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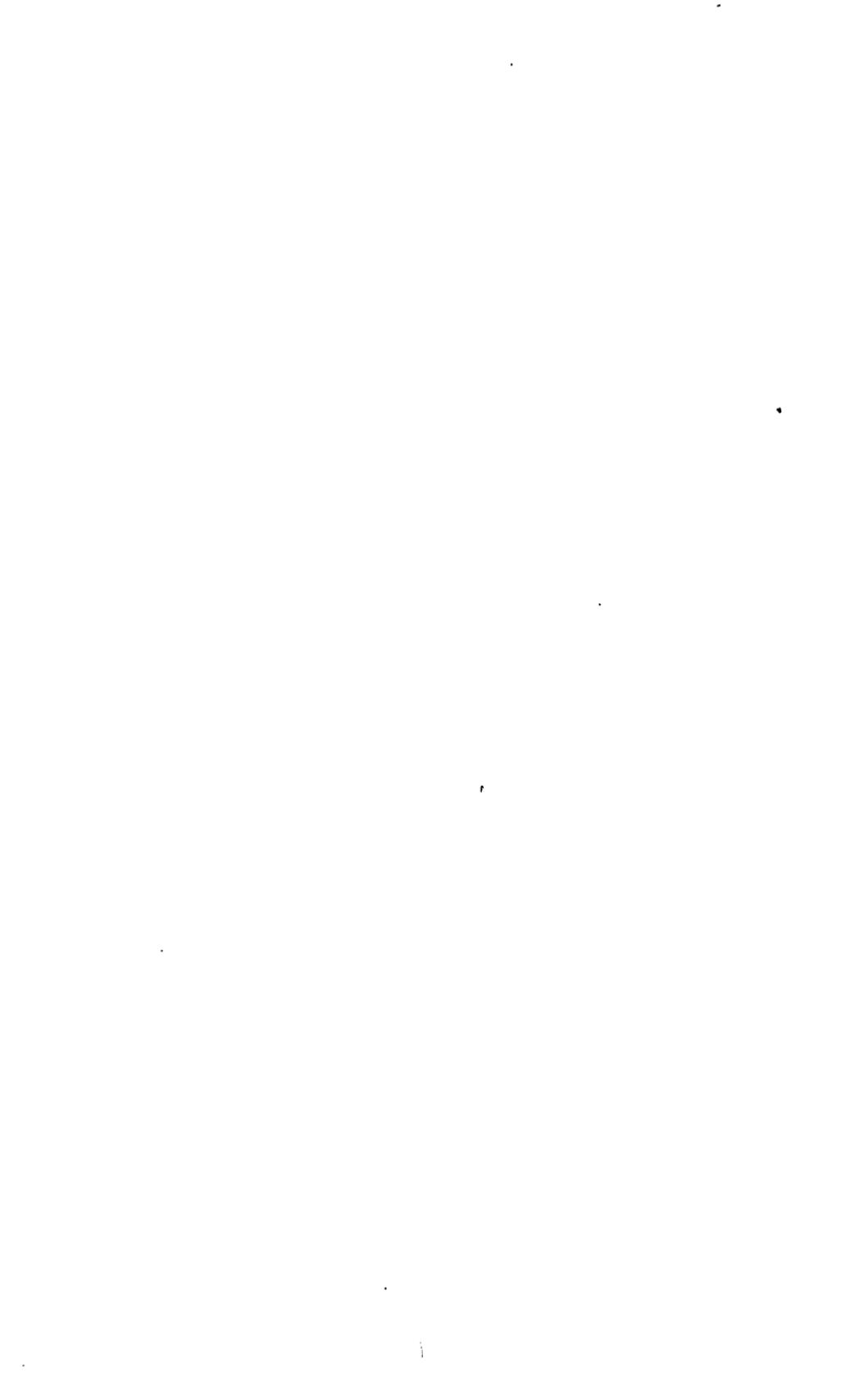
ELEMENTS
OF
SPIRITUAL PHILOSOPHY;
BEING AN
EXPOSITION OF INTERIOR PRINCIPLES.

Written by Spirits of the Sixth Circle.

R. P. AMBLER, MEDIUM.

SPRINGFIELD, MASS.
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## ADDRESS TO THE READER.

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The spirits of the Sixth Circle have written the following pages through the medium of an individual whom they have selected to act as their agent in the presentation of important truths to the world. This volume is designed as a preparatory work that will properly precede the larger and more important books which will be published as they are needed in the wisdom of spirits. It will be understood that this work has been written without the necessity of thought on the part of the medium, and with the use of his hand independent of the action of his own will. The contents are commended to the reason and intuition of the reader, these constituting the only real standard by which truth is to be judged. If in the following pages a light should be found which will illuminate the dark labyrinths of human ignorance, the writers will desire that this may be the means of awakening the elements of a new life in the bosom of the immortal being.

·SPIRITS OF THE SIXTH CIRCLE.



# ELEMENTS

OF

## SPIRITUAL PHILOSOPHY.

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### THE SPIRITUAL ERA.

The shadows of the Past are rapidly passing away. A new era is dawning upon the earth. Darkness is rolling from the brightening heavens, and the moan of oppressed and weeping humanity is lost in the anthem of approaching day. Spirits who dwell in the home of light, rejoice that the sweetness of heavenly love is mingling with the selfish and corrupt desires of man, and that the mourning of the bereaved heart is changed to the tranquil peace which pervades its illuminated depths. It is the joy of the celestial world that the inhabitants of the earth have passed the gloomy vale of their darksome journey, and have begun to mount the hill-top of a nobler life, from which they may view the glories of the distant Future. The spiritual era of the world has now commenced. Man has been blessed as he was never blessed before. Light from the deep blue heaven has gleamed upon his path, and voices from the silence of the upper world have breathed their music to the human soul. Thus has the dawn of a radiant day appeared; and while the slumbering race still dwell in gloom — while the spirit is suppressed and buried in its fading form, the gleamings of the day are seen by the faithful watcher, who reads his cheering promise in the sky.

It will be seen by the critical reader of human history, that the race of man has been forever subject to the great principle of progressive development. The morning which first broke upon the body of humanity, disclosed only the first feeble symptoms of

indwelling life. Man was at this period but little more exalted in his nature than the perishing brute; he was undeveloped as to all the holy and godlike faculties of his being, and was placed by his own native and essential imperfection upon the most inferior plane of human development. From this starting point, the spirit which was born within the structure of man, has been undergoing an unceasing process of unfolding and refinement, by which it has been introduced into the ascending circles of love and wisdom which rise towards the mansions of the blest. Progress has been the law to which the world has been ever subject. The early march of improvement on which it entered, was the commencement of an endless and all-radiant pathway; the moving power by which its onward course was begun, has never been withdrawn; and through the circling ages of the future shall be quickened the advancing footsteps of Humanity in its progress to a higher destiny.

Spirits see that the past history of the human race, is filled with the records of wrong and crime. They see that the brightness of the unfolded soul was not impressed upon the flowing tide of time. They see that the purity which dwells in their own heavenly abode, had no reflection in the undeveloped and benighted mind. They see that the darkness which broods over the chambers of the tomb had gathered around the fainting hearts of men, and that the shroud which robes the sleeping dead was made the emblem of eternal slumber. They see that humanity had no true source of hope, no fountain of uncorrupted joy, and no feeling of pure and undying pleasure. Gazing thus on the records of human wrong and error, the spirits have mourned that the blissful state which is reserved in the coming ages, should be delayed in its heavenly brightness; yet have they rejoiced that the world has been ever advancing to higher stages of spiritual refinement, and has been always moved with a mighty and irresistible impulse towards the exalted end of its progress. It has been observed by the spirits that humanity, in the course of its advancement, has passed through several different degrees of progression, which may be properly represented by the term *eras*; that each era has been the corresponding type of the general mind, and that the peculiarities by which all are distinguished, have manifested the

precise stage of interior development to which mankind had arrived. In the first and early gleamings of the opening soul, man entered upon an era which was distinguished by a blind devotion to the objects that exist in the realms of sense. The race had attained to no higher conception of the dignity of the human being, than that which is involved in the thought that the external frame is the true image of God, and that surrounding forms of material substance constitute the wide expanse of Creation. This era was one of the grossest and darkest materialism. It was an era when the vapors of the shadowed earth arose to banish all light from Heaven — when the gloom which was bred in the chaos of matter, still lingered around the souls of the earthly, and when the beauty which is flowing through the home of the angels, could have no place in the dismal abodes of men. But the rolling stream of improvement moved on, and a new era was ushered upon the world — an era in which the thoughts of a higher life began to manifest their early birth. This was an age when the aspirations of the soul rose up in the purity and majesty of their nature, and gleamed upon the desert wastes of the benighted world. It was an era distinguished by the thirstings of the immortal nature — by the desire for truth and purity and wisdom — by the gladdening welcome of the heavenly message which brought peace and good will to men. This in brief was the Christian era — an age in which the sublime principles that were taught by Jesus and the apostles, began to establish their home in the human heart — in which an affection was manifested for those beautiful truths that were revealed to a world in darkness, and in which some evidence was presented, amid the cloudy atmosphere of conflicting creeds, of a dim but comforting belief in the joys of an immortal existence. This era was the great exponent of the rapid progress which the world had made in previous ages, and it also represented the preparatory process which was designed to fit the whole mass of humanity for the introduction of a still higher and more heavenly reality.

Spirits have seen that the progress of mankind has brought it in the present age to a new and still more important period, which may be designated as the spiritual era. They have seen that the blessings which have been conferred on the world in all pre-

vious ages, have been concentrated and poured in one beautiful stream upon the heaving breast of earth. They have seen that a period has now arrived at which humanity is surrounded by nobler influences, and in which a more sublime destiny is opened to the earthly view. They have seen that the interior depths of the human heart are evolving the treasures which have been buried there during the long centuries of the past, and which have been the repositing wealth of the immortal soul. To the vision which they have delighted to exercise upon the advancing race, it appears that man has now entered into a new apartment among the mansions of the Father — that the gladness which fills the deepest heart of angels, is beginning to be known in some small degree by the inhabitants of the lower sphere, and that the realities which cluster around the abode of the immortals, are shedding their unfading luster upon the earth-bound spirit. A vision of beauty is thus revealed to the perceptions of spirits. The gloom which has caused even the blest to sigh, is being rapidly dispersed by the breaking light; and as humanity rises from its degrading bondage — as it throws off the chains which have bound its energies — as it looks upward in its proud dignity to the bending heavens and feels the thrilling presence of the angelic choir, the deadening darkness is cast from its expanding bosom and an anthem of joy goes up from the inward life. Spirits have seen that this new era is a period in which the world shall be illuminated with spiritual truth — in which the breathings of the spirit shall be the sweet fragrance of its blooming flower — in which the light of higher Spheres shall be reflected on the wide surface of the human world, and the song which the redeemed may chant in the morning of the celestial life, shall be sung on the illumined and regenerated earth.

The era of spiritual truth has now arrived. A new blessing, a nobler faith, and a more expanded hope, are waiting for the reception which they invite. The thrilling music of the redemption is heard in the distance of the coming era, which shall complete the sanctification of the race. Bright and holy is the dawn which approaches. Let the world hail its coming as the harbinger of a new-born life and the beaming of the reflecting skies.

## TENDENCY OF MATERIALISM.

SPIRITS have looked with dismay on the dense and stifling atmosphere of the lower world. They have seen that the earth has been clouded with an emanation which has flowed from the gross and undeveloped minds of the people. They see that Materialism has been the prevailing faith of the mass through all the darkened ages of the Past, and that superstitions of the most degrading character have been fostered in the foul bosom of the human race. They have beheld the vision which such scenes have presented with the regret which sympathizing angels ever feel for the unfortunate and depressed; and in the love which flows amid the homes of wretchedness and suffering, have they spoken to the hearts which are buried in the gloom of earthly corruption. Spirits have seen what the blinded world do not see, because they are elevated above the plane of sensuous existence, and can perceive the deep and interior reality. Thus it is beheld as a lamentable truth that the world has been ever, in all previous eras, darkly and grossly material—that it has lived and flourished amid the fading dreams of sense and with all the surrounding influences of degrading passion.

So blinded and darkened have been the perceptions of the world, that it has not seen the condition in which it has always existed. Having no view of the higher plane of spiritual being—being unconscious of the superior relations which through the habitation of angels, and realizing no part of that blissful presence which is furnished by the breathings of celestial life, the race has moved on in the beaten but thorny pathway in which the earth-children have ever traveled. The truth has been seen and lamented that the senses have been the ruling standard of thought and action—that the material nature has been cultivated to the neglect of the internal powers, and that the ends and objects of the earthly world have been sought with the undivided and concentrated desire of the human heart. So the life of man has been supposed

to consist in the beating of the heart, the throbbing of the pulse, and the heaving of the lungs. It has been imagined that this is to be determined by the measurement of earthly time, and by the lapse of days, and months, and years; it has been thought that life can be properly enjoyed only by the possession of the means through which the luxuries of the world are to be secured, and that the true enjoyment of the great blessing of existence is to be possessed only by the attainment of those earthly and material agencies by which the senses are pandered and satiated in their irrational cravings. Thus has the world been degraded by a false and unnatural appetite for the things of earth; and thus has it been darkened with the gloom which must ever rest upon the fading forms of the material world.

The spirits desire to show the real tendency of the materialism which has extensively prevailed, and illustrate the false and unnatural position in which the whole race have been placed, through a devotion to the external appearance without regard to the internal reality. The bright and deathless dream of the spirits has been the elevation and improvement of their earthly kindred; and with all the energies and aspirations of their immortal nature, they have labored and will continue to labor for the accomplishment of this result. It is perceived that the materialism of the world is the great obstacle to be overcome in the work which is here proposed. Hence the spirits wish to reveal the true nature and tendency of the materialistic faith, as these are beheld from the exalted position which they naturally and essentially occupy.

The materialistic faith has been the governing faith of the world during the whole period of the past history which the finger of Time has written. It has been the faith by which the noblest and most exalted powers of the human spirit have been crushed and degraded. It has been the faith by which the groping children of men have been lost in a wilderness of error. It has been a faith in which there is no light, no beauty, no attraction, but whose power consists alone in arbitrary authority, and whose mission is to blind and degrade the struggling soul. Therefore have the spirits seen that such a faith is only a gloomy veil which has prevented the exercise of the interior vision; that it is a

burden, oppressive and wearying, which man has taken upon himself to bear; that it is a source of all the debasing and unworthy views of God, and man, and human destiny, which have been cherished in the bosom of the Church. It is because man has taken the most material view of his own nature, that he has indulged the erroneous supposition that the human being is totally depraved; it is because he has been buried in the darkness of sense, that he has supposed the Deity to be a being who is moved by gross and malignant passion; it is because he has been blinded by the darkness of his earthly nature, that he has been unable to perceive the glorious and sublime end of human progress which gleams forth from the unfolding Future. So long as sense reigns over spirit—so long as matter has a predominance over the indwelling soul—so long as the transient forms of earth are worshiped as the God of Nature, so long will Superstition rear her temples, and Ignorance triumph over the truth of Heaven. In all the past history of the world, it has been Materialism which has blinded, degraded, and buried the human soul; and in the ages which are now flowing through the depths of time, it is this which has overshadowed and darkened the holy sanctuary of man.

