

# SPIRITUAL MANIFESTATIONS.

CREATIONS, SUBVERSIONS, REDEMPTIONS AND HARMONIES.

VOL. I.

HOSTON, JANUARY, 1854.

NO. I.

## PART I.

### REASON AND RELIGION.

1. Animals can see the differences of things as far as their bodily senses enable them to do so, thus, a dog can tell the differences between his master and mistress, by their looks, the sound of their voices, their odor, their actions, &c., but he has no conception of the relation of husband and wife that exists between them. This conception men can have, as well as a knowledge of their different identities, as the dog has. All knowledge, of every kind, exists by contrasting things, and scanning their differences. The capacity to contemplate, or scan relations, as well as the things which stand related to each other, is the prerogative of men above mere animals. Thus to know and comprehend truly the relations in which things stand to God, and to each other, is to be truly rational, and to increase in this knowledge is true intellectual progress.

2. A man can either love the relations in which he stands to his wife, or not love them. If he love them, he is glad they exist, and will do to her all the good he can, but if he love not those relations, he will do her no good, except from other considerations; so of all other relations in which we stand. If a man love the relations in which he stands to God, he will desire to obey what that God requires of him. If he love them not, he will be careless of obedience. If a man love the fraternal relations in which he stands, under one common Creator, to other men, he will wish to do them good in those relations, but if he love not those relations he will not have that wish and cannot come into true harmony with them. If he knows and truly loves, the relations in which he stands to creation, he will come into harmony with it, as far as he is able, and only use it, but if not, he will be careless of it, and be very likely to abuse it. To know and understand these relations truly, is to be truly rational, and to love them truly, is to be truly religious.

3. Rationality is of knowledge, religion is of love. To do good is the effect of true love, and knowledge is a pre-requisite of doing good. Hence there can be no truly religious action without true rationality as well as true love. True rationality and true religion, go hand in hand, in the production of good fruits, and thus it may be seen, that there is no true religion but that which is truly rational, and *vice versa*. We say truly rational, and true religion, because there may be a false or deceptive something called rationality, and misdirected love, or that which is not true may be called religion.

4. The Infinite is the Primary or First of all things, from which they derive their life and usefulness. Each and every thing, according as it is more or less perfect, is more or less an image of the whole, and has its center, or primary part, more or less near the Infinite. A circle has its center, without which it could not be a circle; a line has its central part or middle, without which, it could not be a line. A watch has its main spring, an animal its brain, &c., &c. Thus all things are more or less images of the Great Unit, as all numbers are images of the primary number or unit, for all great things are neither more nor less than what the various parts of which they are composed, make them to be, as a thousand units makes a thousand.

5. There is no harmony, no union without a common tie, as a thousand units are harmonized into one number, by the common tie of harmonizing units. Men may approach each other ever so closely, as to distance, but cannot harmonize so much as to converse, unless there be a common idea or tie of thought between them. How often do strangers meeting, make the state of the weather, or some other familiar circumstance, the common tie between their minds, so as to appear sociable! Ignorant men make silly subjects, the common tie; vicious men, wicked subjects; mechanics, mechanical subjects; religious men, religious subjects, the ties by which to harmonize their minds, for all men are gregarious, and have strong social affinities, either active or latent.

6. The more elevated the minds, the more elevated the ties that bind them, because the more elevated is the primary or life-giving tie, or common center of that plane, for as the primary or central tie is either high or low, so are all things clustered around it. So is the whole of that plane or thing, considered as an unit. An atom of matter has a material centre, a world, a mundane center, an imaginary or real circle, an imaginary or real center or primary. A system of worlds, a system center or primary, a chaotic arrangement, a chaotic center, a spiritual body, a spiritual center or primary from which it derives its life and usefulness, &c. All things, high and low, great and small, have their primaries, common ties, or most important parts, in affinity with all the parts. That primary, whether temporary or eternal, which is common to all the parts, is that, and that only, around which, all the parts can be harmonized. The affinities of all the parts, have reference to the primary or most important part, common to all the parts, as the attraction of

all the particles of matter composing the earth, make the general or common tie, of all the parts, so as to attract smaller bodies to its surface, in order to harmonize in forming one globe, around the common center of attraction.

7. Principles diverge as radii from centers or firsts, toward circumferences or secondaries, in every aspect, whether religious, moral, intellectual, political, social or scientific. *One*, and only *one* order, prevails in all the economies of the *one* Infinite, as respects the universe, as a whole, and which prevails in the infinitesimal images of which the Universe consists, as parts of that whole. Near the centers, primaries, or most important parts of each and every thing, principles proximate, and are in greater harmony than nearer the circumferences, and of course he who dwells in, or has his plane of thought and life, near to the primary center, or most important part, is in most principles, and in the best harmonies; while he who runs off upon one or two of the radii, or spokes of the wheel, removes from the center or primary and from harmony. To do this, religiously, is sectarianism; morally, is fanaticism; philosophically, is dogmatism; scientifically, are extremes. All extremes, even in the best principles, are destructive of harmony, and should, in every case be carefully avoided, as all means between the extremes are nearer, to the primaries, the sources of life and usefulness. A man throws himself out of the harmony, by running out upon one or two principles, to the neglect of others, even if it be upon the divine principle of harmony itself.

