends, than their devoted affection; and often when they had communicated with him, his bosom had swelled with the same tender emotions that he would have felt if they had been clothed in the earth-form.

Blessed spirits are endowed with a power competent to the gratification of every rational want. They enjoy, as alleged by a convocation of spirits, a power like that ascribed to the Genius of Aladdin's Lamp.

There is nothing of the nature of marketable property in the Spirit-world; since every inhabitant above the second sphere, or Hades, has as much as he wants, and needs no more to purchase the requisites for his enjoyment or subsistence, than we have need to buy air to breathe.

Whether the connubial tie endures or not, is optional. Hence those who have not found their matrimonial connection a source of happiness in this world, are at liberty to seek a new hymenial union in the Spirit-world. Where there have been a plurality of husbands or wives, those unite who find themselves happy in doing so. But, as if to indemnify mortals for the crosses in marriage or in love, or for the dreariness of mundane celibacy, all are destined in the spheres to find a counterpart with whom they may be happy, there being peculiarly ardent pleasurable emotions attached to the connubial union in the spheres, which mortals cannot understand.

Infants, on account of their higher purity, have in this point of view as much elevation as their relatives who attain great worldly pre-eminence.

A brother of a medium reported himself, spelling his name out in full; he left this life at the age of thirteen months. I inquired if he had taught himself to spell; he said he had been instructed. He had previously, to his mother, as I had been told by her, alleged his stature as a spirit, to have grown in proportion to his age.

I have in the Spirit-world two sons, one of whom died, thirteen months old, in 1813; the other, five months old, in 1825. Both have been to communicate with me.

The alleged motives for our existence in this rudimental sphere, is the necessity of contrast to enable us to appreciate the immunity from suffering of the higher spheres. Infants in this respect are at a disadvantage; but being unable to appreciate their deficiency, do not grieve therefor.

In speaking of the many difficulties which sometimes attend the getting of spiritual communications, he said he had known a medium to be wholly disqualified for such a purpose by ill usage. While a lady was in great need of money, and could not afford to spend her time without being re-

munerated for it, three gentlemen engaged her services as a medium for a certain length of time, but at the close of their interview with her they went away without paying her usual compensation, she having too much delicacy to allude to it. While thus impressed, not a single communication could be received through her mediumship; yet subsequently learning that she had not been wronged, and that they had paid the money to her husband, all her powers returned, and she became a good medium again. So delicate are the conditions necessary to be observed by media, that extreme hot weather sometimes incapacitates them for being used by spirits as instruments through which to communicate to mortals. He had been very anxious that the manifestations which he had witnessed should be exhibited before the public, but he had found that the delicacy of the conditions mediums would be required to be in, in order to insure success, rendered public displays of the phenomena precarious, and that an audience assembling for the purpose of witnessing them would be very liable to be disappointed. He once delivered a lecture on Spiritualism at a village when he took with him his Spiritoscope, and Mrs. Gourlay accompanied him and took hers also. A large number of the inhabitants of the place assembled. Immediately after Mrs. Gourlay seated herself at her instrument, a spirit began to communicate, but soon ceased to do so, and for a long time nothing by way of getting communications was done. The speaker inquired through his Spiritoscope the cause of delay. The spirit who had been communicating replied that he desired to rebuke his son who was present in the audience for not controlling his temper, which his wife would not consent to his doing publicly; but that now the difficulty was settled, and his wife had consented to his rebuking his son on the condition that he should not mention his name, whereupon a rebuke was given, which was eloquent and impressive. A difficulty frequently arises in obtaining communications on account of the great number of spirits wishing to communicate. The greater the number of people, the greater the number of spirits. He was once informed by a spirit that there were more spirits present than mortals. The spirits crowd wherever any thing interesting to the cause of Spiritualism is transpiring. Mrs. Gourlay had rarely sat at the Spiritoscope, but that the father, mother, aunt, or some other relative of each member of the circle, was present.

