

## Appendix—G.

Those who have never investigated the subject of spiritual intercourse, and whose ideas of it are bounded by mere physical manifestations, have but faint conceptions of its value or its importance. Others who have gone farther, and looked into it rationally, know full well how great a blessing it is to man.

The following correspondence shows one phase of it, of great interest, and yet this is but a single instance among many with which spiritualists are familiar. These letters speak for themselves. It is not of much moment who are the writers, but in one of them will be recognized an individual who, it is well known, has given the subject a careful investigation, and who is a thorough believer in the reality, as well as the blessing of spiritual intercourse.—SHEKINAH.

—, June, 1852.

To —:

*Sir*—The perusal of this letter will, no doubt, excite an emotion of surprise in your mind, at the temerity of the writer, in addressing you on such a subject; a person of whom you are and will, doubtless, ever remain totally ignorant. But the explanation I have given will, I hope, disabuse your mind of any false or injurious impressions as to my motives in thus addressing you. As the daughter of a clergyman, I was early and strictly trained to believe. When, however, in the course of years, my love of study, and my somewhat speculative turn of mind, led me to the perusal of works adverse to the belief in which I had been trained, I unconsciously imbibed some of the opinions of their authors, without admitting it to myself or acknowledging it to others. With the Atheist, I found myself questioning the truth of revelation, and with the Materialist, doubting the possibility of a future. Thus my mind remained, until the death of one dearer to me than life again directed my thoughts to the future state, and the possibility of there recognizing the being so dear to me in this. While engaged in the perusal and study of all that would throw light on that hidden world, your name appeared before the public as a believer in the "Spiritual Knockings,"

as they are called; a name that guarantees us against deceit and imposture, and which at once convinced my mind as to the truth of these revelations from the other world, which we of the South ridicule and denounce. I pray you then, sir, to tell me, Is there a spiritual world? And shall we there recognize each other? I do not ask for arguments from the schools, but of your own personal knowledge. Can you tell aught of that world, which will console me for the loss of one I so prized? I hope you will pardon these queries, which to one not acquainted with me must convey a doubt of my sanity. And believe me, whatever you may see fit to write shall remain locked in my own heart. For which purpose I beg that, should you do me the honor to answer this, you will direct your letter to —, in lieu of my real name as signed. And I also request that you *will not show* this to any one, but *burn* it immediately. Confiding in your generosity for an early answer,

I remain, with the truest respect, yours, \* \* \*

—, June 18, 1852.

*Dear Madam*—You need make no apology for addressing me on the subject of your letter. The privilege which I enjoy has not been conferred on me for my own benefit only, but also for the good of others, and it is at once my duty, as well as a pleasure to me, to answer such inquiries so far as my other duties will allow me time to do so. My own mind was once very much in the condition in which you describe yours. I, too, doubted the truth of revelation and the existence of the soul after death, and I looked upon spiritual intercourse (when I thought of it at all) as a humbug. I was led into an investigation of the subject from above, and though not without my own volition, yet without any seeking on my part. I have pursued my investigations for a year and a half, with the utmost patience and scrutiny and under very favorable circumstances. I was slow to believe, and demanded proof with a pertinacity, and at times a captiousness, that must have tried the patience of those who were teaching me. The proof was accorded me, and I should have been demented to have withheld my belief any longer.

It is not practicable in the limits of such a letter to give you even a faint idea of what those proofs were. I must content myself with saying to you, that I have heard, seen, and felt the presence of de-

parted spirits. My own judgment and reason brought to bear on this evidence have led me to such conclusions, and I have the most satisfactory evidence of the identity of those who have thus communed with me.

I have learned what is the nature of the next stage of existence after this life, and that the spirits of our departed friends are ever hovering around us, watching over us, breathing their influence upon us, and communing with us, whenever our grossness and blindness will allow them; that they have many ways of communing—some through the senses, as by the knockings, etc., and some through impressions made on the mind; that they are more happy to commune with us even than we are to have them, for their affections grow after death, and though they are free from earthly cares, they still participate in earthly joys and earthly loves.