8. To have mental harmony then, there must be a tie, common to all minds, by which all can communicate, and around which, and toward which, all can assimilate themselves, that is, an idea common to all ideas, as centers or primaries, are common to all around them. Nothing but centers or primaries can be alike common to all clustered around them. By means of this one indispensable central or primary idea or tie, can all minds communicate. There must also be a central or common object, around which the souls of all men can harmonize. There can be but one center or primary, in the Universe, which is the Infinite, in respect to whom, all things exist as one, in harmony. Men too, as a part, and only a part, of the Universe, must have their central, or most important man, around whom all men can be harmonized, and whose ideas must be to all men, as central ideas, or common ties of all minds. About these central ideas, all men can be brought to converse, and thus upon this plane, can all be harmonized, and upon *no* other. There can be but one man among men, who can hold this place, and who stands alike to all men, as there is but one Infinite in the universe, one center to a circle, one middle to a line, one most important part in every individual thing, to which all its various parts have reference.

9. Among books, the images of minds, there must be a central, a most important book, to which all other books remotely or approximately have reference. There can be but one such book, standing alike to all books, as arbiter among books, to determine their relative value or usefulness. Suppose two such books, and confusion or dis-

cord is the inevitable consequence, as if we supposed two centers to a circle, two Infinites in the universe, two central minds, two primary central men, or two central ideas, the effect of which is partyism. The discords now rife in the earth, are the results of multiplied centers, or primaries instead of one in each department of nature, internal or external.

10. By all this, it is evident that, to have harmony of minds, and thus concordant actions, there must be a common tie of minds, and a common arbiter of actions. Among minds, there must be a primary mind; among souls, a most important soul; among bodies, a central body; and among men, a primary man. And also among books, a most important book; among manifestations, a like manifestation; and among mediums, a most perfect medium; also among monitors, a highest monitor. These things being so, and who can deny it; or who dare dispute it? Then we ask, which among books is that most important book? and who, among men, is that primary man, around whom all men may and can cluster? We answer distinctly and unequivocally, "The BIBLE is that most important book; that manifestation, above all other manifestations; the palladium, of truth, justice, and harmony; and that the LORD JESUS CHRIST was, and still is, that living primary or central man, endowed with that most elevated plane of mind, the medium or mediator, up to whom other mediums must look, as pupils to their preceptors, and from whom as highest mind, and center of harmony, as "branches from the true vine," they derive their sap and nourishment, and around whom only, as standing common to all, all men can and will be harmonized.

11. We propose, through mediums, preparing for this work, not only to maintain before any and all gainsayers, cavillers and skeptics, that the Bible is what it claims to be, but we in end, in due time, as soon as the world of mankind shall be prepared to receive truly, and use rightly, such things, to demonstrate them as certainly, and in such a manner, that there will be no more room for a truly rational man to doubt the harmony of the Bible, with nature itself, than for a pupil to doubt the truth of his multiplication table, or the learned scholar the demonstrations of Euclid. If God gave to man such certainties as the exact sciences to direct him, in relation to the things of his body, his food, his clothing, his money, houses, lands, and medicine, would it not seem to be a great omission in the All-wise not to give him equal certainties in relation to his mental developments, involving his eternal progress and everlasting happiness, as soon as he can properly use such a science of sciences? Such information is withheld from the impure and ignorant, for similar reasons, that edged tools are kept from children, who know not how to use them.

12. We assert, without the fear of successful contradiction, that under the teachings of no other book but those of the Bible, seen in their true light, and divine agreement, with the harmonies of nature itself, can men ever be all harmonized. The principles of development, by which the universe exists, called the laws of nature, both

material and spiritual, are the Word, (the works) of God, written in characters unchangeably indelible. The acts of the Infinite, are his speech; for "actions speak louder (more certainly) than mere words," in His case, as in all other cases. By this standard of natural principles, duly considered in relation to each other, are we willing the Bible shall be judged, and let it, either wholly or in part, stand or fall, agreeably to its agreements with, or departures from the fixed laws of nature, which "he who runs may read."

13. We will not take the Bible to be what it does not claim or profess itself to be. We will neither let bigots, nor fanatics either religious or irreligious, sectarian or infidel, be authority for us, as to what is in, or what is not in the Bible. Let the Bible have fair play (and who wishes that it shall not have?) and it will not only stand unscathed, but it will stand far above any position it has ever maintained among men of earth. It is a creature of God, and as such, has claims upon our charitable protection from abuse, and to leniency of judgment. Let it have these, and it will be seen, according to the idioms of the languages in which it was written, and other affecting circumstances, plainly stamped on its own face, to run parallel with nature itself, that it contains the true philosophy of development, and fundamentals of harmony, which no other book does, or can do, will be clearly seen, and then it will be embraced, venerated and obeyed as it should be, and as nature ought to be, but not externally idolized as some have idolized the Bible, and others do Nature in their fanatical zeal.

14. The order of development, salvation and harmony, will be seen written in indelible characters upon all nature, and the Bible will be seen to be an epitome, transcript, or synopsis of her laws, so that a man may study and appreciate his relations to God, to man, and to creation, and thus become truly rational and truly religious, without having to depend upon other men, or books of philosophy, science and art, to know what concerns his salvation from subversive disorders. Yes; all the important principles of nature, are so epitomized in the Bible, that a man may carry the ample means of his truly rational education in his pocket, study them as he walks by the way side, or reposes in a grove, kneels in his closet, enjoys a family circle, or lies upon his bed!

15. The Bible properly appreciated, and man will not be obliged to dig in the earth, dive in the ocean, make chemical experiments, or in other words spend a whole life, as now, in just beginning to know how to live, for in such a predicament is every one without it. It has been the neglect of this important book, as a common intellectual tie among men, and a want knowledge of what it really contains, that has produced the sectarian inharmonies now among Christians.

