

# The Spirit Messenger.

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## PROGRESSIVE SCALE OF NATURE.

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Perhaps the most satisfactory and conclusive mode of reasoning on any subject, may be found in following the laws and processes of Nature, as they advance towards perfection, tracing them link by link and step by step, until we reach the ultimate result of which we desire to be informed. By reasoning in this manner we are exposed to little danger of becoming lost in the labyrinth of perplexity, or arriving at vain and unwarrantable conclusions; for so perfect is the chain of dependencies existing in the Universe, that the path of Reason is here made bright and shining, leading up to the hallowed temple of Truth. With this principle in view, therefore, we may proceed in the work of investigation, endeavoring to comprehend the mighty truths which are unfolded to the searching mind as it rises through the Progressive Scale of Nature.

It seems proper, at the outset, that the mind of the reader should be duly impressed with the existence and operation of the great principle of Progression, which is manifested in all material and spiritual things. One of the prominent, peculiar, and essential laws of the Universe is here presented. It was made in the beginning to constitute an innate tendency of all matter, by virtue of which the primitive elements were arranged in their sublime order, and forms of life and beauty were developed from the ancient chaos. Everything evolved in the unceasing process of creation—the flowers of the spring-time, the innumerable forms of vegetation, and all the infinite classes and species of beings that exist upon the earth, are formed through the operation of the same universal law. It is not perceived that the visible effects in Nature are produced in a moment as by some authoritative command of the superior Power, but all things are caused to exist as the result of natural growth, being operated upon by the living principle of progressive development, which is one of the outward and sensible expressions of the pervading Spirit. Let us here observe some of the common and familiar illustrations of this law. A little seed is first planted in the earth, seemingly insignifi-



erent in itself, but containing the undeveloped germ of a higher material form. Acted upon by the genial influences of warmth and moisture, it begins to unfold its internal properties, penetrates the bosom of its parent soil, and at last appears on the surface as a vegetable production, whose beauty is adapted to please the eye, or whose nourishment is suited to sustain the body. Again, on the branch of a certain plant we may observe a tender sprout. In this are contained all the elements essential to form the rose. Subject to the action of an energizing and developing principle, the sprout gradually swells into the expanding bud; and this, by virtue of the same influence, continues to unfold, until it opens its petals to the cheering light and appears in the loveliness of the full-blown flower. So, also, we take the little acorn, which, though small in itself, is the prophecy of a future expansion. We place it in the earth;—it sprouts, and we behold the rising plant; we look again, and we see the graceful sapling bending in the summer wind; once more we look, when years have passed, and there is the majestic oak, which, rising proudly as the queen of trees, spreads on high its giant arms, and bids defiance to the tempest's wrath. Thus throughout the several departments of Nature is exemplified the essential law of Progression;—it is observed in the smallest atom that we tread beneath our feet, as well as in the more stupendous productions of the Divine Artist—indeed it is by and through the action of this principle that every created form exists, and that all outward, visible effects are produced.

This prominent law of progression naturally and inevitably results from the elementary principle of *Motion* which has been established in all matter from eternity. Every thing throughout the entire universe has its appropriate sphere of action. There is no absolute rest or passivity known in any part of creation. Worlds on high revolve in their endless circles, the productions of the earth are subject to the constant influences of growth and decay, and in every atom through every department of Nature, is exhibited the principle of eternal Motion. Now this motion which thus pervades all substances, it should be understood, has a natural tendency to *refinement*. A constant movement occurring among the particles of any body cannot do otherwise than serve to refine and purify that body. The clear, pure waters of the flowing stream compared with the slime and filth of the stagnant pool, may appropriately represent the influence of motion to produce refinement in the nature and composition of material substances. Let it now be remarked that it is this refining and purifying process which is going on in all Nature through the principle of Motion, that constitutes the great law of Progression to which I have previously referred. We may perceive, then, that this law exists as a natural consequence flowing from one of the most obvious and prominent principles in the Universe. It is not a mere philosophical fancy, but an apparent reality. It is not a conception which is buried in the regions of mystery, but is an established principle whose operations can be clearly discerned.