I speak of the condition of the pure and good, of those who acknowledge Christ, not by worshiping his person, but by obeying his command to love God and our neighbor, and who recognize the great lesson he came to teach, namely, the spiritual nature of man, and his eternal existence.

These are some of the sublime truths which are taught by this new dispensation, and they come to us through our dear friends who have departed, with a degree of overflowing love that is inexpressibly touching, and that elevates the mind while it purifies the heart.

You will appreciate my reasons for dealing in such general terms. To enter into detail would require me to give you the contents of my written records, which would fill several hundred pages; and I can not expect you, or any one, to believe on my bare assertion. I do not ask any one to believe on less evidence than I exacted. But it is thus that I answer your questions, happy indeed if thus doing I afford any relief to you 'mid your mourning.

Believe me, if you have in the spiritual world one dearer to you than life, he is ever around and near you, watching over and guarding you, conscious of your every thought, rendered more happy by every evidence of your purity and affection, and striving to make his presence known to you. You already have an inward consciousness of his presence, which he has produced, and it is to be hoped that, ere long, you will have the *sensible* evidence of his presence, which has been accorded to me.

I feel that this letter will not afford you all the consolation you

deserve, and if at any time you desire more, do not hesitate to write to me. If I knew who your dear one was, perhaps I might be able to converse with him for you.

I shall address this as you require, and it is fortunate that you gave me the address plainly, for I can not read your surname as you have signed it.

I am, very truly, yours,

\* \* \*

P. S.—I find that I have omitted to give a direct answer to one of your questions—"Shall we in the spirit-world recognize each other?"

Indeed we shall; I have had most satisfactory evidence on that point; moral evidence addressed to the mind alone, as well as by sight and sound.

I have more than once seen congregated together, their thoughts bent on me, the dear ones who have left me here, my wife, my children, my parents, my brother, and sister. And when I have asked whence this strong affection for me in the spiritual world, it was answered, "Because you have many here whom you dearly loved on earth."

My wife once said to me, "We shall soon be again united, where no change can sever us. I have our dear children with me, and we have a mansion prepared for you, not made with hands, but a structure perfect: and the holy altar around which we kneel in fervent prayer to God for the advancement of spiritual progression is built in the center of our holy mansion.

"Think of us, in our happy home, awaiting your arrival with patience."

This is a little only of the abundant evidence I have on this subject, but it is enough to answer your question.

—, July 8th, 1852.

DEAR SIR—Allow me to return you my sincere thanks for your kindness in answering my letter. I must acknowledge that sincerely as I desired it, I scarce expected a reply; and I now doubt not that the almost resistless inclination to address you came from a higher source than the grief of a despairing mind. You have acted the part of the good Samaritan, and poured oil into the wound of one

like to die; and you will have rendered a death-bed, sooner or later, calm and hopeful, which might have been disturbed by doubts. For this I again thank you. Nor could any other have afforded me this comfort, since in the integrity and judgment of no other could I have placed the same confidence.

I have also to thank you for the promise of communicating with the departed one, through you. She was but a little child, my little —, scarce five years old; but as an only daughter, had become doubly dear to me. To others my grief may appear excessive, but you, who have lost children, may conceive of the anguish of a mother's spirit, in seeing suddenly snatched from her arms, in the space of a few hours, the idol of her heart; and without a full belief of ever meeting her again. I would fain know of her happiness—if she still remembers me—and who in that spirit-world can replace the mother in this. We know nothing of the progression of mind in that happy world; but it would give me pleasure to know, that it advanced in proportion with their happiness. Adieu, sir. I need not assure you of the comfort and happiness you would give me should you be able to communicate with my little one; and my confidence in your benevolence assures me that I will receive this consolation if it be possible.

Most respectfully, yours,

\* \* \*

—, July 14th, 1853.

MY DEAR MADAM—I have just received yours of the 8th inst., and sit down to commence my reply while I have a moment's leisure, though I may not complete it to-day.