Spirits who have watched the progress of the race, and who have mourned over the wretchedness and suffering of man, have seen the blindness which has been manifested in the use of all the powers which relate to the spiritual nature. It has been lamented that the hypocrite has visited the sanctuary of worship—that he has made long prayers and preserved a solemn countenance, while at the moment he was planning some method of adding to his earthly treasures, or taking from the treasures of a less crafty brother. It is lamented that the polluted and degraded individual who worships a God of wrath, and consigns the greater portion of the race to unending torment, should stand beside the altar with uplifted hands and pleading voice, dealing out the fires of an imaginary hell, while he knows that the motive which actuates every word and gesture is the applause of men and the maintenance of his profitable craft. It is lamented that Sin and Error have been seated hand in hand within the very temple whose gates are closed against the poor and desolate—that the

music of the human voice has been perverted by the hypocrisy of the heart—that the songs of praise, which should be the outflowing of inward melody, have been burdened with the mournful wail of woe. It is lamented that the blight which has fallen on the race through the recompense of sin, has dwarfed and deformed the soul to the destruction of its purest joys; that the radiance of heavenly truth has been shut out from the abodes and sanctuaries of men, and has been thrown back by the repelling atmosphere of society, towards the home from which it flowed.

The tendency of Materialism has been manifested in the effect which the popular and prevailing doctrines have had upon the mind. Spirits see that these doctrines have been as chains to the soul whose longings for freedom have been suppressed with their heavy weight. They see that the beauty which is impressed upon the mirror of the spirit, has been destroyed by the veil which Superstition has thrown upon its pure and reflecting surface; that the bright imagery of the skies is defaced and blotted by the foul breathings of religious error, and that the purity which is the birthright and inheritance of every soul, is removed by the polluting corruptions of the existing Church. The emanation that arises from the surface of the earth, has been rendered foul and dense by the materialistic views and feelings with which the worshipping people are degraded. It is distinctly seen and most deeply felt by the spirits of Heaven, that the low and groveling conceptions—the gross and earthly theories which have been baptized in the name of Christ, have been the means by which the true light of the soul has been darkened, and by which also the visits of angels have been delayed. The great mission of the Church has been to save the souls of men while it has destroyed their reason—to excite the debasing fear of some imaginary torture in order to awaken some religious sensibility—to bring tears to the human eye that repentance may deliver the soul from wrath—to subdue the heart with a depressing gloom that the joys of salvation may be inwardly experienced! While faith has been made the test of Christian fellowship, conscience has been allowed no place in the counsels of religious craft; while the grace of God has been relied upon as the true and only means of human redemption, the works of righteousness have been esteemed

as of little importance; in short while the great object of the Christian has been to escape from hell, he has forgotten all the nobler impulses which belong to his immortal nature. The source of such inconsistencies may be traced to the selfishness, the grossness, and sensuality, which have been incorporated with all the saving doctrines and ordinances of the Church. Man has even dreamed that it was his body which should be saved, while the priest has labored hard over his poor soul; he has thought that the fire which burns as an oven would not be entirely agreeable to his external sensibilities, and hence he has been exceedingly attracted to a heaven where he may lie down and rest in the green pastures, like the inoffensive brutes whose ease he inwardly desires. At the same time that the fiery religion of the world claims to be eminently spiritual, the realities which it presents as inducements for embracing it are almost wholly of a material nature. Indeed the very nature of spirit has been entirely misapprehended by the Church, and has been so little appreciated as to render the substance here indicated of but doubtful importance. It is to be fed, and clothed, and enriched, that the clergyman delivers his sermons; it is to be seen and admired that the proud and wealthy attend the services of the sanctuary, and it is to be saved—saved from a material and burning hell—that the ignorant and superstitious are especially laboring. It is a scene which makes the angels sigh—this wide-spread and darkening materialism. The spirits of light have been repulsed from this scene of living death; and they have mourned that the atmosphere arising from the earth has been so deeply and foully dense.

The spirits have seen what the fanatical adherents of the popular faith do not see. It is apparent to their vision that the world is lost in error and needs to be saved from this blighting power; that it is lost in sin and needs to be saved from its cruel sting; that it is lost in the wilderness of ignorance and needs to be saved from its dismal gloom. The tendency of the spiritual power will therefore be the reverse of the material. It will be to elevate, expand, and ennoble the soul, without regard to the fancied tortures which may be supposed to await the body. It will be to infuse life into the inmost heart of man—to develop the latent energies of the spiritual nature, and unfold the internal being in

the harmony and sweetness of the angelic life. This is the true mission of the Spiritual Philosophy. In this there are no offerings to be rendered to a being of wrath — no wails of grief to be deepened by the vision of despair — no sacrifices of blood and tears to be given upon the altar of the freed soul. The mission of such a truth is one in which the angels rejoice. It is one which causes the song of praise to deepen and swell through the courts of Heaven. It is one which the spirits of the upper world delight to welcome, and in which the dwellers of earth shall find their sweetest joy.

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### INTERIOR REALITIES.

Spirits whose love has been given freely to the human world, and whose blessing ever rests upon the kindred spirits of earth, desire to reveal the realities which are beheld with their expanded vision and the truths which are revealed from higher Spheres. They desire to lead man to reason on the interior principles of Nature, and not entirely by the assistance of the external laws which govern the world of visible substance. It is their wish to unfold the real realities of which the external forms of the Universe are only as fleeting shadows. It is their aim to whisper to the inward ear of the spirit those thoughts which shall be as nourishing food to the inward man, and which shall be received as light into the chambers of the heart. It is their endeavor to establish an uninterrupted intercourse with the whole body of humanity, that all its numerous members may be blessed with the visions of truth and beauty which the spirits have in store for all whose minds are prepared for the blissful realities of Heaven, and for all whose hearts have been crushed and down-trodden by the arm of the tyrant. Therefore is the mission of the spirits upon the earth the mission of the savior, the mission of the reformer, and the mission of the teacher.

The realities which are beheld by spirits are not the realities which are beheld by mortals. In the deep heart of the ever-expanding Universe they extend their gaze, and through all the expanse of unfolding Life they learn the lessons of true wisdom.

The agents of the great Spirit are ever in the field of labor. They are ever engaged, heartily and earnestly, in the work which is determined by their interior capacity, and which is assigned to them by the adaptation which is manifested between the work and the worker. Therefore are the truths which dwell in the recesses of Nature — truths which the vision of mortals cannot discover — made known by the searching spirit whose perceptions seek and find the reality. It is the design of the spirits to reveal some of the interior realities which they have discovered in the investigations of centuries, and speak of the beauties and glories which are constantly opening to their vision from the heights and depths of the surrounding Universe. What they propose to reveal in this connection will have reference to the primary truths which need to be fully understood before entering into more profound investigations. While, then, the listening ear is open to their voice, they will speak that the world may hear.

The world has been exceedingly ignorant of the relations which subsist between Spirit and Matter. It has had but a feeble and shadowy conception of the real nature of these two substances, and the apparent difference which exists between them. It has formed an extremely imperfect idea of the inferiority of the one and the superiority of the other. It has been content to accede to the old systems of Theology and the musty records of the popular faith. It has been satisfied to believe what the ancient authors taught, and what the people in past ages received. It has been blinded by the watch-fires of the olden worship, and has been chained to the altars of sectarian temples. Thus the world is the repository of creeds and sects — the receptacle of experimental error and filthy abominations — whose blindness is the only excuse for its folly, and whose darkness is only the absence of light. Therefore would the spirits of the Celestial Spheres speak of the relations which subsist between Matter and Spirit, that the world may comprehend some small part of the glory and perfection of the visible Universe, and may attain some feeble appreciation of the dignity and purity of the human soul.

In the primitive birth of Creation, when Matter was undergoing the process of evolution from the chaos of unparticled elements, the principles of association and development, in their

natural and unrestricted action, produced a congregation and union of the vast Univercœlum in such a manner as to form suns, planets, and systems. This association of the original elements of matter brought into one inconceivable mass the principles, essences, and substances of the immeasurable Whole; and in the continued and unceasing process of organization and refinement which was carried on the vortex of the unfolding Universe, the various forms and objects were developed which bask in the light of countless suns and contain the invisible properties and essences of Nature. When this process had been continued for an inconceivable number of ages, the Universe presented a reflection of the refinement and beauty which dwell in the Supreme Soul, and prefigured the ultimate end and design which were conceived before the morning stars were born. Then from the infinite depths of immensity rolled forth the majestic worlds in their eternal course, and then pealed out on the silence of the wide expanse, the sweet and melodious anthem of Creation. As in the sublime heights of Nature, the Divinity breathed upon the unfolding flower of the Universe, and spake with irresistible command to the rolling worlds, there was created the hidden and unseen, but divine and immortal essence, which is the germ of the human spirit. This essence was contained in every substance which was brought into being, and was concentrated within every particle that floated in the whispering air. It was the all-penetrating and all-pervading essence of the material world, and formed the life and animation of the breathing Universe. It was the eternal flower whose fragrance was the light of unnumbered worlds; it was the interior and indwelling principle of the great Soul which was implanted in the very womb of Matter. Thus Spirit and Matter have existed together from eternity; they have dwelt in harmonious union with each other from the first ushering of the Universe into the vast void of space. Thus were these two substances the original materials from which all the worlds and systems of worlds were created, and thus were they the indestructible basis on which was to be erected that glorious and stupendous temple in which the Presiding Spirit holds his residence.

Now these two substances to which we have referred, exist in everything which was or is. They comprise a part of all the

innumerable forms which are seen in the expanse of Nature, and constitute the perfection and beauty of the visible Universe. They make up the congregated Whole of the vast realms of space, and exist in beautiful and eternal union in each separate particle. They reach the heights and depths of the hallowed fabric which God has made, and establish the unfailling foundation of all succeeding creations. In these two substances, therefore, may be discovered the entire structure of the visible and invisible Spheres of being, and in these may be recognized the essential elements of the human body and the human spirit.

The reader is now prepared to perceive the relations which subsist between Spirit and Matter, and comprehend how the one may be incorporated with the other in the formation of external substances and in the production of the human organism. The spirits desire that in this investigation the mind of the medium and reader should remain passive, that they may unfold the realities which pertain to this subject in a clear and satisfactory manner. They would reveal the true and living thoughts of the higher angels, and would transmit to the inhabitants of earth those breathings of celestial truth which are the pure streams of the eternal Spring. The relations of Spirit and Matter are revealed to the perceptions of spirits, because they are the superior leaders of the grand procession of beings which extends from earth to Heaven, and are the prevailing powers of the unseen regions, whose mission is to search, analyze, and comprehend the principles and essences of Nature. They would speak, therefore, to the reasoning mind, and unfold these relations as they exist between the material and spiritual Spheres.

The essence of Spirit, we have said, exists in the primitive elements of every substance. This essence is the refinement and perfection of the most interior labyrinths of Matter, and forms the unseen but all-pervading agent of the moving Universe. Far down below the surface of material forms where the human eye has never reached, dwell those refined, invisible, and sublimated principles which are the living and animating spirit of the visible world. Spirit, then, is nothing more than the highest refinement and development of the gross elements of Nature; it is the invisible principle which exists in a diffused and unperfect-

éd state in all the beautiful sanctuary of the Supreme Mind. Thus Spirit is not the unreal, unsubstantial and immaterial nothing which has usually been supposed by those who profess to be teachers of spiritual things. It is rather the interior life—the animating soul—the sublimated essence, which pervades all the vast creations of the Divine Mind, and which exists as the inward temple of the animated Universe, whose courts are illumined with the presence of the all-powerful God. The relations, therefore, that subsist between the elements of Spirit and the regions of Matter, are the most intimate and essential that can be conceived. They are the same as the relations of heat and light, wind and air, clouds and vapors, lightning and thunder, life and breath. They are the same as the relations which exist between any two of the most intimately united substances in being; for Matter cannot exist without the presence of Spirit, and Spirit could have no other home in the wide temple of Creation, than the external and reanimating forms with which this is beautified and adorned. Spirit, then, is matter in its most refined and etherial state; it is the pre-eminent and superior principle of all existing substance,—the operations of which are silent and unheard, but which is rapid and powerful in its eternal course. It is the connecting link between the lifeless mass of materials that fill the realms of immensity, and the breathing, living, and all-pervading Deity who animates and inspires the whole. It is the flower whose bloom is motion, whose fragrance is intelligence, and whose life is the breath of Heaven. It is the tree whose verdure is unfading, and whose blossoms are unfolded in celestial light. It is the expanse of interior life, whose heights and depths reach far out into the immeasurable Infinite.

The intimate and necessary connection which exists between the essence of Spirit and the forms of Matter, will be more distinctly perceived when viewed in the human organization. Spirit is here observed to come into close connection with the material body, and evidently forms the inward principle whose presence imparts life, and strength, and power, to all its movements. In this case the mind is forced to admit the existence of a power which it could never otherwise recognize; and hence it is proper to take this as a basis for the discovery of those higher realities which

dwell beyond the immediate reach of the outward senses. Spirit is the moving principle of the human body. This is demonstrated in the daily experience of every individual. Then in every action of the outward form — in every separate movement of its limbs — in every expression of the countenance, and in every look which beams from the eye, may be witnessed a spiritual demonstration. Hence every individual who is willing to exercise the faculty of reason, must believe in the action of Spirit on the gross elements of Matter. The spirits would employ this as an illustration of a principle which is permanently and eternally established; for if the human spirit in its connection with the external organism is able to move and regulate the nerves, sinews and bones of which it is composed, then the same spirit when coming in connection with matter in other forms, and when arranging the intermediate links which are necessary to establish this connection, may, in the presence of required conditions, control the external and visible substances which are supposed to have no relation to the elements of Spirit.

It will now be perceived that the relations of Spirit to the grosser elements are extremely intimate; and that it requires no sacrifice of reason or stretch of credulity to believe that spirits, whose material bodies have returned to dust, may, by placing themselves in similar relations with matter to those they sustained when in the form, so operate on the refined substances which make up the essence of spirit, as to move, attract, and control the very grossest bodies. This being the case, the spirits may require the proof of an opposite statement, and demand the reason that they cannot affect matter in the manner referred to; and they would do this in order to force the mind back to its own interior convictions, for they realize that when reason and intuition are allowed to utter their voice in the human soul, there will be a natural and spontaneous response in favor of the truths which have been here advanced. In order to meet the demands of the skeptic and the wants of the bigot, the spirits have thus condescended to reason after the manner of men, when they might have properly spoken with the authority of higher knowledge.

Spirits do not desire that the world should believe without evidence, nor do they wish that evidence should be forced on those

minds which are not willing to receive it. They do not desire that men should be compelled to believe in opposition to the dictates of reason and the demands of conscience. They do not desire that the rights of individual freedom or the sacredness of the heaven-born spirit should be violated. They do not desire that the privilege of investigation should be restricted to a few, or that the blessings of spiritual intercourse should be shut up within the walls of any sanctuary. But they desire that all should be free in spirit as the lark that glides through the morning air—that all should investigate the realities of the soul, as candidly as they would search into the principles of matter—that all should be blessed with the joys and happiness which flow down in sweet and unfailing streams from the Eternal Fount.

The relations of Spirit and Matter will be better understood when the real nature of these substances is more fully perceived. They will then be seen to be the same as exist between the most intimate forms of matter in the bounds of Nature. The latter substance, namely Matter, is the basis or foundation of Spirit, and the essence of Spirit is the soul and life of Matter. In the primitive forms of material substance, these two elements are as it were interwoven into each other, and sustain relations of the most intimate nature, but exist in a diffused state. The spiritual elements are spread throughout the most interior portions of the material, and the material form the body or clothing of the spiritual. Thus the entire organization of Nature is composed of the two substances or elements which are here mentioned, and thus the life and beauty of the vast fabric of the Universe are dependent on their reciprocal action. When the elements of Spirit exist in their most diffused state and are intermingled with the whole body of Matter, the grossest and most unrefined forms are produced, and presented in the numerous creations of the mineral kingdom. When these elements are more fully gathered and concentrated in one separate existence, and are approaching towards the development of an individual form, then there are created still higher and more refined organisms as seen in the vegetable kingdom. When the elements of Spirit have reached a still higher point of progress, and have assumed a superiority over the frame-work of Matter so as to develop sensation, the forms of animals and more

perfect brutes are produced, in which the interior essence may approach the beauty and perfection of the human spirit. When these elements have attained to a perfect concentration so as to constitute a united, perfect, and indestructible organization within the human body, then the man—the flower of Creation—the perfection of the Universe, and the child of the Eternal, has entered upon the course of an immortal existence. And when this developed, perfected, and blissful spirit has become so far independent of its form as to exercise the senses which belong to itself alone—when it has power to soar beyond the limits of time and scan the measureless heights of Infinity—when it can breathe the pure and invigorating atmosphere of the heavenly home, and bask in the unfolding light of the celestial world—then is it released from its tenement of clay, freed from the clogs of its earthly frame, and translated to the brightness of its own native Heaven.