This universal and eternal law of progress operating on the gross substances of the earth, naturally develops *series* and *degrees*. Once admitting the existence of this law, it is evident that all creation cannot exist on the same plane of being. Every substance, after it becomes developed, necessarily ceases to be what it was in its original state, and occupies a superior position as compared with those substances which are not developed. Since, therefore, the process of refinement is constantly going on, matter is presented in different *degrees* or stages of progression. The gross and inferior forms of Nature, subject to the action of the prevailing law, become gradually unfolded and merge themselves into forms of a higher order; these, also, by means of the same refining process, are still farther developed and brought to assume yet more perfect forms, and thus the beautiful work of progression is carried on, until the internal essence existing in the primitive substance, is perfectly and harmoniously unfolded. In accordance with this principle we may observe, in examining the fabric of Creation, that the several classes of objects, departments, or kingdoms, rise one above another in regular gradation, each manifesting superior qualities to that from which it was evolved, and all constituting one connected *series* of developments, which forms the sublime and progressive Scale of Nature.

Before proceeding to a more minute examination of this scale, it should be distinctly understood that what is here termed *Nature* includes every thing created—all matter which is visible or invisible, physical or spiritual—all that exists below or distinct from the Creator, or that forms a part of that vast organization which envelopes the presiding Soul. The whole expanse of actual existence may be properly divided into two grand departments:—God, or the animating Spirit, and Nature, or the substantial Body. Nothing, therefore, which we term substance, can be said with propriety to be *supernatural*, or above Nature. As in the human system, nothing can be superior to the body but the mind; so in the universe, nothing can be above nature, but the pervading Soul of Nature, which is God. When, therefore, I speak of the Scale of Nature, I design to include all those successive series or gradations which rest upon the *material* as their foundation and reach to the *spiritual* as their climax.

With this explanation of terms, we are now prepared to examine more minutely the separate links of that mighty chain which reaches from the grossest substance of earth up to the brightest seraph of Heaven. To proceed naturally, in a progressive order, it will be necessary to commence with the lowest and grossest form of matter, which is represented in the *mineral*. This substance, which is the most rudimental of all with which we are acquainted, was formed originally as the earth began to assume a solid nature, through the elementary principle of Association, which tends to attract and unite in one body those particles of matter which have an inherent and mutual affinity. Being constantly formed in this manner through the action of the same specific law, the mineral is made to constitute the basis on which all higher gradations of matter rest. Here, then, is the first step in the scale of Nature.



Let us trace this up to a higher form. Acted upon by the eternal principle of Motion, which has been previously referred to as pervading every substance, the mineral is subjected to a refining and elevating process, which ultimately results, after a succession of many imperceptible changes, in the production of the *vegetable*. So gradually and insensibly is this result accomplished, and so intimately connected are these different departments of Nature, that it has been a difficult task for physiologists to determine the precise point where the mineral formation ends and where the vegetable commences. In this latter production is presented a regularly organized body, whose materials have attained to a state of comparative refinement, and which manifests higher qualities and a subtler essence than are contained in all lower forms. Here in addition to the principle of motion exhibited in the mineral, is developed the superior quality of *Life* — the energizing and vital principle, which results from the refinement and organization of elementary substances, and constitutes the simplest attribute of an organic structure. But the process of development does not cease here. Eternal motion is still going on in the vegetable as in the mineral, the tendency of which is to develop a higher and more perfect organization of matter, which is ultimately unfolded in the *animal* creation. Here again the connecting link uniting these two gradations is so complete, that the line of distinction can scarcely be discovered where the one emerges into the other. The animal having a more complete organization than the vegetable, and being endowed with a nervous system and cerebral structure, naturally manifests, in connection with Life, a still superior quality which may be termed *Sensation* — which quality is but a higher development of the vital principle, resulting from the more perfect concentration and embodiment of the refined elements of matter. Passing now through the almost innumerable species of the animal creation, in which sensation gradually expands into the instinctive and semi-reasoning faculties of the higher brutes, we arrive at last at the ultimate and perfection of all material forms, which is MAN. In him we recognize the chief glory — the crown — the master-piece of Nature. We see in him a miniature creation, in which are concentrated all the essential elements existing in every lower department — in which mineral, vegetable, and animal compounds are represented in their most refined state, all combining to form one perfect organism which answers the grand end contemplated in the constitution of things. And not only does man stand at the head of creation in a material point of view — not only does he present the embodiment of all external elements; but he, also, by virtue of the same principle here exhibited, contains within him the refinement, concentration and perfection of all the interior qualities and essences existing in inferior bodies. Hence besides the motion of the mineral, the life of the vegetable, and the sensation of the animal, there is developed in man as the living combination of these attributes, an internal, individualized SPIRIT, in which is essentially unfolded the supreme and immortal principle of godlike *Intelligence*.