16. Perhaps some *quid nunc* in science might say, "Go to books of philosophy, chemistry, mineralogy and sciences in general, and not to the Bible." Then you advise mankind to be ridden by a more tyrannical, and uncertain set of priests than those of the schools, of which you complain! You might as well be priest-ridden, as ridden by hungry book making, and book vending chemists, min-

erologists and philosophers, as you most assuredly would be, if the books THEY write, are to be taken as the finale of disagreements. Estimate them and their books to be mere aids to that which is higher and better than themselves, as they ought to be estimated, unless you seek confusion worse confounded. We appeal in behalf of the Bible to the laws of nature, viewed in their fulness, and not by piecemeal, because, there are more of the laws of harmony to be seen in the hatching of one chick, the development of one animal, or in the growth of one tree, than men can ever dig out of the earth, fish out of the seas, or spy out in the azure vault above them.

17. Another may say: "Are there not spirit manifestations to set this matter right?" The manifestations of spirit messengers (angels,) like books of science, are aids to men, to aid them in properly understanding, both the principles of nature and the Bible, but by no means are they final arbiters. Spirits *out* of the body, as mere spirits, agree no better than spirits *in* the body. Neither spirits who carry material bodies, nor spirits who have laid them down, can agree one whit farther than they harmonize in respect to a common tie among them. No universal harmony can exist until men come to that universal standard the order of heaven written in the works (Words) of the Infinite, and epitomized, (finited,) in the Bible. If you depend upon what a spirit says, merely because it is a spirit who says it, when you would not believe the same words, if spoken by men, you are in the infancy or childhood of the movements, and believe as children believe parents and teachers, not from their own rational convictions, but because they are told so. Such states in the commencement of progress are proper, and as in children and youths, perfectly excusable and serviceable, but if you carelessly, or fanatically, continue in these states, when you ought to look to higher and better things, as standards of truth, you become spirit-ridden, and might with equal safety, be priest-ridden. There is no safety in progress, but in the use of the best rationality men are possessed of, with sincere and continued desires and prayers to be led rightly, and learn truth for its own intrinsic worth, because it enables its possessors to do good. Such a state of mind will bring around circles and mediums, high spirit messengers, who have made much progress on earth, or in spirit-land, and such will be better able than the more ignorant, to teach truly, and guide men rightly, in acquiring to themselves the true rationality, in the discovery of their true relations to God, to men, and to creation. Those angels will also infuse from their love, true affections for those relations, so wisely developed by the All-wise, and thus both knowing and loving those relations truly, they will themselves be elevated, into truly religious duties, and thus promote universal harmony and happiness.

18. Our best affections, and best epithets and demeanor, ought to be reserved for our God and His divine order, by which we may forever climb to the heights of rationality, religion and bliss. Men should be much more concerned about the *states* of circles and mediums, than about the mere fact of receiving manifestations from

spirits, because, truly good states, will be security for true manifestations, while adverse and indifferent states in circles, and mediums, will allitimize low, undeveloped spirits. These, coming in rapport with mediums, may manifest through them to the world, and as no stream can rise higher than its fountain, such spirits, to such circles, through such mediums, must make, if any, like manifestations. Elevated spirits will use elevated language if any, leaving low, obscene and profane language to be used, if at all, by kindred spirits. Let mediums be righteously concerned about the kind of language as well as of matter, they manifest from their spirit monitors, whether they manifest when they are conscious or unconscious, and about what kind of parts they play in dramatic exercises, lest other spirits present, should perceive what kind of company they keep in their normal conditions.

19. In this connexion, it is well to say that all the powers and sensations of men are by means of their spirits, and by no means in virtue of their material bodies. Material bodies are as dead while spirits carry them, as after they are laid in their graves. In respect to mental, intellectual, and spiritual functions, the material body takes no active part, and hence the disembodied spirit is precisely the same intellectually and spiritually, as it was before it left the body, until it shall have progressed, for, "As the tree falls, so it lies." Thus it may be clearly seen, that the manifestations of spirits ought to be treated, judged of, and concluded about charitably, in the same manner, as if the same words had been spoken by some earthly person, with which those who receive them, was just as well acquainted, and to whom they might stand in the same nearness of affection. True rationality and honesty of intentions are the only reliable safeguards against the impositions of selfish men and selfish spirits. Each one ought, for his or her own sake, as well as for the sakes of those they love, to desire good and true influences and precepts. No others are truly valuable.

20. There is, among men who believe in spirit manifestations, a confirmed sectarianism springing up. This lowers all those in the estimation of those sectarians, who happen to differ from them respecting some man, thing or principle. Some set up some favorite dogma of their own liking, and believe all spirits impostors, and all mediums unreliable, whose manifestations seem to militate against those dogmas whether those dogmas were instituted in their minds by spirit manifestations to themselves as mediums, or to and through others as such, or whether they were the consequence of some fanatical bias in favor of some truth, error, person or thing, previously or independently received.

21. A few words to spiritualists in general. Do not be anxious to correct the errors of the World, of the Bible, of religious sects, or of each other. Let each and all be concerned to correct, in the first place, his or her own errors, and in the next place, those of their most intimate and most loved friends. Let spiritualists "remove the beams from their own eyes, so that they may see clearly to pluck the splinters out of the eyes of their neighbors;" and having been

relieved of sins themselves, they will be better entitled to "cast stones" at those they accuse. The religious sects are doing good to their own members in keeping them from listless idleness, if from no other vice. Their members have as good a right to choose their religion as any other people have, and if they had not, what have spiritualists now, of progress or harmony, to offer to them in lieu of their own chosen forms and dogmas? Would it not be very unwise in them to pull off and throw away their old vestments, before they find those that will be sure to fit and suit them better? It is to be hoped spiritualists will not sanction the errors of the sects, by either thought, word or action, but let them be cautious, lest they might rail out against things misunderstood, to their own confusion afterward, as that would be practising upon one of the worst errors of the sects. Would not the best way to eradicate error in the world, be, to speak and practice true principles in it? Would not this be one hundred fold more likely to win sensible men to our cause, than would harping upon, and vituperating about, their errors, as if we had to account to God for those errors? This can only be the case, when we see clearly that it is our duty to God and his harmonies, for us to do charitably, all we can to correct them. Talk is but talk, and ends in nothing better, with all who have no soundness of principle to guide them. Not so in those who have a righteous and rational concern about their own obedience to correct precepts.