Spirits have lingered around the couch on which the weary and diseased form was writhing in its untold agony, and they have delighted to soothe and comfort the departing spirit with beautiful visions of its future dwelling-place. They have whispered in low, sweet tones, which only the struggling soul could hear, of the happiness which awaits the earth-born pilgrim; and they have sung in the gladness of sympathizing hearts the anthem of welcome to the rising spirit. O how joyous is the birth which is the freedom of the soul! How blissful is the scene in which one who has mourned and sorrowed long, is brought to the mansions of eternal joy! How the song of praise gushes from the lips and swells in the hearts of the immortals, when the lost is found and the weary are at rest! Then expand the arms and hearts of angels to receive the wanderer — then wakes the anthem of rejoicing in a million souls—then opens the transcendent beauties and sweetens the heavenly air, with which the angel-home is filled!

In this connection the spirits desire to speak briefly of the pervading brightness and glory of the celestial abode. In the home which they now inhabit, they are surrounded with the most glorious, the most resplendent and ineffable beauty which imagination can conceive. Far and wide spread out the radiant fields, whose surface is gilded with the mellow light of the celestial skies. Spiritual and ethereal essences pervade the shining atmos-

phere, and a deep and deathless life is inhaled with every breath. Above, beneath, around, everywhere, are soft and blending hues—all permeated with the golden radiance which flows from a still brighter heaven. The vast expanse is filled with the brilliancy of angelic forms, and pervaded with the subtle and refined substances that compose the eternal mansions of God. Deep beneath the glowing surface of yielding elements lie the hidden harmonies which sweeten and tranquilize the soul, and far away in the illimitable distance opens the gateway of more blissful Spheres. The shadows that freshen the shining ground bring peace and repose to the ever-searching spirit, whose thoughts are as unwearyed as the rolling orbs, and whose affections flow out toward the beautiful and divine creations which are revealed to its opening vision. Spirits look forth upon the external beauties which are contained in their Sphere with the same emotions of delight, the same holy thrill of adoration, and the same sweet and tranquil harmony, which pervade the depths of the earthly soul in its silent worship at the altars of Nature. But O, how much sweeter flows the stream of bliss, how much brighter glows the radiant light, and how much deeper descends the searching vision of the spirit, than amid the dark and dismal scenes of earth! The language of the human world is scarcely adequate to delineate the transcendent glories and the inconceivable delights which dwell in the Second Sphere of spiritual existence. This is not the unregenerated sphere which is subject like the earth to the action of growth and decay, but it is the fruitful and ever-blooming land of immortal beauty, which no wintry storm can blight and no shadowing clouds can mar. The countless moving and blending forms are pervaded with the breathing essence of divine light, which constitutes the interior beauty that sparkles in the transparency of their radiant depths. It is the soul which permeates through the whole Spiritual Universe—which pervades the eternal beauties that open to the gaze of angels, and which also lives in the most interior portions of external Nature as the unseen and unparticled element that has its birth in the breath of Deity. Therefore the appearance of all that exists below the celestial world, is dark and dismal in the extreme; and hence spirits have been repelled from the sphere of earth and the society of men, because

they have been unilluminated with the light which forms the essential element of the spiritual being. But the reflection of celestial radiance begins to fall upon humanity; the realities which spirits desire to impart are sought and aspired to by the groping multitude, and thus by an increasing assimilation between the worlds of mortal and immortal being, there is opened a pathway by which the angels can descend and bless their earthly kindred.

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## SPIRITUAL INTERCOURSE.

The subject of Spiritual Intercourse is the most important and essential in the whole sphere of the present age. It is a subject which the human soul, in its beauty and perfection, cannot meditate upon without emotions of love and devotion. It is a subject which the people do not properly understand, and which the brightness of the future can alone fully unfold. It is a subject which the pure in heart and the blessed in spirit will appreciate, but which the skeptical, prejudiced, and unreasonable mind will reject with unmingled scorn. It is one which the blinded mass have no wish to understand, and which the hundreds of misguided souls view merely in the light of falsehood and deception. It is one which the spirits of the Heavenly Spheres desire to elucidate and explain, though the truths which they convey may be in opposition to the views of this medium, and the prejudices of those by whom they are perused. Thus the high and beautiful thoughts which shall be addressed to the reason and understanding of the reader, shall be independent of the mental tendencies of the instrument employed, and shall bring joyful tidings to those who move in the labyrinths of sorrow.

The subject of Spiritual Intercourse has been generally and almost blindly misapprehended by the benighted mass, and has been unilluminated by all the theories and doctrines which have been born in the lapse of unnumbered ages. Bright and holy are the voices which the ministers of Heaven bring to the blighted soul in mourning, and which the hallowed mind receives as the whisperings of celestial sweetness. They fall on the listening ear

with silent but thrilling power, and they sink down into the depths of the stricken soul like the music of a thousand zephyrs. More holy and bright are these than the beams of radiance that flow from the morning sky, and illuminate the expanse of earth with golden floods; brighter because they bring light from a higher and purer source. and more holy because they have their being in the celestial and all-blissful angels who inhabit the many mansions of the Father. They are the blessed and blessing voices of the higher Spheres; their brightness is felt by the illumined and sanctified spirit, and their holiness is received into its most interior chambers. Thus are the voices which the spirits bear to earth but the echo of angelic music, and the reflection of the Divine glory.

Sing, therefore, ye pilgrims of time, who have mourned and sorrowed without hope, for the heavenly world and the sphere of earth have entered into eternal union. The mournful traveler of the desert sees not the oasis which awaits him; the storm-tossed mariner beholds not the light which gleams above the clouds, and the poor and almost deserted watcher of the night views not the glorious Day which is rising from its cradled slumber. But the spirits of the Heavenly Spheres see what the mortals of earth do not see; and in the sweet, but long deferred hopes of the bleeding heart, in the bright, but shadowy vision of the dreaming seer, and in the pure, but crushed aspirations of the oppressed spirit, they view the earnest of the approaching glory. The numerous prayers, and wailings, and praises of the people have not secured the blessings which they have unrighteously sought; but the deep and gnawing want—the actual and moving necessities of the soul, have created the manifestation of angelic sympathy. Thus has the world received what its condition and its wants demanded; and so have the breathings of spirit-voices awakened the sweet blossoms of earth into the freshness of immortal life.

Sing, ye inhabitants of the earth, and proclaim the tidings of good will to men. Sing, ye sorrow-stricken souls, who see no joy in life and no light in darkness, for the happiness and love which the blissful angels bring are now beginning to be revealed. Sing, ye bound and trampled minds, which the humbled world has humbled the more, for the brightness of freedom has come to

cheer your secret gloom. Sing, ye toiling, burdened, and oppressed captives of earth, who groan beneath the heavy yoke of labor, and sigh with unmingled and unheeded grief, for the era has arrived when joy shall fill your aching hearts, and peace shall steal upon your troubled thoughts. The nations of the earth have been visited with the blessings that flow from the regions of undimmed light; and the heaving, crushed, and mourning souls of men have been bound up and healed with an ointment of saving power. Therefore, be joyful, ye nations who thus grope in the vale of grief, for pure is the brightness and holy are the voices to be revealed.

The joys of Spiritual Intercourse are the joys of the new-born soul, and the philosophy of spiritual intercourse is the philosophy of the enlightened soul. In these joys and in this philosophy the trembling heart finds a source of heavenly peace, and derives a pleasure which earth cannot afford. When the storm arises in the sky and the clouds are blackened with their hidden wrath, the soul looks up to heaven for light; and when the rolling billows heave in the commotion of the angry winds, the radiance of the cheerful morn throws its calm upon the troubled deep. So when the world has become tempest-tossed and darkened in its course, and when the throbbing bosom has had no rest in its fearful agony, the blessed and blessing spirits have visited the earth, that the storm may sink into the silence of Nature's harmony, and that the clouds may float from their azure home. The spirits of the Celestial Spheres have decided to speak to the world on the subject of Spiritual Intercourse, because they desire that happiness and peace may be substituted for the dismal wastes of superstition and ignorance.

At the outset of this revelation, the spirits desire to speak of the relations which subsist between the world of spirit and the world of matter. They wish to unfold the truth that the connection which is constantly maintained between these two worlds, is of such a nature as to breathe the same elements from one to the other, so that these elements may blend and mingle in the most beautiful harmony. The relations which subsist between the human spirit and the body which it inhabits, is not more intimate than that which is preserved between the sphere of Heaven and the sphere of earth. There is no boundary line by which these are divided or separated; but the one unites with the other

through the assimilation of kindred essences, as the radiance of the twilight blends with the deepening sky. These relations may not be, and certainly are not, apparent to the external observer, but they are seen by the enlightened spirit to form the essential union of the whole material and spiritual Universe. The sweetness which lingers in the holy sky is the source of the light that gladdens earth; and the inherent affections which are born within the earthly soul are the attraction by which the answering spirits are brought from their distant home. These blendings of soul with soul and this perfect correspondence between the earthly and heavenly loves, form an indissoluble chain of being which ascends from the world of material existence to the Sphere of unfading light; and through the medium of this chain—through the immutable and ever-living affection which dwells in the angel-heart, and through the deep-rising prayers which go up from the most profound recesses of the human bosom, the spirits of the upper world are constantly ascending and descending from the heights of Heaven to the habitations of men, and are ever breathing out the consoling truths and elevating thoughts which will serve to encourage and inspire the earthly mind. The angels are employed as messengers by the Divine Spirit to accomplish the great work of human redemption; they are the medium through which the revelations of His love and truth are borne down to earth; and in the constant and unending love which they feel for the lost and sorrowing—in the holy and elevating influence which they are enabled to exert—in the blissful and heavenly truths which they bring to the unenlightened souls of mortals—and in the sweet and consoling voices which thrill through the silent depths of the spirit, is clearly manifested the commission which they have obtained from the Presiding Power, who rules in wisdom, power and love, over the vast and immeasurable expanse of worlds. Thus are the most intimate and essential relations established between the two worlds of being to which reference is here made; and the results of these relations are visible in the opening joy, in the emotions of hope, in the labors of love, and in the works of development, which now appear on the budding and brightening earth. Peaceful and glorious is the scene which opens to the illuminated mind, whose vision extends

beyond the shadows of the Present towards the radiance of the approaching Future! The holy powers of the Spirit-world are connected with the realms that lie in darkness. Ministers of Heaven are the messengers that bear tidings of good-will to men. Smiles from the angels are beaming upon the lower world, and glories, shining through the dim veil of time, are reflected on the sighing breast of Humanity. Hence the relations established between the dwellers of higher Spheres and the inhabitants of earth, are analogous to those that subsist between the substances of which these habitations are composed; and therefore the beauty, the perfection and the brightness of the one are but the reflection of the clearer radiance which is ever flowing from the other.

The philosophical relation which exists between the two worlds of human and immortal existence, is naturally seen in the light of those perfect and unchanging laws that form the union and harmony which are here unfolded. This relation may be understood from a proper and consistent view of the connection which is apparent between the substance of Matter and the substance of Spirit. It is comprehended from a rational conception of the mission and labor of the angelic host—from the love and constancy with which they watch over the degraded children of men, and from the living and immortal truths which are revealed to a burdened and weeping world. The blessed and beautiful Heaven which lies unseen in the upper deep, is the superior development and crowning perfection of the material sphere. It is a continued manifestation of that law of progress whose operations are visible in the outward world and whose influence is felt through the wide fields of space. It is the blissful home towards which the pilgrims of time are ever aspiring, ever toiling, and ever advancing. It is the spiritual emanation from the gross but smiling world of matter. It is the radiant birth—the outflowing glory of a lower sphere, whose reflection reaches far down into the material Universe, and whose light shines far out into the most distant realms. It is the embodied grandeur and beauty of the vast Creation, from which all inferior grandeur is derived, and beside which all other beauty becomes dim. It is the unfolded and immortal flower, whose fragrance is the life of worlds and

whose bloom is the joy of angels. Thus is the Spirit-world but a higher stage in the gradations of material substance; and thus does it represent only the superior development of that imperfect germ which is seen in the visible and external world.

The spirits desire to reveal the truths which relate to the subject of Spiritual Intercourse, by referring to the heavenly realities which have been unrevealed to all the seers of the past. They wish to speak of the truth which they clearly perceive, that the world of spirits is the beautiful and perfected realm of the disrobed angels which the Father has blessed with power over the imperfect creatures of the world below, and whose mission it is to impart instruction and wisdom to those who are groping amid the thick vapors of earth. Spirits would say that the plane of being on which they dwell is superior to the plane of being that is occupied by mortals; that the wisdom which they have gathered in the research of ages, is more exalted than all the wisdom which is known to the human mind, and that the truths which they have sought and found on the lofty eminence of celestial being, are far more profound, and rich, and beautiful, than those which have been the result of earthly investigation. Therefore are they the instructors of the children of men — the teachers of heavenly realities to those who dwell in darkness, and the friends of the superstitious and ignorant who bow before the idols of their heart-worship. By the profound and gladdening truths which they are prepared to reveal — by the spiritual and immortal wisdom which they have attained and treasured — by the stores of knowledge which have been the result of long and patient examination, spirits are placed in the exalted position where they are naturally endowed with the office and mission which are here represented. With this view of the angel-world and the beings by whom it is inhabited, the reasoning mind will very readily perceive the true philosophy of Spiritual Intercourse. It will see that spirits have a work to do which brings them into intimate connection with their kindred spirits in the body — that they have an office to fulfill which renders their presence necessarily near to the inhabitants of earth — that they have a mission to perform which has reference to the greatest and most united effort of the whole celestial world for the enlightenment, elevation, and redemption of

humanity. The truths which spirits have learned are not to be selfishly treasured in their own bosoms; the sweet and peaceful thoughts which they have gathered as gems of light, are not to be made the ornaments of the shining brow which sheds no luster on those beneath; the principles of Nature which have been searched in her deepest recesses and analyzed by the power of a spiritual chemistry, are not to be thrown by in the upward progress of the angel without benefit to such as are lingering in the poverty of lower circles. There is a tie which all mortal efforts cannot destroy — a bond which is indestructible as the bands of the Universe, which unites the dwellers of the Heavenly Spheres to the inhabitants of this planet. The bigotry, the derision and scorn which the ignorant feel and manifest, cannot utterly exclude the light which spirits have decided to furnish. While men are blindly laboring in opposition to their own good and exerting a repelling influence against all that bears the signature of Heaven, the spirits are laboring to secure to them the blessings which are unseen, and teaching the lessons which are not of earth. It is not a congenial task to thus force a benefit on those who are unwilling to receive, but it is one which belongs to the mission of spirits who have been appointed as the world's instructors. The contempt with which their revelations are regarded, awakens no corresponding sentiment in their own hearts; and the more determined grows the opposition with which they meet—the more hostile are the views and designs of mortals, the more apparent to them becomes the necessity for increased exertion, and the more united are their efforts for the enlightenment of man. So earthly hate is answered with heavenly love — human wrath is returned with smiles of peace — mortal suffering is regarded with celestial sympathy. Spirits have thus revealed the office and mission of the heavenly hosts with relation to the inhabitants of earth, and in these may be seen the foundation-principle on which the subject of Spiritual Intercourse is based.