Thus the grand scale of being unfolded in Nature reaches its climax; the



exalted object contemplated in the establishment of natural laws is thus progressively attained. Beautiful and complete is the process by which this result is accomplished. Each link in the mighty chain of existence is perfect in itself, and appropriately situated in relation to others, and all united represent so many steps or gradations leading upward to one sublime end. Nature is moved by a constant and all-absorbing aspiration to produce MAN and SPIRIT. The lower and undeveloped forms pervaded by the essences of life, motion and sensation, are mere abortive efforts to attain this result. Still the work of progression goes on. Each form, as it is produced in regular gradation, is more perfect than any preceding it; and when the component elements of all undeveloped bodies are concentrated in the human frame, and all the refined essences of those bodies are individualized in *Spirit*, then, and not till then, the designed object is accomplished.

Spirit is the permanent and immortal production which stands as the highest development of matter and is enstamped with the image of the Divine Mind;—all else is fleeting, transient, and perishable. Every inferior step which is used to attain this end, crumbles after it has answered its peculiar purpose, so far as this has reference to individual forms. Thus the life of the vegetable and the sensation of the animal which are dependent on the organization to which they belong, naturally pass away as this decays; but Spirit, being the concentration and embodiment of all the most refined elements in the whole empire of Nature, acquires a distinct individuality which never can be destroyed. This cannot be made to perish with the physical organism, because it is a separate and higher organization; it cannot be absorbed by any other substance, because it contains the essence of all substances, and is preserved by the power of an inherent and unchangeable affinity. Therefore while the flower blooms for a few brief days to perish beneath the autumn gale; and while the sportive brute, enjoying for a season the sweets of existence, at last yields his breath upon the cold earth, the godlike Spirit, standing as it were upon the pinnacle of Nature's temple, looks serenely down on the wreck and desolation of all beneath it. Thus man, who constitutes the last link in the chain of material existence, is allied to the immortal. He occupies a position between the brute and the angel, — his animal nature being linked with that scale of being which descends to the grossest earth, while his spiritual powers are connected with the vast, interminable chain of disembodied intelligence. Well may he exclaim with the Russian poet:—

"I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the Spirit-land!  
The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is Spirit—Deity!  
I can command the lightning and am dust!  
A monarch and a slave; a worm, a god!"



In this view of the subject, we are able to perceive how perfect and unbroken is that line of existence which begins with the grossest matter and ends with refined spirit. Link after link, step after step, and gradation after gradation, rising in majestic order, complete the mighty scale. There is no break, no interruption or disorder to prevent the attainment of the proposed end;—but matter, subjected to a constant and progressive refinement, ascends through a continued series of developments to the production of a higher substance—motion developing life, life developing sensation, and all these essences combining to form one internal organization, whose flower is *intelligence*. Not one of these links could be spared, for all are necessary; not another could be appropriately added, because the chain is already complete.

Thus Nature presents to our view an extensive and ever active laboratory, in which principles and elements are constantly at work for the purpose of bringing forth and unfolding in the human body the internal, inherent essence of all matter. The great work to be accomplished by all this beautiful and intricate machinery which we behold in Creation, is evidently the refinement and perfection of gross, material substance; or, in other words, the conversion of matter into spirit. It was for the attainment of this specific object that the elevating and refining process was instituted, by which the progressive scale of Nature is formed.

Let us now observe the connection between this scale resulting in the development of spirit, and the original design of God in the formation of the Universe. This part of the subject will readily be understood when we have considered the nature of the Divine purpose. It will appear evident on reflection that the design of Deity in the creation of the world, must have been far higher than that comprehended in the existence of mere gross and senseless matter; because there could exist no inherent congeniality between a Being of infinite wisdom and an unintelligent Universe. We may remark that every thing in nature which acts in the capacity of a creator, always tends to produce something which is like itself. Thus the plant produces the plant, the flower develops the flower, and the animal creates its corresponding type. Let us apply this principle to the Deity. Being himself a Spirit, pervaded by infinite intelligence and inexhaustible love, it would be his natural, original design to ultimately *produce spirit*; or, in other language, to introduce into being some creature which should be impressed with his own likeness, and endowed with his own immortal nature. Indeed, without the existence of such a being, Deity would be essentially *alone*, even amid the glory and grandeur of the external universe; and that inherent principle of love which dwells in the boundless heart of the Infinite, could only be appropriately exercised in the creation of some kindred intelligence. We may therefore rationally conclude that the prominent design of God in creation was the *production of spirit*—that this was the glorious and all-important purpose for which suns, planets, and systems were ushered into being. Such, then, being the Divine purpose, the appropriate causes were put in operation by which