It affords me exquisite pleasure to learn that I have been instrumental in conveying comfort to you amid your afflictions. The knowledge that it is permitted me to do so, is a comfort to me in the trials to which I also am subject, and affords me ample compensation for the inconsiderable annoyances to which I am sometimes subjected by my known belief in spiritual intercourse. You are by no means a solitary instance of the kind. It was but a few days ago that I was enabled to convey like consolation to a lady in Tennessee, who within a brief period had lost a tender husband and an only child, and who felt as if she had nothing to live for. I was not only

able to assure her of the continued presence around her of those she loved so well, but to convey to her a message from them fraught with the purest and most ardent love. "Tell her," was part of the message, "my spirit loves to linger around her haunts, grieves with her grief, and sorrows with her sorrow. Tell her that loved child comes with me and twines its little arms around its mother's neck, and caresses that mother it so much loved on earth, and so much loves in heaven."

I once witnessed a death-scene, where a similar feeling was exhibited. It was of the father of a lady, who thus, within the short space of three months, lost her father and her only two children, the eldest an interesting boy of six or seven years old. I saw the spirit as it departed from its body of clay and assumed its new form. In his departure he was attended by the spirit of his son, who had died some thirty years ago, by that of my wife, and of this lady's eldest son. While the attention of this gentleman's son was directed solely to his father, and that of my wife partly to her friends who were present, the child's attention was confined solely to its mother; his face beamed with joy and affection for her, and he was anxious to throw himself upon her bosom, so that she might perceive his presence.

I mention these things to you, as from my own experience, as they will tend to answer one of your questions, independent of all information you may receive as to your own child. I will, of course, as far as I may be permitted, add the evidence as to her.

There is another topic upon which also I can speak, irrespective of her, and that is, as to their advancement or "progression of mind in proportion to their happiness." Nothing is more satisfactorily revealed to us than the truth of this proposition. As sin flows from ignorance, so does happiness flow from knowledge. And children who, from an early death, can not be taught here, are taught there those things which must be learned sooner or later, and which bring happiness in their train.

The great law of progress which this new dispensation teaches pervades all created things, from the most inanimate and sluggish particle of matter to the Great Mind that seeth all things. The immortal soul is not exempt from it, and it is most wisely ordered that in proportion to its development in knowledge and goodness, is its happiness.

This lays at the very foundation of the new dispensation, and is

far too vast a theme to be more than barely alluded to, within the limits of such a letter as this.

It was this which Christ came to teach us—our spiritual nature—and with it, the duty and destiny of eternal progress. His teachings have passed through ages of blindness and ignorance, and have been warped from their true purpose, until they have, in a great measure, lost their power over the minds of men. That power is now to be revived by these new revelations, that all may learn how essential it is to happiness hereafter to enter upon the plane of everlasting progression. Without knowledge that can not be done. And the knowledge requisite is not that which is to be found in the glosses of men, but in the great book of nature around us, where God has written it with his own Almighty hand.

I have written more than I expected to when I commenced; but the subject is so vast that it can hardly be touched without expansion.

My chief object was to give you an idea of the condition of infants in the spirit-world, as it has been revealed to me, yet now I can do so only in a limited degree.

It is one of happiness, of course, for they have never sinned, and, therefore, are exempt from the sufferings which sin *ever* brings in its train. They are in schools where they are taught those things which it would have been better that they should have learned here. They are never without the attendance of some good spirit, whose happiness consists, in a degree, in developing their minds. They grow in stature as they would have done here, and the affection which they entertain for friends here is cherished by them and by their teachers, for it is love, as well as knowledge, which lays at the foundation of progression.

Independent, then, of all information that I may be permitted to obtain in respect to her, you may be assured, from the workings of a universal law, that her condition is one of happiness, and that her affection for you is cherished as one great cause of that happiness.

And now I lay down my pen that I may leave room for the information I hope to be able to-day to obtain for you.

—, July 17.

I resume my pen to conclude my letter; for, as I leave town to-day, for a few days' absence, I do not think it well to delay sending

my letter any longer. I have not yet been able to make my inquiries about your loved one. I need not detail the difficulties that stand in the way of effecting our purpose in such cases as readily as we desire. They are not insurmountable, but they cause delay sometimes. In the case of the lady in Tennessee, it was nearly a month before I could answer her inquiries and obtain the communication she wanted. In your case, as in hers, I will not be unmindful of your wishes, but avail myself of the first opportunity, and then write you again.