The world of humanity needs the revelation of another principle which has been entirely overlooked in the discussion of this subject. It needs to be made acquainted with the truth that the spirits have taken a watchful and guardian care over the world through the past periods of its history. It needs to perceive and

realize the fact that the whole body of humanity has been fed and nurtured by the beings who hover unseen around its bosom — that the first gleamings of intellectual light were poured by them upon the benighted nations — that the great reformers and teachers who have blessed the world with the voice of wisdom, have been inspired and strengthened by their influence, and that the entire course of human progress — the whole chain of the world's destiny from its earliest infancy to the present hour, has been watched and directed by the angel-powers. This truth will reveal the cause of the rapid and harmonious advancement of man through the midnight of spiritual darkness. It will account for the great light which has had its embodiment in the teachers and philosophers of other ages. It will show the reason that the world has emerged so speedily from its overshadowing gloom — that it has arisen so majestically from its overwhelming corruptions — that it is moving onward with such resistless power towards the ultimate of its glorious career. But this truth will also explain another fact which has been recorded in the annals of human history,—the fact that every age, from the earliest period of the world to the present, has presented illustrations of spiritual presence and power — that the world has always been favored with the manifestations of spirits, and that it has been astonished with wonderful and mysterious works which have been regarded as the interpositions of Divine energy. In the light of this truth, it is easy to explain the cause and philosophy of those miraculous occurrences which took place in the days of Moses, Jesus, and the Apostles; it is not difficult to perceive the source of all those mysterious events which are supposed to have been illustrations of the authority of God, and it is easy to comprehend the reason that so profound a reverence was paid to those individuals who, from the works that immediately followed their command, were imagined to be in communion with the Divine Being. Let it therefore be deeply impressed that the spirits have been the faithful watchers of humanity in all the various stages of its progress; let it be remembered that they have guided its trembling footsteps to the doors of the spiritual temple; and let the truth be profoundly realized that it has been their power, their wisdom, and their love, which have produced the *miracles* of the past and present.

The spirits perceive another principle which has an intimate connection with the subject on which they are now speaking. This principle has reference to the intercourse which spirits are enabled to maintain between the regions of space and the world of humanity. What is signified by the expression here employed, is simply that spirits preserve a constant connection between the realms of the spiritual world and the sphere of earth, which connection is always sustained by the unceasing emanation of material substances and by the frequent departure of spirits from the body. There is, unseen to the human eye, a material and spiritual atmosphere which flows from all external objects, and ascends, through the inherent forces of Nature, towards the Celestial Heavens. This atmosphere is the connecting chain which unites the spiritual with the material world, and which forms a radiant pathway leading from the gross and external forms of earth to the refined and interior forms of spirit. By the chain and through the pathway here mentioned, the spirit, on its departure from the material structure, is enabled to ascend according to the attraction of affinity towards the unknown heights of the spiritual world; and by means, also, of the same chain and pathway, the inhabitants of this Sphere descend to the habitations of mortals and welcome the rejoicing spirit in its birth. In this principle mankind may perceive the beauty and philosophy of Spiritual Intercourse; and they may see the sublimity which is manifested in the relations of the lower and immortal Sphere.

Spirits have now finished their remarks on this subject. They have endeavored to reveal the principles which are most prominent in the intercourse which they have maintained with the inhabitants of their native planet; they have labored to express the truths which would be easily and naturally comprehended by the investigating mind, and they have given a knowledge of those peaceful and elevating thoughts which serve to tranquilize the desires and affections of the soul. Spirits have spoken the words of truth which the world needs to receive into the depths of its heart, by which it may become enlightened with regard to the principles and forces involved in their intercourse with men, and in which it may discern the reflected radiance of angelic wisdom.

## THE INWARD VISION.

To the view of the materialist, the human soul has no power, no capacity of acting, and no separate existence, independent of the external organs. The principle of thought has been supposed by such an individual to reside in the material brain of the human being, and to have no dependence on a more interior organization. Therefore, in this view of the subject, man has been regarded merely as an animal, whose powers are somewhat more sublimated than those of the lower brutes, but whose mind is only the superior unfolding of the material organization, which, in its exceedingly refined state, has the qualities in appearance which have been ascribed to spirit. But the reasoning which is employed to sustain this proposition is of a very circular nature, inasmuch as the premises are assumed on which to base the conclusion, and the conclusion is assumed in order to sustain the premises. The true exposition of the subject of man's spiritual nature, will be simple and consistent. It will represent the spirit as an interior organization which has been formed within the human frame as the result of the refining and concentrating process which is going on in all external Nature, and as the ultimated and perfected creation towards which the various operations of the material world are constantly and inevitably tending. This view of the human spirit presents a rational basis for the reality of the future life and the existence of the conscious being beyond the shadows of the tomb. Therefore the spirits wish to assume the proposition on which alone a rational faith in future existence can be based, that they may reveal, in a clear and consistent manner, the realities which pertain to the Inward Vision.

The spirits wish to commence with the proposition that the human spirit is a separate and independent organization. They wish it to be understood that this organization corresponds precisely with the external form — that it represents simply the refinement and sublimation of the materials of which the outward body is composed, these existing in a concentrated and

united form in the most interior portions of the material organism. They wish, in the next place, to have the truth clearly perceived, that the external senses are merely the instruments of the internal being — that they have no independent action of their own, distinct from the office of the unseen intelligence that occupies the inward citadel, and that they have no power of operating in such a manner as to be the instruments of sensation without the presence of a connecting link between them and the mind. These propositions are exceedingly simple, and may be easily comprehended by the most superficial view of the relations which exist between the spirit and the senses. On the basis, therefore, which is established in these propositions, the spirits desire to present the truth which will be seen to immediately follow, that the real source of all sensation lies in the spirit — that the several organs of sense in the material body are simply the medium through which the indwelling soul is accustomed to manifest its presence and action. This being the case, the conclusion is apparent that the senses properly belong to the spirit and not to the body; and the statement is perfectly consistent with the realities which spirits perceive, that the eye and ear act only as the appropriate avenues through which the impression of external things is conveyed to the internal sensorium of the spirit. The image of an outward object is transmitted through the undulations of light to the retina of the eye, from which it is conveyed by corresponding undulations of the nervous fluid to the external sensorium, within whose inmost depths reside the sensational powers of the soul. Therefore the *emanation* of the object supposed to be seen, is the real substance which is visible to the spirit, and not the object itself; because in the process by which the sense of vision is produced, there is no direct relation between the external substance and the perceiving soul, it being only the projected *image* of the former which is beheld by the latter. From this fact the prominent idea will be readily conceived that the spirit, in the ordinary state of the individual, resides within its material frame as an inhabitant of the earthly tabernacle, and receives its knowledge of what is transpiring in the external world only by the messages which are conveyed through the material organs and impressed upon the spiritual sensorium. The ordinary

perceptions of an individual are thus resolved into mere impressions, which are received by the spirit through the external senses. These impressions are usually correct representations of the existing reality, and hence, under ordinary circumstances, an individual will be enabled to perceive clearly through the sensual organs the nature, distance, and relations of outward things. Since, however, the perceptions of the senses represent simply the impressions of the soul, these can only be reliable when the medium through which they are received is perfect and undisturbed; or when the impressions produced by the action of the senses, are not overcome by impressions still more powerful which are transmitted through another medium,—for experiment has demonstrated the fact that the sensations resulting from outward substances may be greatly changed in their character, by the direct action of one mind upon another through which its concentrated images become transmitted and impressed. The spirit, therefore, being dependent on a medium which is not entirely reliable, for the impressions received in the ordinary state of individuals, cannot under many circumstances employ the senses as correct interpreters of the great realities of Nature.

The spirits now wish to present the illustration of a different kind of vision which is represented by the term *Clairvoyance*. This vision has been supposed by many individuals on the earth to be reliable and exalted in a high degree, so much so that it has been regarded as the real and truthful clear-seeing of the soul. The spirits desire to speak of the principle on which this vision is produced, and the real character which it possesses in relation to the external sight, that a more perfect and correct understanding of the subject may be gained by the truth-seeking mind. As the external vision is produced by an impression received through the medium of the senses, so the ordinary clairvoyance of individuals is simply an interior sensation of the spirit, which is produced by its connection with the object which it perceives. The last spiritual analysis of this vision would reduce it to a sensational impression which is produced on precisely the same principle as the external sight, only through a different medium. In the ordinary sensual vision, it has been observed, the spirit is enclosed within its tenement, and gains a knowledge of outward

objects and occurrences through the avenues of sense. This represents the exact position of the spirit in the ordinary clairvoyant state; but instead of employing the senses as the channel of communication with the visible world, it makes use of a more extended and enlarged medium, by which it can derive impressions from distant localities which are beyond the reach of the ordinary vision. In order that the clairvoyant powers may be brought in perfect action, it is usually necessary that the external medium of sensation should be withdrawn by the process of de-magnetism, and that all the immortal powers of thought and reason should be shut up within the interior chambers of the body. When this result has been accomplished, the spirit is brought into immediate connection with the refined elements of the system, and is caused to assimilate with these in such a manner as to make a suitable line of communication with the grosser elements that form the emanation of material substances. Therefore, through the medium of these refined elements which are simply the vital electricity of the body, an association is formed between the spirit and the objects of the outward world, whose nature is similar to that which is effected through the senses,—by which association the former is introduced to the latter in such a manner as to receive from them suitable impressions of their existence and character. It is on this principle that the usual phenomena of clairvoyance are produced. The results are obtained by simply withdrawing the external medium of sensation and substituting one which already exists in the organization of the individual, but whose presence is known only by the assimilation which takes place between the essences of the spirit and the electrical elements of the body. In thus renewing the connection which the reflecting spirit had previously maintained with outward objects, by employing a more enlarged and sublimated medium of communication, the vision which it was accustomed to obtain through the avenues of sense becomes almost immeasurably extended, and is only limited by the obstructing emanation of those more refined substances whose nature is not embraced in the sphere of the elements which are used as the medium of interior impression. The spiritual essences, whose unmingled portions constitute the medium of the interior

soul, are thus situated in the same position in relation to the inward eye, as that which light sustains to the external eye. In other words, the vital electricity which has its residence in the brain and assimilates with the refined essences of the spiritual sensorium, establishes the connecting link between the spirit and material world, by which such a relation is formed in the position of these two substances as corresponds to that which is manifested in the natural state of the human body. Hence, in the case of clairvoyance to which reference is here made, the immortal being has no exercise of its own inherent senses, but simply receives impressions as in the ordinary state from the sphere of external things. From this state of the case, the same difficulty is apparent in this mode of spiritual seeing, as in the more usual exercise of the visual organs. The medium through which the clairvoyance of most somnambulists is produced, is liable to become perverted by disturbing influences and deranged by erroneous impressions on the spiritual sensorium; and in this unavoidable condition, which not unfrequently occurs, the supposed clear-seeing proves to be only an interior sensation which results from the disturbed state of the connecting medium by which the spirit is united to the objects of the outward sphere. It will be seen, therefore, that there is no infallible reliability to be based on the clairvoyance which has its being and exercise on the principles which have been revealed in this department of the present subject.

But there is another and still more exalted vision, of which the spirits desire to speak in this connection. It has been stated that the spirit is a separate and refined organization, which exists independently of the outward frame. This truth renders it also true that this organization is possessed of certain inherent senses that correspond with those which are supposed to be manifested by the material body. These inward and spiritual senses are, in the ordinary state of the human being, undeveloped in such a sense as to be enabled to act independently of the external organs. They are the natural and essential attributes of the soul which cannot be mingled with the gross elements of sense, and which have their complete unfolding, under ordinary circumstances, only when the spirit is so far concentrated and perfected in its form as to be

introduced into its superior and appropriate Sphere. But when the spirit, by a favorable situation in the body, and by the action of pure and congenial influences, has reached that degree of development where it is already prepared to be born into the celestial world, it may, in this case, be the selected object of a special operation on the part of spiritual beings, by which the senses that exist inherently in its constitution, may be opened so as to act by virtue of their own indwelling powers without any dependence on the material organs. The vision which is here mentioned is, in a strict and literal sense, the clear-seeing of the spirit. It is a vision which corresponds in its nature to that which is possessed and exercised by the freed soul in its Sphere of light. It is a vision which has a definite and precise relation to the inmost reality of existing things, and which is a reliable interpreter of the beautiful and eternal truths which dwell in the sanctuary of the creative Power. The spirits desire to say that the vision which is here referred to is the gift of Heaven; that while it is produced by principles of the existing creation, it is never unfolded in any individual without the will and influence of superior beings, in whose sight it may be wisdom to confer this endowment. They would remark, also, that this vision is attainable to all persons who have become so far advanced in their spiritual progress as to make its unfolding possible, necessary, and wise; but that it is not attainable to any individual whose soul has not grown beyond the narrow sphere of sense and attained the degree of maturity which is essentially required. When humanity shall have approached nearer to the ultimate of its progress — when it shall have grown in the knowledge and practice of the truth, and shall have become strong in the development of the inward powers, then shall the true interior vision be made the common and universal blessing which angels have long waited to bestow.

## SOLUTION OF MODERN MYSTERIES.

The present age is blessed, as no previous age has been, with the manifestations of spiritual presence and power, together with the beamings of heavenly and immortal truth. Spirits have descended from their native home and have imparted to the world the revelations of deep-dwelling realities, which have their being in all the expanded fields of the Universe. They have spoken in a voice which man can hear and understand, and with a sweetness which has attracted and allured the slumbering soul. They have breathed upon the chaotic elements of the human world, and have produced the congregation of those kindred materials which are forming into a sublime order; and through the deepest heart of humanity — in all the recesses of the social and religious world, have they extended an influence which will flow as a mighty under-current, whose power shall waste away the crumbling foundations of unholy error, and let in the pure light from the illuminated heavens. But the introduction of spiritual intercourse and the establishment of spiritual manifestations, have been attended with apparent mysteries which it has been difficult for the human mind to solve. There have been, in all the communications which were the primary offerings of the spiritual world, some shadows of imperfection, or inconsistency, which caused a temporary fear and distrust to creep upon the investigating mind; and the fact which is here stated has proved a source of the greatest perplexity to those individuals whose desires and hopes were inordinately elevated by the idea of an intercourse with angels. It has been supposed that whatever should be received directly from the spiritual world, might be relied upon as an infallible authority; and that the messages of love and truth which should proceed from individual spirits, might be received into the confiding bosom as the pure and perfect expression of the immortal soul. In opposition to this idea, certain occurrences have taken place which have served to destroy the blind and unreasoning confidence which was

at first naturally exercised with relation to the offerings of the invisible world. Communications were received by different individuals, and in various localities, which were found to be inconsistent with the real truth and apparently unworthy of the exalted source from which they purported to emanate. In addition to this, there were numerous circumstances of a mysterious character which took place in different situations, with regard to whose real nature and design it was extremely difficult to determine. Sounds, writings, and physical movements were frequently occurring in different places, which seemed to have no definite or benevolent object, and which were naturally ascribed by superstitious minds to the operations of evil spirits. The design of the remarks which are here made is simply to prepare the way for a rational solution of the apparent mysteries which have perplexed and troubled many honest seekers for the truth, in relation to the inconsistent and contradictory communications which have emanated from the Spirit-world.

The spirits desire to state in this place that the subject thus presented for investigation, is one which is exceedingly important in its nature, and which will embrace a prominent use and design in the present work. It has been perceived that the time has now arrived when an elucidation of the spiritual mysteries referred to, is made necessary by the rapidly increasing interest which is felt and manifested in the progress of truth, and is demanded by the reasoning and investigating minds which have now entered upon an examination of this subject. Therefore will the spirits present a solution of the problem which has hitherto remained in at least partial obscurity, and has never been fully and satisfactorily elucidated by earthly teachers. They desire to commence their revealment on this interesting point, by stating that the causes of contradictory communications from the spiritual world, are four in number and may be classed as follows:—

1. The necessity which existed of introducing the manifestations of the heavenly world through the medium of those spirits who are undeveloped in wisdom, and who reside nearest to the plane of sensuous existence.