the ultimate effect might be produced. Matter was pervaded by the principle of eternal Motion; inorganic bodies were formed by the mutual association of kindred particles; these were subjected to a natural process of refinement which resulted in the formation of a progressive scale; — minerals, vegetables, and animals, with all their innumerable species, were developed in regular gradation, and at last the human body, as the perfected and crowning work of Nature, was formed to be the beautiful external temple in which was to reside the animating and indwelling soul. It will thus be perceived and understood that the Divine Being works by *means*. He does not create anything out of *nothing*, much less spirit, which is the reality of all things. Neither does he *speak* this into existence by any imperative command, but causes it to result from the progressive action of established, invariable laws. It would have been, at least in a relative sense, impossible for Deity to have made man an angel at once. This would have inverted the whole order of nature, and required a change in everything to which we are related; so that in the very constitution of things and in the adaptation of our nature to our condition, it was necessary that the human spirit should be gradually unfolded through the progressive and refining tendencies of matter.

We have now before us two of the prominent links in the chain of existence which has been contemplated. These are *Matter* and *Spirit*. The former is the foundation on which all successive gradations rest; the other, so far as earth is concerned, forms the key-stone of the material structure. It is proper, however, that our perceptions should be still farther extended and that we should obtain a yet more expanded view of the scale of Nature. Man, I have said, through the medium of the spiritual principle, is allied to the immortal. In him therefore is commenced a new chain of being — a chain which, leaving the material, reaches upward through the ascending Spheres of the Celestial Universe. The spirit in the body sustains an intimate relation to spirits out of the body. There exists no wide and impassable gulf, as has been so generally imagined, between the earthly and the spiritual world. The one is but a natural and progressive unfolding from the others, while both are inseparably united by the ties of an indestructible affinity. Hence man, as he treads the shadowy paths of earth, — as he wanders on amid grief, and toil, and suffering, is surrounded by the heavenly ministers of peace — by guardian angels, who yet linger within the shadows of their former dwelling-place, and form a connecting link between this and higher Spheres.

“We are not alone — nay, never alone,  
Beautiful spirits wherever we roam,  
In the summer's sigh, in the wintry moan,  
Breathe around us.”

It should be remembered that the same intimate connection subsists between us and departed spirits, which is observed between the lower gradations of matter. The disrobed angel of heaven is but a farther development



of the imprisoned spirit of earth. The freed spirits of the departed who linger around us here to impress the soul with bright thoughts and pure affections, are but another step in advance of those who tread this earthly vale; for, be it ever remembered that, in accordance with the truthful sentiment of another, *man is but little lower than the angels*. So, through this connecting link, humanity becomes allied to the whole spiritual world; the scale of Nature, so grand beneath us, is carried upward beyond the limits of the earthly view — ascending through the long line of infinite progression — rising through circle after circle, society after society, and sphere after sphere of angelic being, until all are ushered into the boundless and inconceivable vortex of the eternal, presiding SOUL.

In these sublime conceptions, be it borne in mind, we are guided not by Fancy, but by Reason. It is a truth unfolded in the revelations of Nature, that, through the established principles of motion and progression, this glorious scale of being is erected — a scale in which the human system forms the crown of material creation and the beginning of an immortal existence. How deeply, then, should man realize his exalted position! Standing as he does between the earthly and immortal, and containing in his nature the germs of the celestial life, let him feel that he is not a mere mass of breathing clay, formed by the creative Power but to live and *die*, but rather, drinking in the pure inspirations of Nature, let him feel that he bears the image and likeness of the Eternal, and that, though the outward form may perish and crumble back to its primitive elements, the spirit-flame enkindled within the depths of the internal being, shall burn amid the flow of ceaseless ages.

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## POWER OF TRUTH.

WRITTEN BY SPIRITS.

The power of the holy and eternal Being who dwells in the inmost sanctuary of the Universe, is the power of the interior qualities of which his nature is composed. In the depths of the Divine heart, dwell the hidden but radiant powers whose presence and influence are felt throughout the vast and immeasurable expanse of being. These powers are the concentrated and immortal energies of the all-pervading Soul of Nature; they are the blissful and ever active qualities of the Divine Mind, which the flowing ages in the deep bosom of Eternity can never weaken or mar. The reflection of these powers is visible in the human spirit; and wherever they exist as an emanation from the Supreme Source, the impress of the Divinity is enstamped upon their nature, and they are made eternal and immortal. Among the divine qualities which have their reflection in the earthly soul, is Truth. This is the light which shines in the heart of Deity, and which glows through all the recesses of Creation. The beauty, the glory and perfection of all



visible forms — the far-reaching and endless extent of pervading Life, reveal the reflection of that unseen principle which animates and beautifies the Whole; and then in the temple of the human soul — in the deep well-springs of the immortal nature, and amid all the shadowy labyrinths of the inward being, may be seen the sparkling radiance of heavenly Truth.