*Boston, Mass. Jan. 7th, 1854.*

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## PART II.

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### NATURE AND THE BIBLE.

22. The order of progression is from a first or a primary, by successive steps or degrees to completion. Every progression is, in this order, because the infinite, the Primary of all things, is one, and His order of progression is *one* order. A man plows a field by commencing at one end of a furrow, and thus proceeds by steps or degrees, until the whole is plowed. This essay was commenced by first taking one letter, from the letters of an alphabet, then another &c. until a word was completed. Then word after word was written, until in the third step or degree, a sentence was developed, so we shall proceed developing sentence after sentence to the end of the essay, which name it takes in the fourth degree.

23. Each of the general divisions might be divided into smaller divisions, those again into sub-divisions, &c., &c., according to the nature of the case, but all in the same order, for in the forming of each letter, the process was by like progression. Thus there are singulars, particulars and generals in everything, which is itself the fourth degree of development. This is the order according to which each thing comes into existence, or by a reverse movement, goes out of it.

24. A ship or house is to be built, men first go to the trees of the forest, or the letter state of the ship or house. They cut trees into



logs; the second state of the ship. They cut these logs into timbers; the third state of the ship. Of these timbers the ship is built, which is the fourth state of the trees. By the reverse order of movement, the trees lose their identities, and the ship acquires, identity each in the fourth step. It is so in all other things of development. One primary loses its identity in the development of another. A man is first an infant, next, a child; then a youth; afterwards a man. A tree is first a sprout, next a scion, then a sapling, afterwards a tree. Thus the infant and the sprout are merged in the man and tree.

25. In respect to creating or repairing animal bodies, digested food, like grown trees or letters of the alphabet, is the primary state. From this, as from previously existing trees of the forest, have the different parts of the body to be taken. The lacteals then, select the chyle and reject the fibres, as woodsmen reject unsuitable trees. The lungs, (as lumbermen refuse the slabs and chips,) refuse expired matter, vitalize or give suitable form to the chyle. This blood in the arteries is vivified, into animated matter as the timbers are attached together to form a ship.

26. The same movement took place in the development of the material world. Material substances or matter, is the fundamental form, in which existed every material form, as the ship or house existed in the forest; the bodily repairs of men existed in their food, or, as a statue in the marble quarry before the sculptor develops it, by removing the superfluous or unsuitable parts from it. Or as we might say, as every loaf exists in the batch of dough, without the loaf form before the baker moulds it out, separate from other loaves existing in the same batch. All these are, in this state, "without form and invisible."

27. This material substance in the external or material universe, had all material forms in it without sensible or visible form. From this the general forms were developed, as logs from the forest. Next the particular forms, as timbers of proper size or shape were developed from the logs. After which, the whole framed together formed an earth of matter, which is the fourth state.

28. Material substances are primarily governed by the laws of gravity. This acts with power *directly* as the *quantities*, and *inversely* as the *distances*. By this law, left free, globes of earth, and rotary motions exist. This is called the material government or kingdom.

29. The next kingdom is that of the mineral, governed by the law of affinity, which has power, *directly* as the *QUALITY*, and *inversely* as the *distances*. This is another and distinct law or government from the material. This law forms beds of ores, by the law of affinity of like for like; iron for iron, lead for lead, &c. By this law the bodies, stems, bark, &c. of vegetables are formed. The affinity of ligneous for ligneous substances, forms the wood of the bodies of trees, while the affinity of cortical substance for cortical substance, forms their bark, &c. Thus we have a second kingdom of nature.

30. To this last and higher phase of the mineral kingdom, is added the law of propagation, which is that, after like is attracted to like, in proper forms, they, should beget their like, so as to produce images of themselves. This is the vegetable kingdom, subject to the law of procreation. The next or the fourth state of creation was and is that of the sensitive. This is the first, or the letter state of another series of movements. It brings together into one, in sensitive vegetables, and animalculæ, all the three pre-existing kingdoms, with the addition of sensation. Here, are material substances with their gravity, the mineral forms with their affinities, and the power of procreation of the vegetable, with the addition of sensation, by which forms perceive, that they and other forms, exist.

31. This last state is the transition from the material inert universe, to the sensitive or spiritual. The material largely predominates in globes, in minerals, and in vegetables where life flows into forms, but here in the sensitive, at the center of the fourth state, where the stationary give way to locomotive forms, the sensitive, or spiritual commences to predominate, and from this point, the spiritual rules the material, and life forms bodies or forms for itself. Here now the earth (material) becomes a world, though unfurnished, like the ship on the stocks, or like an essay, unread, un contemplated, unappreciated. The ship must be rigged and manned before it can sail and the world must have animals and men before it reaches the design of creation.

32. As in the building of a ship or house, all the timbers are not got out at once, and as in the building of an animal body, all the chyle goes not through the lungs at once, neither is a discourse or essay written, nor a field plowed all at once, but by successive degrees, not by leaps, so in the development of creation, all the globes, minerals, vegetables, are, like the timbers of a ship, each passed through the three preparatory states to a fourth, in its own time, and by easy gradations. And, as the men in the forest, take not all the trees, and as the food is not all used in building or repairing an animal body, and all letters are not used in an essay; so all material substances, are not used in forming minerals, nor all minerals made into vegetables, nor all vegetables furnished with sensation.