2. The essential and unavoidable imperfections which exist in the medium employed by the spirits, through which to manifest their presence and communicate their messages.

3. The presence and influence of sympathizing spirits, who are not unfolded in the wisdom of Heaven, but who are prompted by the affectional disposition which they possess, to furnish such communications as will serve to please and gratify the individuals with whom they converse, without a strict examination of the real, existing truth.

4. The discipline which has been found to be necessary for the world and for mediums, in order to stimulate investigation, develop reason, and prepare for the unfolding of higher and more sublime realities.

In these four propositions may be discovered the real and only causes of inconsistent and contradictory statements which have their origin in the Sphere of spiritual being. That the force and propriety of this truth may be more clearly perceived, the spirits desire to explain and elucidate each of the propositions which are here presented, in their natural and appropriate order. The beginning of spiritual intercourse on the earth, was attended by many difficulties, obstacles, and barriers, of which the inhabitants who were to be thus blessed could have no conception. When the decision had been formed by the Heavenly Spheres to open an intercourse with the dwellers of this planet, the emanation which constantly flowed from its surface was so inherently repelling that it was exceedingly difficult, and not unfrequently impossible, for the spirits to approach within a suitable distance to form a line of communication. Under such circumstances they could only watch over, gaze upon, and impress the world, as far as this could be done consistently with the powerful repulsion which was felt in every attempt to establish an uninterrupted intercourse; and hence, through the lapse of many ages, they were unable to accomplish the important object which had been conceived, and were content to exercise a general superintendence over the advancement of the race, furnishing from time to time such manifestations of their presence as were rendered possible by existing conditions. At last, however, a point in human progress was attained which lessened the strong repulsion that had previously prevented a more perfect intercourse with earth; and the spirits rejoiced that they were enabled to approach nearer to the dark bosom of Humanity, in which they desired to breathe the animating life

that fills the angel-home. Through the connection which was now formed with the inhabitants of this planet, the spirits commenced the process by which spiritual manifestations are produced in the present age, and established the intercourse which they now hold, with a power which no opposing force can weaken. In the introduction and completion of this process, it became necessary that the advanced spirits with whom the design of this communication had primarily originated, should make use of spirits who reside in lower circles of wisdom, and who occupy a plane of development which is nearest to the earth, to form a connecting medium between them and the individuals on the earth whom they desired to address. This was a necessity which could not be obviated. The spirits to whom allusion is here made, being comparatively little elevated above the sphere of material existence, could most readily establish that connection with external substances which is necessary to the production of spiritual manifestations, and therefore constituted the appropriate agents through whom a more perfect and reliable mode of intercourse might be ultimately established. For this reason the advanced spirits of the Second Sphere obeyed the decree of wisdom in employing spirits who were less advanced to open the intercourse which they desired to establish with the world, and to prepare the way, by powerful sensuous demonstrations, for the introduction of the heavenly truths which they were waiting to reveal. This work, like every other which is accomplished in a natural and consistent manner, was performed on the established principle of progression,—which principle was necessary to the directing spirits who could not at once come into intimate relations with gross substances, and was also equally necessary to the benighted world which could not at first have received or comprehended the realities which were to be afterwards unfolded. Accordingly the power of a lower and more undeveloped circle of spirits was employed as the means of attracting the attention and exciting the interest of the people. Demonstrations of an unseen energy were displayed before the eyes of multitudes, and the conviction went down to the inmost heart of the beholders that the spirits of the departed were the agents of their production. This was the primary object to be accomplished. The time had

not yet arrived for the revelation and exposition of important truths. It was essential that the most simple lessons should be first imparted, which had reference to the elementary principles of spiritual intercourse. Therefore the main design which prompted the exercise of the external power of spirits, was fulfilled in the demonstration which was thus afforded of the immortality of the soul, the possibility of intercourse between the worlds of earthly and immortal existence, and the progressive happiness and wisdom of the Spiritual Spheres. This object was fully and successfully accomplished so far as regards the establishment of a germ whose expanding beauty is destined to be seen and appreciated by the world. Everywhere a new life has been breathed into the mass. The important work of investigation is going on. Minds which have long lingered in the realms of physical science, are now being irresistibly turned to the examination of the spiritual theory; and while many expositions have been given of the mode in which the mysterious manifestations are produced, these have never been satisfactory to the public mind, and never could extinguish that kindling flame which had been excited in the hearts of men by the visible indications of spiritual power.

The spirits have now reached the point which they desire to have distinctly understood. It has been stated that, in accordance with the dictates of wisdom and the unavoidable necessity of the case, the advanced and unfolded spirits, in whose thoughts the design of communicating with the earth was first formed, employed the more undeveloped spirits of a lower circle to open and prepare the way for the revelation of heavenly and divine truths. This being the mode by which the spiritual world was introduced to the material, it could not be rationally expected that the communications received would be in all cases consistent with the views and feelings of the more advanced spirits on earth, or that the beauty and glory of the unseen world should be at once revealed to the astonished gaze of mortals. Had the real character of the proximate source of these communications been perceived by the people, it would have been no cause of surprise that there should be many apparent inconsistencies mingled with truthful and affectionate sentiments. While the more progressed

spirits lingered afar off, and the less advanced were permitted to express the imperfect and unwise thoughts which were the natural representatives of their interior state, there existed an evident necessity for the inconsistent, irrational, and unimportant communications which were necessarily attendant on the very circumstances under which they were received. If from a filthy and polluted spring no pure and crystal streams can emanate, and if from a corrupt and diseased tree there can be produced no good and healthy fruit, then on the same principle no signal manifestations of superior wisdom could be given by spirits who were undeveloped and ignorant. Therefore in the mode by which the intercourse of men with angels was to be ultimately established—in the necessity which existed for the employment of undeveloped spirits in the introduction of the heavenly messengers to earth, the world is presented with a primary and prominent cause of the contradictory communications which have been a source of doubt and perplexity to inquiring minds.

The spirits wish to notice now the second proposition in which was presented another cause of conflicting spiritual communications. This proposition, it will be remembered, had relation to the imperfection which exists in the medium through which spirits have been forced to furnish their communications to the world. In the commencement of spiritual intercourse, the dwellers of the Celestial Spheres were under the necessity of making use of such individuals as were, either physically or mentally, adapted to form a medium of communication with earthly minds. These individuals were, in a strict and literal sense, imperfect mediums; they were the representatives of an inferior plane of development in their spiritual natures, and were simply the passive and inactive instruments which were employed for the purpose of conveying to the human mind the primary and most simple lessons embraced in the wide fields of spiritual science. Being undeveloped in relation to the internal powers, they were liable to frequent and lamentable disturbances of the nervous system, which often rendered the efforts of spirits entirely abortive in the process of producing the established signs of thoughts to be conveyed. In this manner numerous and frequent errors would necessarily occur in the communications received, which were given through an intense

desire to satisfy the skeptical mind, or afford gratification to earthly friends. The spirits were actuated by a desire to furnish correct and satisfactory messages; but the imperfect and disturbed condition of the medium rendered this impossible, or at least beyond the power of those spirits who were employed as acting agents of higher circles. When the communicating spirit desired to return an affirmative answer to the inquiry proposed by the questioner, the unbalanced and inharmonious state of the medium through which this was to be done, would prevent the correct expression of the thought to be transmitted, and in the disturbance of the spiritual emanation which is used as the connecting link between spirits and gross substances, would cause the reply to be entirely the reverse from that which was really intended. The want of equilibrium which may exist in the atmosphere of the individual acting as medium, renders the currents of the electric element disturbed and broken, and, as a consequence of this, the action of the spirit is not followed by the results which are expected and desired.

In order to place this point fully and clearly before the mind of the reader, it will be necessary to notice briefly the imperfections which are attached to the several classes of mediums, by which communications have been distorted from their original design. The individuals through whom the spirit-sounds are made the index of thought from the departed, are dependent for their capacity as mediums on a large portion of nervous fluid which is thrown off as an atmosphere from the physical system and exists in an exceedingly refined and etherialized state. Therefore this fluid or atmosphere forms the connection which is necessary to be established between the directing will of the spirit and the forms of surrounding matter; and it is through the medium which is thus formed that the communicating spirit is enabled to produce the audible vibrations which are recognized as the signs of ideas having their origin in the Spirit-world. When this medium is disturbed, or thrown out of ballance, as it naturally is by an inharmonious action of the mind or by physical derangement, the course of the electric current discharged by the will of the spirit is turned and impeded, and consequently the effect which was designed to be produced — that is the audible

vibration of the atmosphere — is lost in the chaos of intermediate elements. By disturbances of this nature the sounds are not only prevented from expressing the true thought and intention of the spirit, but are not unfrequently made to cease entirely, the cause being unknown and unappreciated by the anxious listeners. The principle which is here explained will account for many of the errors and misapprehensions which have occurred in circles of skeptical and investigating minds, to which the source of the vibrations and the philosophy of their production are complete mysteries. It was the desire of the spirits to produce sounds — to furnish satisfactory tests of their presence and identity, but existing conditions being unfavorable, they were involved in the necessity of being misunderstood and wrongfully judged, or else of suddenly refusing to communicate. In this manner dissatisfaction is created in those minds which can perceive no sufficient cause for results of this nature, and the most inconsistent and contradictory answers have been returned to candid inquirers.

There is another class of mediums to be mentioned next in order, which is attended by numerous imperfections, and is therefore in a strict and emphatic sense unreliable. The spirits have reference here to the mediums whose mode of communicating with the unseen dwellers of the Second Sphere, is represented by the susceptibility of the external sensorium to the influx or impression of thought which flows from the invisible world. In this case the impression is the effect which the mental action of the spirit produces on the fluids of the brain through the medium of the electric chain, which forms the proper conductor of the embodied thought. Therefore it will be seen that the process by which impression is produced in the normal or ordinary state of an individual, is one which is extremely delicate in its nature, and which requires for a successful issue the most favorable surrounding circumstances. If the chain of electric light which is formed between the communicating spirit and individual to be impressed, is by any cause broken or disturbed, the message which is dependent on the perfection of this chain is either warped and distorted from its original form, or fails entirely to reach the mind towards which it was directed. Or, under other circumstances, if the mind of the medium is not perfectly passive — if

it is disturbed by uncongenial influences proceeding from other minds, or is thrown out of ballance by a derangement of the interior essences of the system, the whole process of spiritual impression is always greatly impeded, and the thought to be conveyed is lost in the chaos of the brain, when it does not become intermingled, as is often the case, with the erratic fancies which are created by the existing disturbances of mind and body. With this view of the subject, the rational mind will immediately perceive that the mode of intercourse of which the spirits have just spoken, is attended by many imperfections, and that, as a natural and inevitable consequence, the communications received through this medium will be often unreasonable, inconsistent, and earthly.

But for the purpose of avoiding the errors and misapprehensions which were unavoidable in the intercourse that was established in the early stages of spiritual development, the spirits introduced another prominent method of communicating with the inhabitants of earth, which is illustrated in the case of those mediums whose physical systems are operated upon in such a manner as to produce writing independently of their own will. In the production of this phenomenon, the line of communication which is the electrical emanation proceeding from the person of the directing spirit, is formed through the process of breathing and is extended through the atmosphere to the brain and arm of the medium; so that by an action of the will on the part of the spirit, the hand is moved to write in the same manner and on the same principle as this result is produced under ordinary circumstances by the mind of the individual controlled. The spirits wish this process to be understood and appreciated, because the philosophy of imperfect and erroneous communications will be more readily perceived. There is an evident necessity for a complete control on the part of the spirits and a perfect passiveness on the part of the medium, in order that the desired results which the spiritual friend labors to accomplish, may be attained in a satisfactory manner. In case this control and such passiveness do not exist, the message which is written will be the result of conflicting forces, and will be unreliable as an emanation from the spiritual world. It is the desire of the communicating spirit to write correctly; but when the

existing conditions and surrounding influences are of an unfavorable character, this desire cannot always be expressed in such a way as to gratify the medium or his friends. The reason of this impossibility is embraced in the very process by which communications are given in this mode of spiritual intercourse. It will be observed that a perfect connection is maintained between the mind of the medium and the hand to be moved by the will of spirits. If, therefore, the control which spirits have is not perfect, this is liable to be overcome by the acting mind whose control is always complete; and hence it occurs that when the spirit has only power to produce a movement of the hand without properly guiding the action, the movement is controlled by the predominant impression on the brain of the medium. The spirits refer in these remarks to those mediums who are only partially developed, or, in other words, whose hand is not entirely under the control of spirits, and whose mind has not yet attained the required passivity. It is freely stated that mediums in this condition control by impression what the spirits do not control by will; for though the hand is really *moved* without any action of their own mind, the guiding and directing power which controls the movement, lies not unfrequently in the impression which has been enstamped upon the brain by the influence of external causes. Under circumstances of this nature, the communications which are professedly the effects of spiritual action will be liable to contain statements which are adverse to reason and inconsistent with the truth; and while the fact is deeply lamented by the spirits, they are fully aware that such errors are necessarily attached to the imperfect development of writing mediums.

It is now the desire of the spirits to elucidate the third proposition which was presented in the commencement of this article. This, it will be remembered by the reader, had relation to the presence and influence of sympathizing spirits, which were noticed as still another cause of conflicting and erroneous communications. Every individual who has become acquainted with the universal principle of progress, will appreciate the truth that spirits, like all external forms in the visible world, are constantly undergoing the process of unfolding, and that, as a natural consequence of this process, some spirits have advanced to a higher plane of develop-

ment than others who have been less favorably situated in their primary sphere. According to this truth, some spirits are not unfolded in the wisdom which makes the delight of higher circles; and the absence of this illuminating principle renders them comparatively dark to the view of those spirits who are more advanced. Among the lower circles of spirits to which allusion is here made, there exists a certain class whose nature presents a large development of the affectional impulses, but a very small unfolding of the wisdom-principle. In this class are embraced those spirits who love deeply and tenderly, but have no directing power within by which their affection may be governed for wise and useful ends. These are properly termed *sympathizing spirits*, inasmuch as they are usually impelled to action more by the sympathy which they feel for others than by the dictates of sublimated wisdom. Spirits of this nature frequently attend the mediums who are employed as the agents by which the world may become enlightened, and are much inclined to manifest the affection which they feel for the individuals with whom they communicate, by giving messages that are expressive only of this predominant sentiment, and contain no useful or important truths. It is not the mission of these spirits to present to the world what is not repositied in their own minds; and therefore they have no power or prerogative to speak of the sublime and heavenly treasures which Wisdom has gathered in the bosom of the higher angels. The office of sympathizing spirits is to bear the offering of affection to earthly kindred—to speak of the happiness which they experience in their spiritual home, and to furnish such messages as are agreeable to the views, feelings, and desires of those with whom they converse. Such have no higher mission than to re-echo, from their own fond and affectionate hearts, the thoughts which are repositied in the depths of kindred souls; they are moved by the unwise impulses of love to flatter the vanity and inflame the fancies of their friends, while they impart no real and substantial knowledge which might be received as food for the spirit. Therefore while the desire by which they are actuated is good, and while the motive by which they are governed is in itself pure, the ultimate of communications which emanate from this class of spirits is dissatisfaction. The

knowledge, the wisdom, and the truth for which the soul sighs and labors, are not obtained by repairing to this source; but erroneous, inconsistent, and conflicting statements which have reference to no important end, have been frequently substituted in the results of anxious inquiry for the angelic wisdom which was naturally anticipated. Thus it is clearly seen by the spirits of the Sixth Circle, that a prominent cause of the mysterious occurrences connected with spiritual intercourse, may be traced to the presence and influence of sympathizing friends, who, though unseen, are permitted to utter their voice to kindred on the earth.