The power of the principle which is here mentioned essentially corresponds to the power of the same principle in its connection with the Divine Being. This is not less eternal and immortal in the finite soul than it is so in the Soul of the Universe; and as a result of these characteristics, it must be endowed with the power which dwells in God and which is manifested in all his works. Truth, therefore, is the principle, divine and indestructible, which has its origin in the Creative Power, and which is possessed of those inherent qualities and attributes that render it mighty in its resistless course, and unconquerable in its war with all other elements. In this principle the human spirit may trust with unshaken faith; for when the opposing forces of the earth shall be destroyed — when the darkness prevails over the dimmed and almost extinguished light — when the errors, corruptions, and wrongs of society cause sighs and groans to be the echo of human suffering, the deep reliance of the soul may be placed on that unseen but all-conquering power, whose presence is felt in the profound recesses of the heart and whose influence is breathed in silence upon the mental deep. The beauty and power of this principle can never be fully appreciated by the mind which has not received and known its holy presence; but to him whose heart has been expanded by the light and warmth which it imparts, and to him who has felt the triumphs which are made over the strongholds of error and bigotry, there is a power made visible which shall go forth into all the wide wastes of human life and cause the wilderness to blossom as the rose.

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## CLAIRVOYANT REVELMENTS.

BY A MEDIUM.

### RELATIONS OF SPIRIT AND MATTER.

The questions, what is spirit? — and what is matter? — have been a source of the deepest perplexity to philosophic minds which have entered into this field of investigation. It is true that in relation to the latter inquiry a more definite and tangible conception has been entertained, in correspondence with the superficial and exterior nature of the object which is here contemplated. That which is termed matter, coming as it does mostly within the sphere of sensuous observation, is capable of being subjected to a somewhat close examination through the medium of those external powers which are the appointed instruments of the mind. Hence philosophers, from a long series



of investigations, have been enabled to arrive at the conclusion that matter is a substance, formed by a certain arrangement and congregation of particles, containing certain essential and inherent properties, and governed by certain definite and unchanging laws. In relation to spirit, however, the most vague and indefinite conceptions have prevailed. Not being appreciable to the outward senses, the nature of spirit could not be determined through the same mode of investigation by which the inherent qualities of matter were discovered; and men being accustomed to reason in a superficial manner, were entirely unprepared to search into the interior reality. There are two prominent ideas which have been entertained on this subject, one by the falsely educated theologian, and the other by the misguided materialist, — but both representing extremes which contain at best but a small portion of the real truth. The first of these supposes spirit to be an “immaterial substance” which has no relation to matter in any of its forms — in short, a certain *something* which, when analytically examined, amounts to but little more than an unsubstantial *nothing*. This immaterial substance, it is supposed, constitutes the immortal part of man, which, when the body returns to its native dust, will in some way and in some state of being exist forever. The other idea entertained by the materialist, is that spirit is no separate and independent substance, but that it is merely one of the higher manifestations of gross matter, and is entirely dependent for its existence and action on the external organism to which it belongs, — so that when the latter is dissolved through the inevitable process of decay, the former can enjoy no conscious existence. These ideas have been termed extremes; and the fact that they are so, or at least that they do not express the entire truth, is evident from the circumstance that they do not and cannot satisfy the internal desires and aspirations of the human mind. To suppose that spirit has no relation to matter, being immaterial, is as unreasonable and unsatisfactory on the one hand, as the inference that this is identical with, and dependent upon, gross matter, is erroneous on the other. The truth on this subject may be found in the medium of these extremes, — where it will be seen that spirit and matter sustain definite and beautiful relations to each other, and that both have their appropriate place in the arrangements of Nature. The spirits will now trace the relations of these two substances, commencing with their primitive existence in the wide realms of chaos.