33. Our earth underwent all these successive states of development. It existed in the fundamental universal material "without visible form and unfurnished," until the spirit of God, "brooded over the liquid mass" which it developed into a globe, with rotary motion as the legitimate effects of the law of gravity, and foreshadowing of affinity acting upon matter in freedom. In this globe by the law of affinity, "the waters were separated from the waters," that is, the liquid water from the atmospheric water, so that the air, being three fourths water, stood above, and the water composed of solids and liquids, were below. Thus was formed "the expanse" between the air above, and the waters below, in which "expanse" alone, animal life exists. In this "expanse" (translated "firmament") man lives, and in it alone can he exist. Here also, "heav-

en" was located, and here it will yet be, for gravity will keep men in this "expansive" forever, and affection will keep spirits and angels of heaven *with* them forever. Here also the sun, moon and stars exist in their uses, for where men and spirits are not, they shine as if in vain.

34. The process under the law of affinity went on, and separated the solids from the liquids and upon the solids and in the liquids, vegetable forms were moulded in outline, or in general, by the power of the propagative, but in particulars, by the law of affinity. To many of these, as before stated, was added the sensitive. Of this, the animalculæ is a progressive development. These, lying beyond the ken of the unassisted eye, could not be scanned by man, in his infantile or childhood states. The mention of this kingdom or state of sensitive life was inadmissible, because such a mention of it to such men, would have been useless and therefore irrational.

35. But to have omitted the mention of a fourth state of creation, would have been leaving an impassable gulf in the road to a knowledge of order, hence also, as the shining of a clear sun, was necessary to the development of sensitive life, we have a mention of the "luminaries" in the fourth, (the ship) state of development, by the regular laws of which, the sun was developed. It is a globe, larger than any other in the solar system. Hence his shining, for the production of visible light in Creation, was the establishing of foci of brilliancy, that could, by sensitive existences, be contrasted with darken parts, so that light might, like all other things, be perceived by contrasting it with something different. The great difference between the sun and the planets in respect to light is, that his gravity is so forcible, as to compress his atmosphere till it shines, which light in course of development becomes heat. This shining might be produced in any atmospheric air by sufficiently active compression. The planets do not, to this extent, compress their atmospheres, and of course do not shine of themselves, to such eyes as men have, yet, the larger planets, which are farther from the sun than the smaller, do so compress their atmospheres, that they require less of the sun's rays to produce correspondingly high temperatures.

36. The sun went through the regular states of development, as the ship, the earth, and this essay, before it could be called a luminary. In the previous three states, by the undeveloped states of his body and atmospheres, light was distinguishable from darkness, barely at first. Then a brilliancy, next a very luminous halo, and fourthly a sun, well defined. If, previous to this state, he had been ever so well developed, the cloudy and opaque states of our own unsettled atmosphere would have prevented his presenting to sensitive existences, a well defined disk or face. Our atmosphere, as other things was developed, to the fourth state, to be properly so called, neither could the sun before his fourth state be called a luminary.

37. *Use* is the spiritual destiny of all things. Their names represent their use, and as this use specifically commences in the fourth state, here they receive their names. The use of a ship is to carry freight. In this state it is called a ship, though on the stocks, for it

could now carry freight. Here its specific use and its name commences, although it is imperfect, until it is *rigged, manned and sailing*. To be perfect in name and in use, the sun must *enlighten, warm and vivify*; this essay must be *read, scanned and appreciated*, and a tree must have body, roots, branches and leaves, to be properly called a tree, and then *blossom, seminate and seed*, to come to the full use of a properly developed tree. This full development reaches the seventh state in every thing.

38. Imperfect animals (fish and fowl) are oviparous, have neither taste nor hands. Perfect animals are viviparous, have taste and also hands, the representatives of use. These are governed by appetite, instinct and sensation. In the scale of music, F is the primary of inceptive use. Hence we find the inceptive uses of sounds (the cries of infants and voice of animals) pitched on F. Green is the primary of use among colors, and thus we find leaves of vegetables, their inceptive uses, of this color. These seven states of progress are blended or shaded into each other as are the prismatic colors. Of these developments we have very much more to say.

1) Touch	Gas	Lever	Points	Lines	Lengths	Squares	Designs
2) Taste*	Air	Wheels	Lines	Angles	Breadths	Triangles	Causes
3) Hearing	Water	Pulleys	Surfaces	Positions	Heights	Polygons	Effects
4) Seeing	Earth	Wedges	Solids	Spaces	Contents	Circles	Uses

\*Or Smelling.

### 39. Table of Progressive Developments.

Minor Developments.				Development of the Created Universe.				
States	Number	Works of Art.	Vegetable Forms.	Mental Th'g's.	Material Forms.	Governing Law.	Kingdoms of Nature.	Progress of the Sun.
1	C Trees	Body	Letters	Globes	Gravity	Material	Perceptible	
2	D Legs	Roots	Words	Expanses	Affinity	Mineral	Luminous	
3	E Limbs	Branches	Sentences	Vegetables	Propagation	Vegetable	Bright	
4	F Ships	Leaves	Books	Sensitives	Sensation	Sensitive	Defined	
5	G Rigger	Blossoms	Read	Im. Anim's	Instinct	Ovipara	Lighting	
6	A Man'd	Seminal	Scanned	Perf. Ani's	Appetite	Vivipara	Warming	
7	B Sailing	Seeding	Apprec'd	Man	Reason	Progressive	Vivifying	

The 7th is the sum total or that for the sake of which the previous six exist.