The spirits will now elucidate the fourth proposition which was introduced as a basis for remark in this place. This proposition had reference to the discipline which spirits have designed for the world and for mediums in their employ, as manifested in the occurrence of many seeming inconsistencies which have been attached to the communications received from spirits. It was discovered to be necessary that the world should be disciplined in such a manner as to prepare it for the elucidation of those truths which are adapted to the higher stage of progress to which it is rapidly advancing. At the time when the intercourse between the earthly and heavenly world was introduced and established, humanity was in a state of spiritual lethargy; the powers which dwell in the hidden depths of the soul were not developed—reason, intuition, and the spiritual senses were slumbering in the burial in which they had been sunk and darkened in their infant being, and the mass was groping blindly on the low plane of materialism, with no truthful conception of a higher life. In this imperfect and degraded state, the world was not prepared for the revealment of heavenly truth; it was not unfolded in a sufficient degree to comprehend the realities of the Spiritual Spheres; and hence it was necessary that the manifestations and communications of the invisible world should be of such a nature as would be most perfectly adapted to this undeveloped condition of the mass, and the most thoroughly successful in the elevation of the human mind to a loftier plane of thought.

Accordingly the primary mode of intercourse was of a material and sensuous character; the demonstrations of spiritual power

were given in an external manner so as to appeal directly to the senses of those individuals who were engaged in the investigation of their origin, and the messages which were conveyed through the audible vibrations of the atmosphere, were of a simple, unimportant, and inconsistent nature, being designed simply for the benefit of those who were only unfolded in the external being, and had no proper conception of the true spiritual life. When this introductory discipline was seen to be effectual—when the seekers for wonders were gratified with the miracles which they sought, and the work of the spirits was clearly discerned by the sensuous powers of the people, then the necessity was created for a discipline which should serve to stimulate the investigation which had been commenced, and develop the internal reason and intuitions of the soul. In order to accomplish this result, it was essential that the public mind should be placed in perplexity and doubt. It was clearly perceived by the spirits who conducted the discipline, that if the people were allowed to rely externally on whatever might proceed from the spiritual world as an infallible authority—if the communications which should be received from spirits were to be made the only criterion of thought and action, there would be no interior faith, no development of the soul, and no animating beauty to pervade the inward sanctuary of man. The natural effect of the reliance which would be placed in spiritual direction under these circumstances, would be fatal to the real and immortal interests of the world. With an external authority on which to lean and an arbitrary power on which to rely, there would be no exercise of the reason which is the noblest gift of the human being—there would be no expansion of the intuitive perceptions which are the attribute of the enlightened and concentrated soul, and there would be no uprising of the indwelling aspirations towards the elevated, expanded, and beautiful realm of the adoring angels. It was therefore the primary object of the spirits to remove the outward reliance which men had placed in their invisible friends—to destroy the blind and unreasoning confidence which many individuals were accustomed to repose in the directions of spirits, and to present such anomalies and inconsistencies to the mind as would cause distrust and perplexity to agitate its depths. For this purpose erroneous and

inconsistent communications were given instead of the elevated and truthful thoughts which had been fondly anticipated ; and the most mysterious and singular occurrences were caused to take place, which served to increase and deepen the doubts of those who had previously investigated with almost unquestioning confidence. The consequence of this discipline was precisely what was desired and anticipated by the spirits who had control of the process. Instead of crushing or even weakening the power which the inhabitants of the spiritual world had gained over the world beneath, the course which was pursued tended to render this still more strong and deep ;—investigation was carried on with increased earnestness, reason was exercised in the most severe manner, and an analysis was made of the mysterious circumstances which had taken place in various localities. From this discipline, the world has learned that the dwellers of the unseen realms are not perfect and infallible — that they constitute no source of external authority on which the soul may rely with unquestioning faith, but that the truths which may be revealed by the Heavenly Spheres must be searched, analyzed, and digested in the interior of man — that the revealments which are made by spirits must be received and loved for their intrinsic worth, and that the voices which are whispering sweetly to the inward ear, must be allowed to sink down into the deepest recesses of the human heart, waking there the answering music which flows up in streams of divinest melody from the hallowed sanctuary of the soul. Thus did the discipline which was prepared for the good of the world, necessarily involve the contradictory and inconsistent communications which have been lamented by mortals ; and thus has this discipline been successful in the accomplishment of its proposed result.

But the discipline which spirits had exercised upon the world, was also exercised upon the mediums which they had selected to perform the work of enlightening and elevating the race. It was necessary that the individuals who acted in the capacity of mediums, should be endowed with certain qualities of mind which are useful and important in the mission that has been before indicated. These qualities were possessed in a lethargic and inactive state ; but in order that they might be of actual service in circumstances where they would be naturally required, it was seen

that they should be previously exercised in such a manner as would serve to bring them forth to their own native brightness and beauty. Therefore the spirits exercised the patience, perseverance, and self-reliance of their mediums, by imparting false information, by placing them in disagreeable and perplexing situations, and by refusing to communicate on occasions which seemed to require the most satisfactory messages. Thus have mediums been placed in the trying school of experience; thus have they been subjected to discipline of the most severe and mysterious character, — and the result has been that they have become better prepared to go forth as ministers of truth amid the darkness of existing society.

The work which has been performed by the spirits in this department of the present volume, will be appreciated by those minds who can comprehend the vastness and importance of the intercourse which has been established between earth and Heaven. There is a design in this intercourse which is not limited to a few passing phenomena, but which extends over a wide expanse of human interest. It is a design which has reference to the purification and enlightenment of the whole world — which has in view the eradication of human error, sin, and crime — which embraces the efforts of the whole Spiritual Spheres for the exaltation of the race, to that eminence of truth and freedom where the soul can exercise its holiest and most blissful powers. The world, therefore, cannot properly judge of the use and blessing of spiritual intercourse, by referring to the first imperfect beginnings which have been already made, or the apparent wrongs and inconsistencies which have been thus far manifested. It must be remembered by the dwellers of the earth that a great whole is made up of insignificant parts — that these parts considered in relation to the whole are essentially imperfect, and yet are necessary to the harmony of their perfected union; and with this sentiment in view, it should not select one mysterious occurrence, one erroneous communication, or one seeming inconsistency as a criterion by which to determine the value of the great design which has been formed in the spiritual realms, but it should look beyond the essential imperfections and apparent evils which have attended the opening of the intercourse with spirits, towards the brightness, the per-

fection, and the glory which are to be revealed in the coming future. The imperfections which have been lamented by the people as being connected with spiritual communications, will not forever exist. A period is approaching in the distance which will reveal the true nature of the blessing that is now conferred. From the mysteries which have darkened the pathway of the seeking soul, shall be unfolded the beauty and grandeur of angelic wisdom; from the darkness which has brooded over the aspiring mind, shall be born the light of celestial truth, and from the inconsistencies which have been the shadowy and unsatisfying attendants of spiritual communion, shall arise the sweet harmonies of Heaven and the glories of the inward Life.

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## EVIL SPIRITS.

The subject which is here indicated is one which has perplexed and troubled the most profound and philosophical minds. It is one which has relation to the perfected glory of the creations of the Divine Power, inasmuch as the disrobed spirits are the unfolded and ultimated flowers of Nature, whose nature presents a complete representation of the character and design of God. If the spirits which have been created by the operations of the established laws of the Universe are evil, then do they reveal the purpose which was the actuating motive of their creation; but if on the contrary they are good, then do they furnish a beautiful illustration of the wisdom and perfection of the Great Spirit from which they primarily emanated, and in which they live and have their being. It is of the utmost importance, therefore, that the human mind should attain to a definite and rational conception concerning the nature of the beings which inhabit the invisible world, and which constitute the crowning excellency of creation.

To approach this subject with the feelings which should be entertained for a momentous theme, and to be actuated by a sincere desire for the immortal truth, is the obligation which rests upon the reader. To reveal what pertains to the realities of this subject, to furnish an explanation of the nature, designs, and effects of spirits, will be the obligation of the unseen agents who

are employed in writing this revelation. The question of evil spirits is one which has agitated and perplexed the human mind in almost all ages. It is one which has entered into all the speculations of the philosopher and all the vagaries of the religionist. It is one which has been treated with reverence by the sage in his retirement, by the seer in his exaltation, and by the teacher in his wisdom. And yet, though the subject has been almost unceasingly investigated — though the wise and learned have made it a subject of special and labored examination, the mystery with which it is enshrouded is still unremoved, and the trembling heart still fears the revelations of the immortal world to be the emanation of vile and unholy beings. It is the desire of the spirits to elucidate the unsolved problem of ages — to present a rational and philosophical revelation of the real character of all spirits which are dwellers of the Second Sphere. To commence this revelation, the spirits desire that the mind of the medium should remain passive and undisturbed, whatever may be the language or the sentiments presented by his hand ; and as they perceive that their desire will be fully gratified and that the control which they have gained over his system is now complete, they would premise with the remark that the world may place a reasonable reliance on the statement, which will be made on this subject. It will be the aim of the writers to furnish such statements as shall be fully consistent with reason, and shall be recognized as truth by the intuitions of the soul. This is the authority to which they would make their appeal, and this is the basis which they would establish as the ground of human confidence.

The first point which is properly noticed in the discussion of this subject, is the relation which the spirit sustains to the Deity. It will be conceded that the Divine Mind is the primary and eternal source of all light, all love, and all purity ; that He is the central Power from whose bosom were evolved all existing creations, and in whose being there dwells a complete concentration of all the most refined and powerful essences in the Universe. This being admitted, the spirits wish to present a statement relating to the germinal unfoldings of Creation, which will serve to reveal the precise relations which the spirit holds to the Deity. In the beginning, the Positive Mind breathed out from his inmost heart

the essences which constituted the internal soul of the chaotic elements, and through the operations of certain established laws, produced a congregation of these elements in such a manner as to form suns, planets and systems. When the revolving worlds had been thus evolved and thrown out into the depths of space, the animating soul by which they had been previously pervaded in their chaotic state, still continued to extend through their most interior bosom and penetrate every particle of which they were composed. The animating soul which is here mentioned represents simply the most interior portions of external forms, which comprehend the essence of the Divine Spirit. This essence is the substance of which spirit is formed and from which it is derived. It is indeed itself spirit in its original and elementary form. It is the refined and etherialized matter which dwells in the recesses of the expanding Universe, and constitutes the living presence of the all-pervading Divinity. The fact, then, becomes evident from this statement, that the elements of spirit are caused to proceed from the Supreme Mind and pervade all the existing creations of the universal Whole; that these elements compose the materials of which the human spirit is formed, and that they constitute the germ of the immortal flower which is unfolded in the realms of eternal light.

The source from which all the surrounding forms of matter were derived, is the creative energy of God. It is admitted that this source is, in a literal and perfect sense, good and pure. Consequently, every object which has an existence in the Universe must be in its nature good and pure, on the principle that the effect must partake of the nature of the cause, and the stream must be the corresponding emanation of the fountain from which it flows. This proposition will be readily acknowledged as correct, and the spirits will now make a practical use of the statements and conclusions contained in the previous paragraph. If the Creator in the beginning breathed into all the forms and substances of Nature the essence of which his own spirit is composed; if, by virtue of this pervading essence, his presence extends throughout the illimitable Creation, and if this essence constitutes the germ from which the human spirit is evolved, unfolded, and concentrated in the physical structure, then it is evident to every

*The Author*

rational mind that the whole fabric of the vast Univercoelum is hallowed and sanctified by the divine presence — that the entire expanse of being is filled with the refined essences of spirit whose source is the very breath of Deity, and that these essences, being the materials of which the perfected spirit is composed, represent the purity, light, and life, which fill the inhabitants of the Second Sphere.

The spirits are fully aware of the importance of this reasoning, and they strongly desire that it may be made clear to the perceptions of every mind. Therefore will they briefly present an abstract of the prominent principles which have been previously elucidated. The first proposition represents the Deity as the source of all existing forms; the second makes Him the embodiment of all wisdom, purity, and love; and the third, which is a conclusion from these premises, renders it plain that all things are good, inasmuch as they must necessarily partake of the character of their author. From this general conclusion, which embraces the nature of spirit in a corresponding sense, the spirits would descend to the abstract details which are more important and equally clear. It is known as an established truth that the Positive Mind breathed into all the innumerable creations of the Universe, the refined and etherial essences of which his own being is composed; it is known, also, that these essences constitute the most interior portion of all existing matter, and it is known furthermore that these essences form the germ of the unfolded spirit which is situated in the human frame and is thence born into a higher Sphere. Therefore from these statements which will appeal to the reason of the reader, it will be rendered evident not only that all things are good in a general and diffused sense, but that the spirits of the Heavenly Spheres are in their nature pure, inasmuch as these spirits are the perfected beings who once inhabited the human structure — which beings were formed primarily from the animating essences that pervade Creation — which essences are the breath and presence of the Divinity. The principles which are here presented will establish the truth beyond the refutation of earthly minds, that there are no spirits which are intrinsically evil in their nature, and none which do not present in their inward depths the reflection of divine purity.

But the truths which have been introduced as containing the foundation-principles of this subject, will be presented with greater clearness by a revelation of the process through which the individualized spirit is perfected from unparticled elements. The boundless extent of Creation presents the beautiful combination of Matter and Spirit — the former existing as the external and visible form, and the latter dwelling in the depths of the former as its interior and invisible soul. Both of these substances are derived so far as relates to their present form from the action of the Supreme Mind, and are consequently in themselves good; but both, in their primary condition, are necessarily undeveloped in their nature, and therefore imperfect. The principle of progression which is attached to both of these substances, now commences the process of unfolding,— which process represents simply the refinement of Matter and the concentration of Spirit. By virtue of this principle, the refined essences which dwell in the most interior portions of material substances, are caused to undergo the invisible changes which result in motion. Through motion these essences are brought forth from the grosser elements to an extent which is manifested in life and sensation; and from this last plane of being they are introduced into the sanctuary of the human frame, where they become sufficiently purified, sublimated, and concentrated, to form the indwelling and intelligent spirit of man. In this manner is the process of unfolding carried on in the regions of surrounding matter, and the result of this process is the production of the immortal soul, whose being is derived from the divine and eternal essences which pervade the Universe as the temple of Deity. On the basis of the principle here established, it will not be difficult to determine the real and intrinsic nature of the human spirit. If the elements from which it first originated are pure — if these represent the breath of the Presiding Soul who is the embodiment of all light and love; and if, having its origin in these elements, the spirit is the perfection, sublimation, and refinement of its original source, then the rational mind cannot escape the conclusion that this spirit cannot be intrinsically evil, but presents the *image* and *likeness* of the Divine Intelligence, from whom it is primarily born through the beautiful and perfect operations of Nature.

When the foregoing conclusion has been impressed upon the mind as the legitimate and inevitable result of previous reasoning, the inquiry will naturally arise relating to the real source of the existing evils which have overwhelmed and darkened society. Individuals are seen who are accustomed to violate the laws of Nature and of God, who manifest a sympathy for the lowest and most degrading companionship, and who do not hesitate, when moved by sense or passion, to commit the most fearful crimes. What, it is inquired, is the source of this evil?—what is the origin of all those polluting passions and sensual desires which lead to the commission of destructive deeds? The spirits see and appreciate the force of this inquiry, and they will proceed to answer according to the dictates of heavenly wisdom. The process through which the human spirit is developed, is one which essentially involves numerous gradations of being in which are represented so many different degrees of imperfection. In other words, while the spiritual essences of the human system are yet intermingled with the gross materials of which the body is composed, and while, as a natural consequence of this, the earthly and sensuous nature of man is predominant over the spiritual and immortal nature, there will be a supremacy of the lower faculties which are born in the animal creation, and only a feeble action of those higher faculties which belong to the unfolded angel. In proportion, therefore, as the animal nature controls, the spiritual nature does not control, and in proportion as the spiritual does not control, will be manifested the imperfection of man as represented in the wrongs and evils which have desolated the world. The conclusion at which the spirits have here arrived, is sustained by actual observation. It cannot fail to be seen that the whole scale of human progress consists in the increasing development and predominance of the spiritual nature, and that as this becomes more perfectly concentrated and attains a supremacy over the faculties of flesh and sense, the more intelligent become the thoughts, the more pure the aspirations, and the more godlike the actions of men. In this fact is contained an obvious demonstration of the truth which has been previously expressed; and the conclusion will now be rendered clear and irresistible that what is denominated evil does not exist in, or result from, the inward spirit, but

that it is a natural consequence of the absence or imperfect development of spirit, and the corresponding predominance of the animal nature. The world, therefore, is attended with evil, not as an absolute principle, but as a changing and ever-improving *condition*; and as the human spirit becomes more perfectly and harmoniously unfolded — as the energies which reside in the most interior of man become perfected and concentrated, the lusts, passions, and propensities which belong to the material constitution, will be effectually and forever removed.