In contemplating the inconceivable mass of matter from which the expanded Universe was evolved, it is proper to recognize this as the primary source of all existing materials; — that is to say, the essential and inherent elements of all present forms, were contained undeveloped in the great original substance. This consideration is sustained by the self-evident truth, that no substantial form can be created out of nothing, but that everything which has a being must be derived from some pre-existing germ. It may be assumed, therefore, that in this boundless vortex of unparticled matter, the constituent elements of all existing forms in their various stages of refinement, have had



an existence from eternity. Dwelling in the depths of this primitive substance, yet confusedly intermingled with the moving mass, were the germinal elements of the gross earth, water, air, electricity, magnetism and spirit. It is true that these elements, being primarily in a chaotic and disordered state, could not then be properly said to exist as distinct forms of matter; but they were placed there as living germs from which were to be developed all the successive gradations of material substances, reaching from the grossest earth to the intelligent soul. Hence in the long lapse of ages, when the process of creation had commenced and the Universe was brought forth in its sublime order, these inherent elements gradually assumed a more distinct form and being, and ultimately occupied their appropriate positions and relations to each other, as denoted by their different degrees of refinement. In accordance with this truth, it is found that in all surrounding material forms there is presented a beautiful scale of progressive existence. Descending beneath the surface of external bodies, the inward vision may discern the presence of a refined, invisible substance; beneath this is developed a fluid still more refined, subtle, and energizing in its nature, and thus may be discovered even in each separate object, a continuous series of steps or gradations by which the mind may arrive at last to the spiritual essence, which constitutes the most interior portion of all matter. The original elements of spirit, therefore, are obviously related to outward, material forms, through the medium of certain successive links which are represented by different stages of refinement, these elements being diffused through all physical Nature, and constituting the interior soul of matter, as the perfected spirit is the soul of the human body.

Thus in every department of the external world may be observed that which is termed *matter*, and the elements or germ of that which is denominated *spirit*. Through the process of refinement established everywhere in Nature, the elements of both these substances — one being merely the refinement or sublimation of the other — become concentrated and embodied in the organization of man, so that he appears as a microcism or miniature creation, in which material elements are combined to construct the body, and spiritual elements are individualized to form the soul. During the entire process by which this result is attained, these two substances — matter and spirit — are constantly assuming more distinct and definable relations. In the mineral is observed the first effort of the spiritual essence to become individualized, as manifested in Motion; in the vegetable is presented an organic substance in which there is less of the grosser elements and more of the spiritual, producing the phenomena of Life; in the animal is discovered a structure which manifests a still increased refinement, where the elements of spirit so far predominate as to develop Sensation; and thus the beautiful course of progression is continued, the most interior elements being constantly withdrawn and separated from the material, until the mineral, vegetable, and animal compounds are concentrated in a perfected organism, and



the essences of Motion, Life and Sensation, are individualized in the human spirit. From these considerations it will appear that the primitive germ of the intelligent mind exists in the most interior essences of matter; that, in the unceasing process of refinement, it is gradually unfolded through the subordinate kingdoms of Nature, and that, ultimately, it is introduced in its developed and eternalized form, into that beautiful habitation — the human structure — which is so amply prepared for its reception, and from which it is born into a still higher Sphere.

The mind now naturally arrives at that point in the present investigation, where it may consider the relations of spirit and matter as they are manifested in the organization of man. To say that the body and spirit are two separate organizations and exist in one embodiment of the most refined materials, would be only a natural inference from previous reasoning. The human spirit is contained within the physical structure as its internal form; accordingly an ancient writer has declared, "There is a natural (or physical) body, and there is a spiritual body;" and again it is said, "Though the outward man perish, yet the inward man is renewed day by day." Now it is proved by authentic psychological facts, such as continued sensation in a limb when the outward frame-work is destroyed, that this interior form corresponds to, and pervades every portion of, the physical body,—extending its perfect structure through every member of the outward organism, and quickening with its subtle essence each vital part. Such being the case there naturally exists a medium of connection between the spirit and the body, inasmuch as, without such medium, the one could have no proper affinity or assimilation with the other; it being a well-established truth that no two substances which are greatly dissimilar in nature, or exceedingly remote in degrees of refinement, can intimately associate together and exert a positive reciprocal influence, except through appropriate intermediate links. Having in view, then, the several gradations of matter in the human system, it may be rationally supposed that the spirit is connected with, and sustained in, the outward organism through an assimilation with the most refined fluids generated in the body, known as magnetism and electricity,—which fluids, in their natural and unrestricted action, produce the varied phenomena of Motion, Life, and Sensation, and constitute in their combined results, what are accustomed to be denominated the *vital principle*. That such is the true connecting link between the spiritual and material organism, is shown from the circumstance that when these fluids cease to act, or, in other words, when vitality has been exhausted, a separation occurs between the spirit and its framework, and the latter becomes cold, senseless, and inanimate;—showing that the essential ties of affinity and the proper medium of connection must be preserved in the physical body, or the interior soul will escape from its congenial habitation, and soar away to a more attractive clime.