40. We here give two tables embracing a few scientific progressive positions, to show development a little more clearly as the importance of the subject demands, and if possible to let all see that there is but one law of order, and that he or she who knows that it is so, and acts agreeably to that law, "written upon the heart," is truly in the way of eternal progress upward and onward. No. 1, are the primaries, and No. 4 the inceptively useful. For instance, to know or calculate circles, they must be cast into polygons, polygons into triangles, and triangles into squares, but while use rests in circles or curves, for all natural uses are performed according to them, from the shape of a grain of mustard seed, up through atoms, globes and orbits, even to the celestial spheres. So by inclined planes are all the power of motions from the gyrations of whirlpools to the path of a planet. All surfaces of all natural forms

even the seas, are such, so the uses of mechanical power resides in the wedge or in-lined planes, but easier seen in levers. Three terms in proposition always gives the fourth, the useful. 2: 4:: 6: 12.

41. The Infinite fills all things, and can neither be increased nor diminished. No finite being can conceive of Him as he is in Himself, therefore, in representing Him to *finite* minds, He must be represented by *finite* things. This state of the case being fully known and appreciated, no detrimental results ensue, but for Him to be represented in finite language, to the ignorant, distorts, distracts and mystifies their minds and actions. It is from the same causes and poverty of language, that philosophers, even of the present age, say the sun rises and sets or goes down, when they do not believe literally what they say. They talk of the moon's ascending and descending nodes, where up and down exist not. They say "this is a hot day," when they mean the state of the weather. "That is a black man," when the color of his skin only is meant. So throughout our communications one with another. Let us then approach the Bible with a little of the same honest charity as men, bad as they are, grant to each other every day, and whether in or out of the body, among spirits, uncharitable criticism would cease, and wisdom with consolation, would soon take the place of ignorance.

42. It was necessary that the Bible be written so that its language should be suited to the states of externally minded men in the infant and childhood states of the race. This was necessary that they might understand it, or it could have been of no use to them. Thus was left wholesome exercises to promote succeeding developments to prepare men to see a little under the very outside crusts of things. Necessarily the Infinite was represented to those external finite men, as an external *finite* man, as we now tell children of "the good man away up in the sky," but what harm does this do, to such as get to know He is no such thing? What harm comes of one telling his neighbor "the sun rose at six this morning," provided the neighbor knows a mere figure of speech was used? The ignorant alone are injured, who believe the appearance to be a reality, as many of this day do, if they be not very dishonest. Let the ignorant then be informed, and not condemn the one who made the expression in conformity to necessary usage.

43. The Infinite, (good as we profess to believe Him to be) by His immutable laws of nature, from causes develop effects, and thus destroyed Herculaneum and Pompeii. To narrate this event in Bible language, according to the usage of the times, it would stand thus: And Jehovah said "Destroy Herculaneum and Pompeii, with all their inhabitants from before my face, for it repenteth me that I made them." This is the Bible language of that event. Again, and Jehovah said to the angels (spirit messengers) of death, "Go to the earth and destroy one million of its inhabitants by cholera and other pestilence, for their wicked indulgences have come up before me." 2 Sam. xx iv. 15, 16, 17. So again Jehovah said to his messengers, "Guide the white men to America. Let them flourish there in agriculture, arts and commerce, and be a great peo-

ple on that fat soil of mine, so that more souls may be produced there, to be forever happy and to praise my name; than can exist on the same soil, under the modes of savage life. In order to do this, let the red man be civilized if they will, but if not, let them be driven from that land, for white men's souls are as good before my face, as red men's souls, and my goodness urges, that they who can produce the most souls to be happy forever, should have the use of those abundant means of propagation." We have said enough for this time, as the above is sufficient to show such as wish to exhibit their ingenuity at condemnatory criticism, that they can find ample scope for the exercise of their unenviable powers, among the results of nature's laws, which are the actions of the Infinite, "speaking louder than mere words." Before our work shall be done, we hope to be able to show,

"All partial evils, universal good,  
All discord, harmony not understood."

44. Some object to the Bible, because they say it asserts that the world was created in *six* days. Of twenty-four hours each? No; for by the same rule, they might say it was made in *one* day, from Gen. ii. 4. This means one general state of creation, as does Gen. i. 1. This is a suitable introduction to what follows it, as that from Gen. ii. 4. is to that which succeeds, which gives a more amplified account, than is in chapter i. All which we shall better explain in due time. That introduction in Gen. i. 1, short as it is, tells more than all the introductions to all other books. Under the terms "Heaven" and "Earth," it tells us that the internal spiritual and really useful universe, was developed by the same law of order, that the material or prospectively useful universe was developed. That is, both the economies of the spiritual kingdoms, and of the material kingdoms, are alike natural, and not to be counted mysterious. We know them to be so, and that as soon as man can receive truly, and use rightly, such information, both will be alike open to his admiring mind.

45. Day is a general term, used in the Bible, and elsewhere, to designate state, irrespective of time. Such is the "*day of Judgment*;" the "*day of affliction*;" "*the day (state) of disobedience*," Gen. ii. 17. and about forty other kinds of states, all couched under the term *day* and *days*, which are never used to denote time, unless a direct reference is made to it, or to night, as there is in Gen. i. 4th, 14th, 16th, and 18th, verses. So men use the same words when they say, the *days* of Luther, the *days* of the revolution, the *day* of grace, the *day* of good things, the *day* of small things, &c. Referring to the ravages of the cholera, it is said that the year 1833 was a *day* of distress, and 1849, a *day* of affliction, also that the fall of 1783 was, in the United States, a day of rejoicing.