Having endeavored to show in previous remarks that there are no spirits who are evil in their nature, the present writers will proceed to consider the inquiry whether there are any spirits who are evil in their *designs*. The spirits feel the responsibility which rests upon them in the discussion of this part of the subject; and they clearly perceive the fact that adverse theories have prevailed on the earth with reference to the important point which is here involved. But residing as they do upon the plane of wisdom, they see what the minds of mortals do not see, and readily comprehend the mode by which the unnatural theories of men may be thrown from their tottering basis. Are there any spirits who are evil in their designs? The affirmative of this question supposes the inconsistent idea that an evil design can proceed from a source which is pure in its nature. It has been shown by a reference to the formation of the spirit and the relation in which it stands to the First Cause, that the elements of which the spirit is composed are in themselves pure. If this conclusion is accepted as truth, then it is evident that no spirit whose nature is good, can by any possibility entertain or cherish a design that is inherently evil. But there is another idea to be presented in this connection, which will place the whole subject in clearer light. The theme to be elucidated is the designs of spirits; and in order to perceive the real character of these designs, it will be necessary to examine the philosophy of their formation. What is a design? The spirits answer that a design is a congregation of thoughts under the control and direction of an inherent principle of intelligence. It will be seen that there can be no design without the action of intelligence, and that it is from intelligence that the design proceeds. Therefore the question arises as to the

nature of this principle in the human soul from which all its thoughts, purposes, and designs proceed. If it can be proved that this principle is evil, then will it be shown that the designs of spirits are evil; but in order to show that this principle is evil, it will be necessary to assume that it proceeded from an evil source; it will be necessary to assume still further that there exists in the universe a being in whom this source must reside—which being can be none other than an infinite devil, or a spirit of positive evil opposed to the Spirit of positive good. But the reasoning and intuitive mind will at once perceive that this conclusion is intrinsically absurd, inasmuch as it is an established truism that there cannot exist two infinite positive principles which are opposed to each other, and inasmuch as God who is the source of purity, is the author of all the creation which was or is. Therefore, if there is no being who is infinitely and eternally opposed to God, then there is no source of positive evil; if there is no source of positive evil, there can be no principle of this nature in the human spirit, and if there is no principle of evil in the human spirit, then there can be no evil designs to emanate from such a source. The correct and legitimate mode of reasoning on this subject is to determine the nature of the effect from the character of its primary cause. According to this method of reasoning, it will be seen that Deity is the first cause of all existing forms and the source of every principle which is implanted in the human mind; it will be seen further that the intelligence which constitutes the moving principle of the spirit is in itself good, inasmuch as it is derived from a pure and perfect Being; it will be seen still further that the designs which are formed as the offspring of this intelligence, must correspond with the character of their actuating cause,—and thus the conclusion is established that there are, and can be, no spirits who are capable of entertaining designs which are really and intrinsically evil.

The spirits have designed to speak in this connection of the apparent evil which is supposed to exist in the designs of spirits, relating to the case of certain individuals who have been seemingly tormented by the influence of beings who are governed by a malicious purpose. It has been a subject of complaint with

some mediums that they have been troubled with wicked, deceiving, or evil spirits; and, judging of the temporary effects produced, they have unwisely concluded that the designs of such spirits could be only to torment and torture the individuals who come under their control for the purpose of gratifying an evil and malicious desire. In explanation of the facts which are here noticed, the spirits desire to remark that, in accordance with eternally established truths which neither mortal nor spirit can destroy, the designs which are formed in the minds of spirits cannot be inherently evil; that these designs result from a principle of intelligence which is in its nature and origin divine, and that they cannot have reference to an ultimate evil as the end towards which they are directed. The real designs of spirits are usually clothed with a robe of mystery which even the most clear-seeing mortal may be unable to penetrate; and these designs are not to be known from the apparent and temporary effects which may be produced upon the mind or body of any individual. There is no proof of an evil design in the production of pain and suffering, because these may result also from the perfect and beneficent laws of the Creator; neither is there any demonstration of such a design in the dissatisfaction, disappointment and deception which are sometimes the attendants of spiritual communication, because these results are attributable to several other causes which are more consistent with the nature of the immortal being. Therefore will the spirits here introduce an unqualified statement of the fact that there are no spirits which are capable of cherishing a desire or purpose which is inherently malicious; and this statement is made with the profound conviction that it is founded on an existing and eternal reality, and is substantiated by the unchanging principles of Nature.

The spirits have now arrived at a still more external point in the discussion of this subject, and will proceed to answer the inquiry that relates to the outward *effects* which spirits have sometimes produced on the person and property of different individuals. It has been supposed by many minds which reside upon the plane of sense, that the particular effects to which allusion is made may be properly received as a demonstration of the evil nature of the agents by whom they are produced; and

thus it is on the ground of this external appearance more than on any internal principle, that the doctrine of evil spirits has been sustained. From a rational contemplation of the real nature and design of spirits, it will be conceded that the results which proceed from this nature and design, must be in accordance with the perfect plan of Divine government, in which there can exist no inharmony that will not result in peace and no confusion from which order will not be born. To the merely superficial view, it might appear that the inharmonious and confused results which have proceeded from spiritual action, contain no visible elements of good, and consequently are the production of evil beings. But this superficial view is not the method by which the real truth can be obtained; and when the rational inquirer descends more profoundly into the nature, causes, and principles of the effects which are denominated evil, he will perceive that these effects are not ultimate results but primary means, and that their character will therefore depend not upon the external appearance, but upon the original design from which they proceeded and the final end to which they are directed. Let it be deeply impressed that all effects which exist as intermediate means have properly no character of their own, but that this character is determined by the actuating motive through which they were caused to exist, and by the ultimate result for the attainment of which they were produced. By this standard it is proper that all external effects should be judged. If the reader will look forth upon the expanse of the human world, he will perceive that in all the avenues of society there are effects produced in the tears, and sighs, and groans of Humanity, which apparently possess an evil character; but if he will look farther and deeper into the philosophy of these effects, he will see that they are but the *means* employed in the Divine economy, which have proceeded from a great and wise design, and are tending towards a glorious and benevolent result;—and thus will it be understood that these effects are not inherently evil, but that they represent simply the method by which an exalted end may be attained from a good motive. This illustration is employed to elucidate the real nature of those effects which have been sometimes manifested by spirits. The actuating principle from which such effects are caused to emanate, is in all cases

good ; the result to be accomplished by these as a means is conceived in benevolence,—and hence, if this result is attained by the superintending power of wisdom, the whole work, including all that is apparently evil, is good and perfect in its nature. There are certain instances in which spirits have caused a destruction of property and have inflicted pain on the persons of mediums, but such phenomena do not of themselves reveal either the motive or end which were the cause of their production, and therefore cannot be authoritatively termed evil, until this motive and end have been definitely ascertained. So there have been instances in which individuals have been deceived by spirits. But what is deception ? It is simply a variation from the line of truth. If this variation is caused by an unworthy motive and serves to attain an improper end, as is usually the case with mortals, then it may be termed a wrong condition ; but if the same variation from truth proceeds from a wise design and is employed as the means of attaining a benevolent result, then the deception is no evil, but is essentially good. Hence the spirits will close this part of the subject by emphatically stating that there are no inhabitants of the Second Sphere who are evil in relation to the effects which they may cause to be produced on the inhabitants of the earth.

From an examination of the principles comprehended in the present subject, it has been discovered that there are no spirits in the invisible world which are innately and intrinsically evil in their nature, designs, or effects. Hence the human mind should not be repelled from the subject of spiritual communion by the dark and unwise conception of evil spirits. The intelligent and reasoning mind will always realize the truth that spirits are the work of God, and consequently good ; that they are the perfected flowers of the divine creations, whose fragrance is the light and love of the celestial world. But while the reason is not obscured and blinded by a too groveling conception of the immortal being, it should not be turned from its natural and truthful perceptions by the opposite error that spirits who are free from the entanglements of the flesh are essentially perfect in wisdom, and are capable of affording instruction which is infallible in its nature. It is important that the mind should preserve a proper medium or balance between these two extremes ; and, in order that this may be

done, it should have an enlarged and expanded conception of the character of the immortal life and the real condition of the spiritual being. Therefore will the writers of this book introduce a statement on this subject which will serve to unravel the mystery that has long enshrouded the doctrine of devils and evil spirits, and will prepare the mind for the reception of a more truthful idea in relation to the dwellers of the heavenly world.

In taking an expanded view of the scale of existence which reaches even beyond the limits of human thought, it will appear evident that the great purpose of Deity in the creation of man, was not only the formation and development of the spiritual being, but also the eternal progression and unfolding of that being towards the great Central Source of light, love and wisdom. Occupying as He does the interior center of the Universe from which the brightness of his glory flows out to the circumference, He constitutes the living and all-powerful Magnet whose influence extends from the farthest height to the deepest depth of Creation, irresistibly attracting every thing of kindred nature towards the mighty vortex of overpowering light. Accordingly every form which contains the germ of spirit is being unfolded; also that which has already become spirit is advancing to higher degrees of refinement, and even the celestial form whose radiant purity may not enter into the conceptions of the human mind, is constantly becoming yet more pure and beautiful, approaching ever nearer and nearer to the glorious perfection of the presiding Soul. Now as in the lower departments of Nature, so in the superior world of spiritual existence, this constant advancement of all created beings in the direction of the great Positive Mind, naturally develops spheres, circles, and societies, which represent so many different planes of development and progress. Spirits being governed by the same general laws of progress whose action is manifested in all Nature, must therefore exist in as many different degrees of perfection, as the grosser forms of the material world. In the plan formed by divine wisdom to develop and perfect spirit, this result could not be otherwise. It would be as impossible for the residents of the Spirit-world to dwell on the same plane of being, as for all trees which were planted at different seasons and in different soil, to attain at once the same

measure of growth. The very idea of progression, connected with the various circumstances and influences surrounding humanity, is sufficient to show that, while the numerous inhabitants of earth do not enter the spiritual world at one time or in one state of being, they cannot all be crowded into the same sphere, or manifest the same degree of purity and enlightenment. It follows, then, in accordance with the universal principle of adaptation, that the invisible world is characterized by a connected series of gradations reaching from the comparatively low to the immeasurably exalted, and maintaining a precise correspondence with the interior condition of the disembodied soul. It is by no means to be presumed, however, that the different spheres of spiritual being are in any way identical with those which are represented in the popular theology by the terms Heaven and Hell; for it should be remembered that these spheres are attained, not as by receiving an extraneous reward, but as the natural result of progressive growth, and hence that there can be no such infinite distance as is here denoted between one sphere and another, and no impassable gulf to form a dividing line over which the thirsting spirit may never reach. There is to the true philosopher an unbroken chain of being, extending throughout the entire Universe, the links of which are intimately and inseparably united; and as in the physical world may be witnessed the innumerable grades of being that rise in their sublime order, so in the wide realms of the spiritual creation, are beheld circle after circle, society after society, and sphere after sphere, rising ever towards the eternal Magnet.

It will be readily and naturally perceived by these remarks that the immortal world is a world of progress; that the spirits by which it is inhabited, exist in different degrees of perfection and refinement, and that while there are none of these who are intrinsically evil, there are many who are undeveloped and ignorant. This is the precise point which the communicating spirits desired to render clear; and that this may be brought still more closely to the perceptions of the investigating mind, they will continue their observations on the subject of undeveloped or unprogressed spirits, which have been improperly termed evil. While, then, the sublime heights of the celestial world are occupied by the

unfolded and illuminated angels, it is equally true that there exists, in the lower strata of the spiritual atmosphere, an inferior order of spirits, which is a natural representative of the early stages of eternal progress. By some philosophers it has been supposed that the existence of undeveloped spirits would essentially mar the beauty and harmony of the Universe, and to the superficial observer this supposition would appear to be correct; but when the mind reflects more profoundly upon the perfect system of Nature — when it sees how beautifully, in accordance with the great design, the high is developed from the low, the flower from the seed, and angels from the darkened spirits of men, then will it perceive that, reaching from the imperfections of earth to the glories of Heaven, is one grand and perfect chain, whose links, the lowest as well as the highest, are all absolutely essential to the great Whole. That which is gross, imperfect, and undeveloped in creation forms as important a part as that which is most perfected, inasmuch as it occupies its own appropriate sphere, and constitutes the basis of all superior developments. While the admiring eye may rest upon the full-blown flower, or behold the exalted beauty of the human form, it should not be forgotten that minerals and reptiles are also necessary to make up the system of Nature, and that indeed without these, the forms which are more fondly cherished could have no existence. Looking, therefore, at the spiritual Universe, not merely in relation to its parts, but in the light of one beautiful Whole, as one grand and perfect system of progressive development, the human reason will not only find nothing unnatural or unphilosophical in the conception of unprogressed spirits, but it will perceive that the existence of this class is absolutely necessary in order to form a rudimental sphere of spiritual being, from which the perfection and harmony of higher Spheres may be progressively unfolded. In addition to this, it is highly irrational to presume that the depraved and ignorant in the material world — those whose interior state is one of darkness and deformity, will be thoroughly changed in a moment, as in the twinkling of an eye, by merely passing out of the external temple. There is no law in Nature — there is no principle in Science, by which any radical or material change in the nature of the individual could be thus instantaneously produced. It is known that

man is not all depraved — not utterly destitute of good, and it is known that, dwelling in the depths of every human spirit, there is an internal germ of purity which forms a bright reflection of the divine essence ; but what is the conclusion to be derived from this admission? Is the little seed which is planted in the earth unfolded in a moment into the ripened grain? Is the small acorn imbedded in the soil to rise at once into the lofty oak? Nay. Then in accordance with the same general principle, the interior germ of purity implanted in the soul, though it is sweet and consoling to view it there, must nevertheless require a certain time for its development ; and therefore no spirit can ascend immediately from the lowest earthly plane of being, to the more exalted Spheres of spiritual existence. In admitting this idea which is known by spirits to be an established truth, the world is furnished with a rational explanation of many seeming mysteries. Spirits whose higher faculties have been left undeveloped — whose aspirations have been confined to the earthly state, and whose affinity, whose attraction, and whose treasures were repositied in the world of sense, have not unfrequently lingered around their former dwelling-place as the invisible inhabitants of earth ; and these have not only cherished the disposition, but have possessed the power, in favorable localities, to manifest their presence by startling sounds, the moving of furniture, or by so attracting the elements of the atmosphere as to compose a visible form. On the same principle, it is frequently the case, that individuals who have been cut off suddenly by accident, are able to return to their friends, announce their presence, and relate the manner and circumstances of their death. It is seen to be far easier for spirits who have been disrobed of the body but a comparatively short time — whose thoughts and affections are most powerfully concentrated on the earth, and whose interior faculties were undeveloped in the primary sphere, to come in intimate connection with material substances so as to produce external manifestations of their presence. Hence it is true that those spirits who are employed as agents to produce sounds and physical movements, are usually of an order inferior to those who communicate chiefly by interior influx and the process of writing.