In the mean time I ought to say to you, that I did not comply with the request contained in your first letter—to destroy it. I was confident it would be of service to the cause, and I, therefore, preserved it. That and your second letter have been read to many friends, and have afforded great joy and satisfaction to many, as I expected they would; and thus you see that the joy which has thus been given to you is reflected back from you to others, as much strangers to you as you are to me.

Last evening I read them, and a lady present, dressed in black, a stranger to me, was bathed in tears as I concluded.

Of course, I do not reveal the name of my correspondent, nor even the place whence the letters come. Thus far I preserve your confidence.

I am persuaded, however, that if I had your permission to use the correspondence freely (with or without your name, as you please), it would be the means of doing much good to others, for it teaches a most instructive and beautiful lesson. That, however, I commit entirely to your wishes, and will obey them, even to the destruction of your letters.

If, however, you consent to my using the correspondence, I will have to ask you to send me copies of this and my former letter, for I have not retained any.

I hope soon to be able to write you again, and, in the mean time, I am as ever,

Yours, truly,

\* \* \*

After writing the letter of the 14th of July, I obtained the desired information as to Mrs. —'s child, and wrote to her that she was under the guardian care of her grandmother, and was often taken to her mother to caress her and preserve in her the love for her mother.

—, July 28th, 1852.

DEAR SIR—I owe you an apology for not having, ere this, answered your kind letter of the 14th. Indisposition must in part plead my excuse, though I acknowledge I could not at first decide to grant your request with regard to my letters. I have, however, concluded to leave the matter entirely with you; for, notwithstanding I can not conceive of any possible advantage to be derived from their use, I would not willingly throw an obstacle in the path of good. I must, however, stipulate for an entire suppression of both name and address; under no other circumstances would I allow of their being read. I will send you a copy of your letters as soon as my strength will permit of my copying them. To part with the originals is more than my philosophy can well bear. They are treasured by me next to my Bible; for when distressed or disturbed by doubt or sorrow, I derive always renewed comfort from their perusal; for I must not conceal from myself that my conviction of the truth of this revelation is founded on my belief in your integrity and the soundness of your judgment; for although I argue that a man whose reasoning powers and judgment have been disciplined in the severe and exact schools of the law, and by long service on the bench, is not one likely to be deceived or carried away by his imagination or by cunning fables, others can with reason contend that the most powerful intellects have been deceived by shallow pretense and designing hypocrisy. There is no system, say they, so absurd, that advocates can not be found for it among the learned.

One sentence in your letter of the 14th troubles me. You say, "They are in schools where they are taught those things which it would have been better that they could have learned here." Why? We would naturally suppose that the instruction there would be much more perfect, and knowledge acquired with more ease than with us.

I thank you a thousand times for the information contained in your last note, and also for the incidental proof it conveyed of the truth of the theory of this revelation. I had not told you that my little — possessed a relative in that happy land. I thank you also for the pamphlet. You need not have feared misconstruction; it contained precisely the information I was anxious for; and who would not wish to know and become familiar with the face of a friend, and my best friend I must always regard you; for what do I not owe you? tranquillity, peace, and comfort, and in return I can give you

nothing but gratitude and thanks, and both of these you may be always certain of receiving from

Yours, with the utmost respect,

\* \* \*

P. S.—Should you have occasion to again address me, you may direct to my own name. Should you thus favor me, you must inform me whether you wish those copies immediately, as in that case I will try to forward them. You must pardon this scrawl—I have been obliged to lie down from weakness several times since I commenced.

August 2d, 1852.

DEAR MADAM—I hasten to answer your note of the 28th July, which I have just received, in order to relieve you from the necessity of hurrying in sending me copies of my letters. The sooner I get them the sooner I can do good with them, but that is all the occasion there is for any haste in the matter. And I am anxious you should fully understand my reasons for wishing them.