Now in cases where the vital principle is strong and active, and the mind through its sensuous organs is engaged in contemplating external objects, the el-



ements of the spirit are diffused through every portion of the system, and become intermingled, as it were, with the more refined substances which are here contained. Under other circumstances when from any cause the vital and energizing fluids of the system have been diminished, there occurs a partial retreat or separation of the spirit from the body. This, for example, takes place when the latter, having been subject to physical exhaustion, sinks into a profound slumber. In such a case, if the process of natural sleep is completed and no impression is produced by external disturbances, the spirit passes from the outward to the inward consciousness; and, while it receives no intelligence through the medium of the senses, it acts by virtue of its own separate, individual powers, roaming perchance in the illimitable fields of truth, or receiving the serene and impressive influences which descend from higher Spheres. Hence at times on awaking from a deep sleep in which Fancy has wrought no dream, the shadow of some beautiful vision which cannot be recalled, will flit rapidly before the mind, giving evidence of the continued action of the soul, even when Thought itself seemed hushed and still in the profound silence of the night.

The same principle to which reference has been made showing the occasional retreat of the soul from the outer courts of its temple, is farther illustrated in cases of *revery* and *mental abstraction*. To induce this condition the elements of the spirit are withdrawn from the surface of the body and concentrated on some special intellectual object;—the outward consciousness is absorbed in the process of interior reflection, and the senses either have a dull and imperfect action, or, as is sometimes the case, are entirely closed. Many individuals engaged in literary pursuits become thus entranced in the contemplation of some great theme;—insensible to all external impressions, they are unaffected by surrounding objects, and receive no intelligence through the medium of sense, and though the beauties of the landscape or the voices of friendship may make them appeal to the outward being, yet their power is unfelt by the rapt and aspiring soul. In this state of profound abstraction, where the spirit can roam beyond the limits of the external, and soar abroad into the great realm of Thought, some of the most beautiful productions of the human mind, unfolding the loftiest conceptions and the profoundest truths, have been developed by the artist and the poet.

As may be presumed, a farther continuation of this interior process will induce results of a superior and more mysterious nature. Thus if the agency of a foreign influence is employed to separate the elements of the spirit from the grosser substances of the body by withdrawing the connecting fluid through the process of demagnetism, then, if susceptible to the influence exerted, the physical system is thrown into a profound sleep in which the senses, and frequently the muscular organs, cease to perform their accustomed office; and if this process is continued for a sufficient length of time, or rather, is extended to a sufficient degree, the soul will manifest its attained supremacy over the material structure by exercising its faculties independ-



ently of the sensual organs, and displaying all the wonders of that interior vision which is termed clairvoyance. These results are consequent on the natural relations which exist between the spirit and the body, and are dependent on those interior conditions and influences which are beyond the sphere of external observation. It is to be presumed that the spirit, being a perfect organization, has powers of vision which are not necessarily connected with the senses, and therefore that when this is sufficiently withdrawn from the exterior of its gross temple, it may naturally exercise its own interior perceptions, and come into communication with a new and enlarged sphere of being. In this condition the living energies which dwell within the human frame are brought into exalted action, and it is thus that the god-like powers which slumber unseen in the buried soul are brought forth to a resurrection of glorious life. Under circumstances which render this spiritual abstraction complete, without entirely severing the vital thread, a still more exalted and independent condition is produced, in which the sublime realities of Heaven and the glories of Celestial Spheres are revealed to the transfigured soul.

A condition which is somewhat analogous to that of spiritual clairvoyance, is sometimes attained by aged and imbecile persons in whom the spirit has been harmoniously developed, while the vital energies uniting it with the body are to a great extent exhausted. In such cases, while the outer manifestations of mind are weak and imperfect, owing to the impaired state of the physical organs, the interior powers become more concentrated and exalted, and, as the spirit is already fluttering to be free, it catches occasionally beautiful glimpses of the superior life on which it is soon to enter. It is true that there are many individuals supposed to be in their second childhood, who thus have waking visions which they cannot express, and interior enjoyments which they can but feebly manifest. While the scenes of earth are fading from the view and the darkening film is stealing over the dim eyes, the passing spirit, held to its frame by a frail and subtle thread, is gradually feeling its way along that shadowy path where light from heavenly Spheres comes streaming through the mists of earth, strengthening each earnest effort and aspiration to be free. The same principle here illustrated when carried still farther completes the interesting process of death. As the vital fluids of the system become exhausted by age or disease, the spiritual elements, being no longer united with the material, retire from the surface and extremities of the body, and are gradually eliminated from the brain into the surrounding atmosphere, where they are attracted by the affinity that exists among them into a distinct and condensed form, which on being entirely separated from the body, enters on a new and higher existence, as the butterfly escapes from the inanimate chrysalis to rejoice in the free air and the gladdening sunshine.