46. These states, one and all, have their "evening," or their more imperfect or darker parts, and their "morning," or more perfect and bright parts, such was the fall of 1783. That *day* of rejoicing, had its evening or darker part, when hopes and fears mingled. That evening state was succeeded by the "morning," or more bright part, when fears were dissipated by the surrender of Cornwallis.

In respect to this expression: "And there was an evening and there was a morning, the first *day*" or *state*, six times repeated, it not only means as above, in reference to each state of development, through which creation passed, but it most especially refers to the material and spiritual universes, being both developed through similar states, by the same law of order, as before said. "And there was an evening," a state of development of the material universe; and "there was a morning;" a state of development of the spiritual universe, and both together, a state (day) of creation. To the development of the seventh state, no such expression was applied, for that state was all morning or spiritual, as the material universe came to the end of its development in the bodies of men in the sixth state, and "evening" could proceed no further than material developments.

47. The sixth state of creation was the seventh state of the material substances, for there was the fundamental or universal material before the formation of globes commenced. God is said to have rested on the seventh day (state) of creation, and so He did, and does, as He had then endowed His creation with a rational mind, by which that endowed creature for ever, to all eternity, might progress in love, wisdom, use, and felicity towards the Infinite. He had then no higher gift to bestow upon creation, and is not inaptly represented as "resting, desisting," or abiding there, for He had prepared a house or tabernacle, in which He could, and does dwell, that might be better and better finished and furnished to endless state. He had "GIVEN TO MEN, the power to become the *sons* of God." John i. 12, Gen. vi. 2, Rev. xxi. 7. &c. No wonder He is said to have "rested," or "desisted," from his labor, when His labor was crowned with such a development as this! so high that the Infinite could not bestow a higher upon any finite being, if it were only seen, properly scanned, and appreciated.

48. That the six states of development, an *hour* of rest, should be represented in the representative religion of the Jews, was perfectly right, and consistent, very especially as the same seven states of development are represented in every thing that we *think, say, or do*, as is evident from what has been here represented, for all small things are images and representatives, of the great, greater, and greatest. The seventh state of creation is as high as the Artificer of the Universe can imprint His image, and no higher can any finite artist carry his work. It may not then seem strange to minds elevated into the plane of true rationality, if such periods as seven days of twenty four hours, among embodied spirits, and the seventh state of progression, should be held in most sacred remembrance, even in the higher spheres. Finite minds can progress only in proportion as they let more and more of the order of development, descend through the spheres, into them. After the seventh state man must co-operate with his Creator, in freedom.

49. It is only by getting more and more into the true order of development, within themselves, that men can more and more become the sons of God. That is, by letting the same order that developed, the universe the ships, &c., develop the spiritual universe in him. The same as developed the material universe of his ma-

terial body which was by refusing the unsuitable, the low, coarse, and appropriating the suitable, the fine received from above, as has been amply explained. Spiritual things are placed before him in states of confusion, as food in the stomach, or trees in the forest, and if he will co-operate so as allow the Great Artificer to work in him, mediate and immediately, there will be produced, a most beautiful material and spiritual ship *rigged manned and sailing*; or house, *finished furnished, and inhabited* by Himself; and by his holy spirit messengers, who inhabit Heaven, and also the Seraphim and Cherubim who fly above the heavens! Will not such a form be really and truly a son, a work, an emanation from God? a true image of Himself? not only as to external form, but as to internal life? The way is opening most beautifully to man now.

50. Yes, indeed, and those who entertain the idea, that none but low spirits can communicate with man, know little of men, or of spirits, and still less of the order of that Infinite, who could not if He would, and would not if He could, open the spiritual world for one kind of spirits alone to manifest themselves. What the Infinite does, is *infinitely* done and a door made for the passage of one kind of spirits is a passage for all kinds. A medium is a medium and as a medium merely, is alike to both good and bad, holy and unholy, pure, and impure spirits, and hence the necessity of such guards of goodness, truth and purity, in the medium that bad, false and impure spirits have no affinity for, and for which good true, and pure spirits so love, that they may stand around the door, nestle in that breast, and live in that house, for its eternal guard and protection. These, and these alone, are safe. The Lord is in, and with his Holy Angels, for He is the Holiness in them, and they as true brethren, associate with those lower than themselves, for their elevation.

51. Is that guide to truth of which some vainly talk, and which they call "*intuition*," anything more than the whisperings of associate spirits? Does not intuition tell the Melometan to hold the Koran sacred? and the Catholics to attend mass? and also infidels to abuse the Bible? May not the intuition of our medium tell him to sustain it with all his might? Are not the seraphim, the cherubim, the prophets and apostles, all yet in spirit land? May it not be supposed *possible* if not *probable*, that they are yet busy, and take a lively interest in correcting, explaining and sustaining what was (from the Infinite, as developed in nature) written through and by them, as well as it could *then* be written? Who will say they *ought not*, and therefore *cannot*? Let us see, for surely if they *ought*, they *can* and will do so by teaching those below them even to men.

52. We are neither owners, patentees, nor venders of the truth. We "freely give what we freely receive." Let it be spread broadcast over the earth for the good of the Lord's kingdom. Who will join with and aid our medium in this movement?

We wish to publish Monthly if circumstances admit.

J. SHOEBRIDGE WILLIAMS, *Medium*.

Spare copies on hand.



## SUPPLEMENTARY.

53. It is one, and only one, of the beauties of the dawning dispensation, that the minds of men, as well as their bodies, may be set free from those external restraints, with which in the infancy, childhood and youthfulness of the race it was necessary to bind them. They need not be much longer enslaved, provided the means now descending in and among them, shall be duly appreciated. Our mission is, to set truth before them in rational light, and thus lead them to the elevation of their own and independent rational faculties. This will promote their elevation, if anything will.