One great recommendation of this new dispensation, is the consolation it affords to the afflicted and dying. I have already the record of many examples of this, and your case is a most interesting addition to the number. So that when I am asked, as I often am, to what end is all this? I may point to it as indeed "The Comforter." In that respect you will readily perceive that our correspondence can not fail to do good to others when made known. Therefore it is that I have made to you the request which you are so kind as to comply with; and you may rely upon my taking care to suppress every thing that would be likely to point out you, rather than any other female in the United States, as my correspondent.

You are entirely right in supposing that the conclusion at which I have arrived on the subject of spiritual intercourse is not the effect of delusion, but the result of most calm and deliberate judgment. It would be quite out of the question in the limits of a letter to give you a detail of the measures I adopted to guard against deception—self or otherwise. A general statement in that regard is made in the *Shekinah*, but it is very general, and, I may add, in equally general terms, that if it is ever permitted one to believe in the conclusions of his own deliberate judgment, founded on the deliberate and long-continued evidence of his senses, I may be allowed to believe in the

reality of spiritual intercourse. Nay! I can not help believing so as long as I am sane.

Still, I can not help regretting that you are compelled to found your belief on any assertion of mine. It would be so much better for you, with your acuteness of intellect, if you could see and judge for yourself—if you could apply your own reason to the evidence of your own senses. For there never was any thing that more emphatically and earnestly addressed itself to our reason than does this new dispensation in all its parts. Blind faith it utterly repudiates, and it appeals only to the true Godlike quality of man—his reason. But I am afraid it will be long before it will make much progress where man is held in mental bondage of any kind. Freedom and intelligence are both necessary for its spread.

But I pass from that topic to answer your inquiry as to the education of children in the spirit-world, and I can do that best in the language of my spiritual teachers.

On the 25th November last it was said to me: "Those who die in infancy grow up to manhood, and are instructed in the spirit-world in those things which they ought to have learned here. It is a misfortune and a violation of a law of nature to die in infancy, because the object of their first stage of existence is thereby thwarted. In the spirit-world, infants are placed in a sort of intermediate condition between the lower and higher conditions, and they are there taught and attended to by superior spirits. They are never without such attendance. They are there carefully instructed, yet their condition is, in some respects, unfortunate; for though by their early death they escape the physical sufferings of this sphere, that very ignorance of our sufferings takes away from them the capacity to enjoy the happy change which they would have attained if they had remained here to maturity. They know nothing of the contrast between that stage of existence and this, which adds so keen a zest to the enjoyment of those who depart from this sphere after having experienced all its sorrows and sufferings.

"Another disadvantage is, that they never learn many of the feelings and emotions which a longer continuance on earth would have taught them, and which enter much into the happiness or misery of the next state of existence."

So much for the spirit's teachings. I add from my records some remarks of my own on the subject.

"These remarks explain what I have already observed, and what has sometimes hurt me, namely, that neither my son nor daughter (both of whom died in infancy more than twenty-five years ago) though they evince a strong affection for me, have evinced the same sympathy with my feelings that my adult friends in the spirit-world have. They seem, indeed, to be unconscious that there are any such feelings in me. So, too, the spirit of my nephew, when attending the death of his father, was solely intent upon him, and seemed to have little or no sympathy with the sorrow of the living, while my wife, who was present also, evidently had."

I ought also to add what, doubtless, made a difference. These were all cases of persons who had died twenty-five or thirty years ago, while children who have recently died have displayed the strongest affection imaginable. With them, doubtless as with us, time comes with healing on his wings and a weaning from earthly ties.

This is what I meant by the remark to which you allude, and I owe to you the explanation, lest you may be misled by a remark so very general in its character.

I regret very much the impaired state of your health. I know well how difficult it is, amid continued physical suffering, to bear the mind bravely up to the full discharge of our higher duties.

I hope, however, soon to hear from you again, and to learn of your recovery. If at any time you wish farther information on this all-important and interesting subject, do not, I pray you, hesitate a moment in making known your wishes, for aiding you gives me more pleasure than you are aware of.

I am, as ever, truly yours,

\* \* \*