Certain phenomena, occasionally associated with oxygen gas, were, by Schoubien, supposed to be owing to a peculiar gaseous element which he called ozone. Afterward, by Berzelius and others, the phenomena in question were attributed to a peculiar state of oxygen. Ozone, however, may be the immutable, vital air of the Spirit-world, which, although permeating our atmosphere, and participating in the support of life, usually escapes detection from its imponderability. It is assumed that there is a temporary ether which produces, by its undulations, light, by its vibrations heat, and by its polarization electricity; and the spirits allege that there is another appropriate to their universe, endowed with analogous attributes. The Professor surmised that by communion with the higher spirits, much might be learned which would give greater precision and efficacy to medical practice.

Supplemental remarks on the influence of Mundane Wealth in the World to Come.

THE great object of the more prudent and calculating portion of mankind, is to provide for that old age which they all hope to attain, or, if it be not reached, to provide the means for themselves or families which may insure a comfortable if not luxurious support, in case sickness or mutilation should deprive them of the power of making money, or competency to earn wages.

But how precarious and fleeting are any such worldly advantages, when compared with those of an eternal home, where every thing desirable may be had without causing a drop of sweat to fall from the brow! Let the description of the higher spheres be compared with any earthly paradise, which, besides inferiority in every attribute which can render it attractive, is open to all the ills of mental and bodily suffering to which flesh is heir. If there be any objection to the consequences of a due appreciation of the bliss which we may expect in the Spirit-world, it would seem to be founded on its tendency so to enfeeble our interest in this world, as to deter the human efforts on which this sphere is, under God's laws, mainly dependent for improvement. But then, as a matter of principle, in order to merit elevation in the Spirit-world, exertion may be induced in this; and exertion *thus* originating, can never be perverted to the perpetuation of those wrongs now so often forming the steps to human aggrandizement. The subjugation, the pillage, and extirpation of mankind, will never be induced by considerations founded on the desire to accumulate treasure in heaven.

There is hardly in respect to any subject, more error than in the estimate made of persons who strive to acquire wealth. The question lies not in the zeal with which it may be sought, but in the object for which it is desired. Although the maxim that the end justifies the means, be immoral when extended so far as to palliate any dereliction of the cardinal virtues, does it not hold good so long as the means employed are consistent with these virtues? Is it not charitable honestly to seek the pecuniary means of being charitable? Is it not liberal to seek the means wherewith to be liberal? Hospitable, to seek the means to support hospitality? Is it not the duty of each man to promote the welfare of his wife and children, by seeking the means wherewith to house, clothe, and feed them, and, moreover, to educate them intellectually as well as morally? Since, when destitute of education, a man is little above a brute, surely it must be meritorious to seek the means of educational improvement, both for ourselves and for those by whom we are surrounded; but more especially for those who are so dependent on us, that it can only through us be attained.

That part of the Lord's prayer which deprecates temptation, is perhaps of pre-eminent importance; since where there is one man who goes through the world honestly by resisting temptation, there are hundreds who preserve their honesty by avoiding temptation: by so providing pecuniary means in due time, as not to be placed between the alternative of starving, begging, cheating, or stealing.

In our republic it will be found that while the acquisition of wealth enables one individual to raise his family by educational superiority, the offspring of another, by the loss of fortune, sink into the mass of illiterate laborers; so that there is a perpetual undulation by the educational influence of money. Though public schools may extend the advantages of education to the poor, yet it drives the educated youth to loathsome drudgery, made more painful by the enlargement of his views resulting from education.

To the consequence of hereditary noblemen hereditary wealth is essential, having vastly more influence than titles. In those countries where titles exist without associated wealth, they have scarcely any weight. However incompetent money may be to give importance to an *uneducated* commoner, a cotton-spinner, by educating his son and giving him his fortune, may enable him to sway an empire; when, had his father been a pauper, the premier might have lived among those so eloquently described by Shakspeare's Henry Fourth, as upon "uneasy pallets stretching them." How different from the perfumed chambers and canopies of costly state, to which this spinner's boy is actually enabled to climb through the education and position resulting from his paternal affluence?

Civilization elevates those who have the advantages of education, and who are either professionally employed in intellectual pursuits, or have leisure to cultivate