54. Under these views, we give the name of our medium only, to our readers. We wish to leave their minds in perfect freedom to adopt or reject what we say, from each one's own rational convictions, for or against our views, without any impetus or hindrance, by the mention of the names by which we were known upon earth. Whether those names were either high or low, noble or ignoble, of good or of bad report, among our contemporaries, should not influence them. Truth, if truth we write, will be sufficiently its own sponsor in all truly honest minds, to satisfy the writers of truth. These seek and teach truth for its own intrinsic worth, and those seeking it honestly, will find it.

55. We, too, are mediums for those above, and better informed than ourselves, who, prompted by their love for men, received through mediums from the Fountain of Love, have given us a portion of it, which excites our industry in teaching men the way to life eternal. Truth is truth through any medium, and as we are all mediums and monitors in true order, the name of one medium in the chain, as a mere name, is as good as another. The name of our mundane medium is necessary to furnish the means of approach to us. We, therefore, give the name of him who holds our material pen. We will also say of him, that he is wholly, and for years has been, and forever to come, we trust, will be dedicated and devoted to the cause of truth, as we, and those above us, see it. He is, however, kept in freedom. True freedom is in the love, that any intelligent being feels for the condition he is in, be that what it may. Our medium loves his condition, and is therefore free in it. He knows he is, and loves to be like a pipe merely, which, though it cannot refresh thirsty souls itself, can be the means of conveying water to them, and also be itself cooled and refreshed by the passage of the water through it.

56. We keep our medium perfectly conscious in his entranced states, that he may be benefitted, as others of the audience, by what is said. This is of advantage to us, as it is easier for us afterwards to revive things already in his memory, and thus re-affirm things "brought up both new and old," than it would be to give him matter of which he has no knowledge. Thus, we "bring things to his remembrance" agreeably to the Saviour's words. We also cause him frequently to speak in the first person, singular number, that the audience may lose sight of his condition, and give its undivided attention to the subject.

## BY THE MEDIUM.

Agreeably to my own observations, and from the testimony of other spirit seers, as well as that of many other mediums, I am surrounded by a society of spirits. They have order among themselves, without external laws of order. There is nothing like disputations among them, but frequent consultations about the best time and manner of saying and doing what is said and done.

It was agreed that I should publish many copies of the first form of sixteen pages, a few days previous to publishing the remainder of the copy, which I now do in a supplement. They see and consider the disadvantages under which I necessarily lie in my present itinerant condition of life, in respect to development, writing and publishing. They wish me shortly, to be embosomed in some family of suitable conveniences and affinities, so that my energies may be more fully developed and efficiently used. Different families may be *equally* good, but not *alike* good, and of course be in dissimilar affinities, with me and my spirit associates.

The publication of their manuscripts is equally important with the writing of them. Others may be better calculated and better situated for this, than the writing medium. He could be more efficiently used in this function if others would arrange the publication, without his concern or emolument, in any form, place or manner, that may suit their views and convenience, so that readers shall have to pay no more than a fair compensation for necessary labor and materials, after the manuscripts shall be prepared. No honest inquirer after truth will object to paying this much to have "creations, subversions, redemptions and harmonies," and their relations to each other shown and demonstrated.

I am told to give a sketch likeness of myself here, so that strangers, who are serious inquirers after truth, may know and approach me, when they see me without the formalities of verbal introductions. I am represented in the entranced state, in which my monitors speak through me. The closing of my eyes, is not indispensable, but for a purpose, and may, at some future time, be dispensed with.



John S. Williams being so numerous as a name, many post office difficulties occur. Correspondent friends please remember my signature and address in future will be

*Shoebridge Williams*

Boston, February 1, 1854.

A SYNOPSIS OF  
THE SPIRITUAL EXPERIENCE  
OF  
JOHN S. WILLIAMS.

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The following synopsis, in its first and second editions, had an affidavit prefixed, affirming to the truth of its recitals, which has been removed to make room for this notice. About June 14th, 1853, this medium was empowered to speak and to heal, under spirit influence, where good can be done thereby, and previously, to assist low, but willing spirits, in their elevation. "A friend of Publicans and Sinners."

This medium has been taken from a pleasant and profitable profession in which he was fully competent. He receives the sneers of unbelievers. He is not allowed to charge for any thing. His outlays amount to hundreds of dollars more than the gratuities others have given him, beside being much of the time obliged to board in mixed companies, with which he feels little affinities. Can any one, *prima facie*, HONESTLY, think him practicing a deception or as being deluded? No, he cannot.

His first and third name being so common as to occasion Post Office and other perplexities, please address him by

J. SHOEBRIDGE WILLIAMS.

Baltimore, Md., March 14, 1854.

**SYNOPSIS.**

On Saturday, 18th of October, 1851, being a guest at the Burnett House, in Cincinnati, Ohio, I, John S. Williams, observed the card of the Misses Fox hanging in the office, with notice that they were holding levees in the house, with tickets for sale at the bar. I turned to Mr. Drake, the principal clerk, and said, "Are those Rochester-knocking girls here?" He said "Yes!" I purchased a ticket, and proceeded to their room. I was neither a believer nor disbeliever. I had opposed so many things that I thought impossible, such as mesmerism, phrenology, magnetic telegraphs, &c., &c., that were true, that I had become ashamed of myself, and determined to investigate, before I would oppose any thing again. I had found, by much experience, that a man is apt to think and speak none the worse on a subject, by knowing something about it.

I thus approached the table. There were ten in the circle, viz: Benjamin Urner, Mr. and Mrs. Clark Williams, James and Samuel Goodwin, all persons of high standing in the city, the two mediums,