Thus while glancing at the original condition of matter, the soul sees spirit, or rather its elements, confusedly intermingled with the chaotic substance; in looking at the present constitution of the universe, it sees spirit existing in a



diffused state as the most interior and refined portions of matter ; and lastly, in examining man it beholds the spiritual elements concentrated and individualized in a perfect form, sustaining intimate relations with the physical organism through the medium of its refined fluids, but still existing as an independent being which maintains its supremacy over the body, and continues to exist when this has returned to dust. It may be understood, then, that the spirit is entirely superior to the physical frame — that this is the real internal man which reigns triumphant over the wreck of matter and is filled with the essence of immortal life. In this earthly state the soul dwells in the body as a temporary tabernacle ; but when the silver cord is loosed — when the golden bowl is broken — when the brittle thread of life is severed, then the relations existing between the spirit and body are destroyed, and while the latter falls back to the bosom of its mother earth, the former is borne away to the regions of eternal light, soaring forever up the lofty scale of progress towards the center and vortex of the Infinite.

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#### TEST OF SPIRITUAL COMMUNION.

The spirits of the Sixth Circle have decided to present a test to the world of the power of spirits in connection with the individual whom they employ as the medium of light and truth. It has been seen by them that the world requires an external and sensuous evidence of spiritual communion before it is willing to receive the heaven-born realities, which are communicated by the inhabitants of the Second Sphere ; and it is right and wise that evidence of this nature should be furnished, so that the desires of candid inquirers may be gratified, as well as the demands of materialistic minds which are anxiously seeking for a “sign.” The test which is here referred to has been given in the presence of certain responsible witnesses ; and since it is only desired that the facts in this case should be clearly understood, the statement to which their names are attached, will be a sufficient explanation of the occurrences to be related.

#### TO ALL WHOM IT MAY CONCERN.

The undersigned, having been called upon to bear witness to the writing of a book purporting to emanate from spirits and to be given to the world through the medium of R. P. Ambler, and having witnessed the writing of this book as requested, which book is to be soon presented to the world, desire to respectfully submit the following statements :

1. With relation to preliminary arrangements, it may be stated that Mr. Ambler was seated beside a small portable desk furnished with implements for writing but removed from all books, pamphlets, or papers, and that he was supplied with sheets of paper separately as they were needed, these



having been previously examined, signed and numbered by at least two witnesses, for the purpose of precluding all possibility of fraud or deception.

2. By reference to the facts in the case, it is found that this book has been written with vast and almost incredible rapidity. On this point the undersigned would state that the whole book, which comprises a series of twelve lectures, extending over two hundred and six pages of foolscap paper, was written *within four days*, this process having been commenced on the morning of Wednesday, March 10th, 1852, and completed on the following Saturday evening, March 13th. The average time per day employed in writing was ten hours and fifty-five minutes, and the maximum number of pages produced on a single day was *fifty-five*, the shortest time occupied in writing a single page being *eight minutes*.

3. With relation to the *manner* in which this book was written, the undersigned would state that the hand and arm of the medium were suspended during the whole time of writing in such a manner as *not to rest either on the desk or manuscript*, and that upheld in this way the pen glided rapidly over the paper with an even and continuous movement, without any apparent thought or care on the part of the writer, and without any perceptible pause at the commencement of sentences or paragraphs; and in this connection it may be mentioned that frequently, when one lecture was finished another was immediately commenced in the same sitting, without any previous knowledge on the part of Mr. Ambler, according to his own statement, with regard to the subject to be discussed.

4. During the process of writing which has been above described, Mr. Ambler appeared to be in the normal state, made frequent remarks to others while his hand was moving over the paper, and did not seem to be disturbed by the conversation of persons present.

5. In the four days employed in the production of this work, the physical system of Mr. Ambler did not appear to be unfavorably affected by the application required in sitting, and he was not, according to a statement voluntarily made by himself, conscious of any unusual fatigue or exhaustion.

6. In regard to the original manuscript of which this book is a transcript, the undersigned will mention that this was written in a fair and legible hand, and to us appeared, with the exception of a few slight corrections, to be prepared for the compositor.

As to the intrinsic merits of the book which is here mentioned, the undersigned will not speak, since it was their office only to offer such statements in regard to the mode of its production as are appropriate and true.

JAMES WILSON,  
JOHN D. LORD,  
Mrs. G. W. HARRISON,  
Miss DELPHINA P. DUNBAR,  
Mrs. R. P. AMBLER.

Springfield, March 20, 1852.