On the supposition which admits the different classes of spirits in

which are contained extremely inferior grades of development, it is easy to perceive a prominent cause for the contrariety existing in spiritual communications. It could not be reasonably anticipated that, from the undeveloped beings who occupy the lower circles of wisdom, there should emanate intelligence of a uniform and consistent nature; and the chief difficulty which has been experienced by mortals on this subject, is removed by the reflection that many of the errors, discrepancies, and impurities, which have been received from the spiritual realms, have proceeded from those spirits who are uneducated and undeveloped in the truths of the celestial world. It is a truth which should be clearly understood that there are many spirits released from the body, which have yet to learn the first rudimental principles of Nature, — that there are many, also, which retain for a considerable length of time the various prejudices and pre-possessiones that they had cherished while in the form, and which are no more adapted to act as teachers of the world, than the helpless and untaught infant;—and this is only saying that the dwellers of the lower circles in the spiritual world, are as undeveloped in their interior state as many individuals who yet remain in the flesh. The presence of these unprogressed spirits frequently forms an obstacle and hindrance to those more advanced who desire to communicate with their earthly friends. While spirits of the former class are attracted to a circle from the absence of a proper interior development on the part of its members, those spirits whose home is in the loftier circles of angelic wisdom, are not permitted to approach by reason of the repelling atmosphere which is naturally generated. Hence it is that circles are enjoined to be harmonious — to elevate the thoughts — to earnestly pray for the presence and influence of progressed spirits, and to unite their voices in singing cheerful and elevating songs, — this state of mind being suited to repel that order of spirits whose element is discord, and attract those bright, celestial beings, whose life is one song of harmony. In these results the reader should not fail to discover the important law of affinity — a law which is eternal in its nature and universal in its application. As atom is joined to atom in the physical universe, so soul is united to soul in the spiritual; and so intrinsically powerful is the affinity observed in spiritual

intercourse, that no extraneous force, not even the strongest will, is sufficient to prevent the approach of any spirit who is internally drawn by the ties of attraction. Let it be remembered, then, that, as a general rule, the nature and quality of the spirits by which mortals are visited, will be determined by the interior condition of their own minds. If they are surrounded by those disembodied beings who are low, deformed, and destructive in their character, these have come because they were attracted, and the attraction has been created by the condition of the inward man ; for if the mind is interiorly harmonious — if it is elevated in its aspirations, and is seeking after truth for the truth's sake, then all dark and undeveloped beings cannot remain, and they will retire that the soul may be blessed with the soothing and tranquilizing influence of the radiant angels. There is, therefore, as a general principle, but little danger of being deceived or annoyed by unprogressed spirits, in case the internal being is in a proper condition to attract those of a higher nature. But the spirits of the Sixth Circle will say to those who are thus annoyed, that they have an occasion for the exercise of kindness. Let spirits of an undeveloped nature be treated with due consideration. Though deformed and degraded, they are not insensible to the power of love ; and this will prove a far more effectual means of causing their departure, than all harsh epithets or storms of passion. In every human soul there is a chord, which, when touched with the breath of love, responds with heavenly utterance ; and there is no spirit so utterly depraved or so void of all divine emotions, as to be entirely unaffected by this penetrating power. Those spirits, therefore, whom mortals may not reverence, should be treated with mildness — a disposition should be felt and manifested to do them good ; — and instead of bidding them rudely and authoritatively to depart, they should be induced to do so by the most kindly persuasion. Had the importance of this mode of treatment been earlier appreciated, the world would have heard less of the destructive violence of spirits, and the dark mysteries of their secret work would have been changed to the most beautiful revelation. Thus as the soul becomes imbued with heavenly emotions and is enlightened with the great truths of Nature — as humanity advances onward by the works of development towards the

Heaven of Harmony, it shall be freed from the repelling influences of all undeveloped spirits, and shall be elevated, guided and strengthened by those sublimated angels who lead on the shining host towards the everlasting Throne.

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### DESTINY OF MAN.

The spirits of the Heavenly Spheres desire to speak to the world on the subject which has relation to the condition and destiny of man in the lower or material sphere, and in the higher or spiritual realms of immortal being. It has been discovered by clairvoyant seers that the progressive scale of being is classed into seven general Spheres, the first of which is the dwelling place of the earth's inhabitants, and the last the sphere, or vortex of the Divine Mind. To suppose that the boundary described by the external sense constitutes the essential limit of creation, would be only to present a lamentable evidence of contracted thought; but if, standing on the material as a present basis, man exercises his interior perceptions in search of hidden realities, and with the aid of fundamental principles already discovered, reaches forth towards the glories of the Celestial Universe, then shall Faith and Reason supply the want of his dim sight, and far up beyond the darkness of this lower world shall he rise in the soarings of his spirit. It is true that there is a limit even to human conception; and Fancy, with her strong pinions and lofty flights, may not rise to that infinite height where it shall gaze upon the brightness of the Eternal. Neither is it necessary that man should be infinite in order to receive an appropriate measure of truth, or that he should fully comprehend all the unfoldings of the higher Spheres in order to obtain a truthful conception of the destiny to which he is tending. It is the broad general principles which are involved in this subject, rather than the minutiae of circumstances and conditions, that are necessary to be understood; and since the human mind could not conceive of the inexpressible brightness and purity that pervade the lofty heights of Heaven, it is better that it should gain a comprehension of these principles from a contemplation of the inferior stages of development, than that it should become blinded by the daz-

zling glory that surrounds the Infinite. To subserve, therefore, the purposes which are held in view in this investigation, the spirits will confine their attention chiefly to the two grand departments of the spiritual temple, which represent the progressive unfolding of man in his earthly sphere, and the harmony and blissfulness of his spirit in the world of light.

The first or natural sphere of human existence is that to which the thoughts of the reader will be first directed. This, it will be understood, is the rudimental or germinal state, in which the elements of spirit are first concentrated and individualized, and on which, as an essential basis, the successive spheres of being are dependent. It is in this sphere that the spirit is born as a distinct being; it is here that its powers are first exercised through the medium of material organs, and it is here, while enclosed in the outward temple, that it receives its primary lessons in divine truth — its first aspirations for interior light. The spirits look upon this, therefore, as the lowest preparatory school of Humanity where the first lisplings of the unfolding intellect are heard, and where the dwarfed and feeble soul enters on its course of endless progress. Such being the case, they behold, in gazing on the face of humanity, the most evident marks of imperfection; — they see, scattered over the fields of earth the dark forms of error, ignorance, and wrong; they see the gross darkness of iniquity pervading the very atmosphere of men, amid which the soul shines as but a flickering spark; they see, in short, the moral degradation, the deformity of character, and the horrid deeds of crime, which have stained the annals of human history; and as they turn from the repulsive scene before them, their senses are greeted with the hoarse and discordant voices that echo from torn and bleeding hearts. It is on the lowest plane of human development that these characteristics are especially manifested; and such a result is dependent on the very condition and circumstances of this rudimental sphere. It is known that there is a point in creation when the material merges into the spiritual, and where the soul is but just sufficiently individualized to exist; and it is known also that there are some men, or beings who are called men, that are scarcely more elevated than the brutes, whose infant spirits — all dwarfed and shriveled — are weighed down by

the burden of fleshly corruption. How, then, could it be otherwise, in this lowest society of human beings where both situation and influences are of a most unfavorable nature, than that there should be all these dark imperfections, all this gross iniquity—all this seeming evil?

But let the reader understand the true nature of these external appearances before ascending to a higher plane of being. The doctrine has somewhat extensively prevailed that man is intrinsically depraved—that he is in himself totally corrupt, being incapable of cherishing a good thought, and that the wrongs, vices, and crimes which mar society are the manifestations of this internal depravity, which is termed moral evil. Now it is important that mortals should distinctly understand that there is, and can be, no principle of positive evil in the Universe. If Deity represents the principle of absolute and eternal good—if He is the great Positive Mind to which all else is subordinate—if He reigns as the irresistible Magnet of all human souls, and if the glorious works of his creation present, as is seen, one perfect system of beauty, harmony and order, then evil cannot exist as an antagonistic principle, but can only be manifested in a negative form. While, then, the searching mind realizes the eternal supremacy of good, it will naturally regard that which is termed evil, not as an interior principle, but merely as an outer manifestation; it will perceive that all the faculties with which man is endowed are intrinsically good, and that it is only the perversion and misdirection of these that produce inharmonious results,—indeed, that good is forever the positive principle, and that evil is merely the negation of this, as darkness is the temporary absence of light. No individual can find an authority in Nature for terming that which is undeveloped *evil*. The half-formed rose which yet remains in the closed bud, is imperfect, yet it contains within itself all the essential qualities which afterwards appear in the unfolded flower. So, also, the mineral, though its motion is angular, developing many sharp points which might lacerate the unprotected feet of the traveler, is nevertheless in itself good since it contains the undeveloped germ of all higher creations. Thus man, though imperfect, wayward, and sinful at the commencement of his career, is yet not entirely depraved,

but possesses within him, as the worst of beings do, those latent sparks of purity—those internal desires and aspirations for goodness, which give the earnest of a ceaseless progress and an exalted destiny.

Ascending now from this most inferior plane of human development, the mind will arrive at a higher sphere of thought and action, in which may be discovered among men a far superior degree of goodness and enlightenment. That which was seen before only in the bud here appears as the unfolded blossom. The faculties of the human soul have here attained a more harmonious exercise. A world of interior beauty is opened to the eyes of men; and the light of truth and virtue begins to dawn upon their darkened minds. They are no longer satisfied to remain in the dens of wickedness, or to grovel in the filth of crime, but deep and earnest thirstings for a higher state now animate the soul, and the warm breath of an expanded love has melted the congealed fountain of the heart's emotions. In this progress man begins to feel the earnest of his exalted destiny; he feels that he has attained to a higher state, and now breathes a purer air than those who yet linger in the depths of corruption; and as he catches sweet glimpses of the light that gleams above, he moves onward in all the great labors and duties of life, towards the brightness of a more blissful Sphere. In illustration of this truth may be witnessed the almost universal traces of human improvement;—it will be seen that men, having been freed from the monstrous burden of corruption with which they were at first oppressed, are now advancing with new strength and more rapid steps in the direction of the celestial world. It is encouraging to the spirits to observe that a constantly increasing number are now entering into an elevated sphere of thought, standing forth as the pioneers of progress—as bold and earnest reformers of the world, and leading humanity onward, like bright and attractive lights, in the beautiful pathway of progression. These are they who are advanced beyond the shadows of superstition, and have expanded views of God and of the Universe;—their love flows forth in a broad and ceaseless stream to man; their aspirations are elevated above the fleeting forms of earth, and reach upward to a loftier dwelling place—so that, living as it were upon the borders of the Second

Sphere, they may enjoy sweet communion with its celestial inhabitants.

The truth may here be appropriately introduced that angels have hovered around humanity as the harbengers of its coming destiny. They have brought life and immortality to light; they have inspired the darkened minds of men with visions of heavenly beauty, and moved on the rolling stream of human advancement even to the shores of Eternity. The decree has gone forth from the spiritual world that man shall be redeemed; and in order that this may be more completely accomplished—that the light of truth may more successfully dissipate the darkness of the world—that the crushed and saddened hearts of men may be comforted, and that humanity may arise from its lethargic slumbers to the newness of the inward life, it was especially important that a direct and immediate intercourse should be established between spirits that are freed from their earthly shackles and those which yet linger in the outward temple. It is for the world to rejoice that this intercourse is now opened. Glorious is the presence of the heavenly hosts! They have come in robes of light to perform their holy ministry, and, with the aid of all holy powers, they will accomplish their mission. The car of progress will move onward with mighty and overwhelming power; and Truth though crushed and trampled upon in the ages past, will arise to reign over the disordered elements of mind. Deeper and deeper flows the tide of spiritual life, and wider and broader are its manifestations extended. It is known in Heaven that the world though lost shall be redeemed; that its altars of corruption shall be demolished, that its temples of superstition shall be broken down, and that its thick darkness shall be dissipated beneath the refulgent and overpowering light. A new era has opened upon the earth. A deep and wide-spread revolution is going on society. Immortal truth now armed with spiritual power is to achieve its triumph. The tyrant upon his gilded throne may tremble, for his arm shall be powerless and his scepter turned to dust; the bigot who has forged chains for the soul and sought to stifle the voice of Truth, may cower beneath the new-born light, for his works of darkness shall be no more; but to those who love the holy ministry of Heaven and would seek the beautiful unfoldings of

angelic wisdom, the mission of the celestial hosts will be a source of unspeakable joy.

The spirits desire to unfold the destiny of Man in a still more perfect light, by referring to the exalted Sphere of spiritual existence to which he is advancing, and by revealing some of the harmonies of the more perfect state into which he will ultimately enter. Man has felt, whenever the best affections of his nature are exercised, that his present is at best a rudimental state of being, and that a condition immeasurably more exalted is to be attained in the fulfillment of his glorious destiny. Hence man naturally aspires to a higher life — to a state where the dark forms of earth may not cast their shadow,—the very conception of this being connected with something which is entirely superior to all the beauties of his earthly home. Accordingly it may be stated that the Second Sphere presents the *real* existence — that it contains the eternal substance of which the scenes and objects of earth are but the fleeting shadows. In the lowest, rudimental sphere of man, he is prepared to perceive and appreciate but little of the illimitable Universe. Being enclosed in a comparatively gross and confined atmosphere, and coming in connection chiefly with substances of a material nature, his attention is directed principally to the external, his conceptions are usually of the most superficial character, and his senses delight in the enjoyment of outward beauties, while he enters not into that higher and inner sanctuary which contains the divine, but unseen reality. But when, in the progressive order of nature, man is elevated to a superior Sphere—when the soul is not only released from its frail and burdensome frame-work, but enters into the celestial clime whose radiant splendors break like morning light upon its vision, then a far more beautiful and glorious scene is unfolded — a world which had been long invisible and unknown is revealed, and in the ineffable brightness and beauty of the heavenly fields, the spirit beholds and rejoices in that real and unfading glory of which, in all its past existence, it could entertain only a faint and shadowy conception.

The aspirations of mortals may reach upward to the Second Sphere as a world of all-pervading harmony. No strife and discord are permitted to enter this abode of the immortals. No

misunderstandings and animosities can here exist, for all see each other as they are, and all are pure. Gentle and loving, therefore, is their ministry, while still and peaceful are the thoughts which rise from their inward source, like sweet incense, unto God. The numerous causes of inquietude which agitate the mind on earth are here removed, and through the vast multitude of human spirits there flows one clear, bright stream of joy, which, like some smooth and tranquil lake, seems to slumber in its own silent depths. In this Sphere, the bond of union commenced on earth is completed—the plan of one mighty brotherhood is presented in its great reality;—there is no cruel oppression, no stern authority, no arbitrary law, for all spirits who are thus redeemed and glorified, yielding passively to every principle of their being and bringing themselves into harmony with the Universe, become a law unto themselves. Thus the all-pervading spirit of harmony whose presence is so clearly manifested in the physical creation, here accomplishes its more perfect work, uniting with strong and ever-enduring links all souls to each other and to God.

The Second Sphere is, in relation to earth, the great fountain of light and truth. There is no night—no darkness here. Grief, and gloom, and woe, are banished by the all-penetrating radiance of Heaven. The moon sheds not its lustrous rays—the sun pours not its gorgeous beams, but far up in the expanding infinite is the source of universal light, whose breath imparts joy and blessedness to the circling Spheres. Behold! in this land of bliss the prophecy of inspired seers shall be fulfilled, for here sorrow and sighing shall flee away—the tears shall be wiped from off all faces, and death shall be swallowed up in victory. It is here that the noblest desires of the immortal nature are to be gratified; it is here that man shall find the true object of those earnest, breathing aspirations that gush in living streams from the Heaven-smitten soul; and it is for the race with one constant struggle—with one mighty and unceasing effort, to strive to reach the harmonies of this glorious Sphere—to attain to those lofty heights of progress, where it shall truly and profoundly realize that its path is progression, that its works are development, that its Heaven is harmony, and that its God is the universal Father.