

A BOOK FOR SKEPTICS:

BEING

COMMUNICATIONS FROM ANGELS.

WRITTEN

(Dr. J. Everett.)
WITH THEIR OWN HANDS;

ALSO

ORAL COMMUNICATIONS,

SPOKEN

BY ANGELS THROUGH A TRUMPET, AND WRITTEN DOWN AS
THEY WERE DELIVERED, IN THE PRESENCE
OF MANY WITNESSES.

ALSO

A REPRESENTATION AND EXPLANATION

OF THE

CELESTIAL SPHERES, AS GIVEN BY THE SPIRITS, AT J. KOONS' SPIRIT
ROOM, IN DOVER, ATHENS COUNTY, OHIO.

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They say they are commissioned by the Heavenly World to visit our sphere, Earth.

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COLUMBUS:

OSGOOD & BLAKE, PRINTERS.

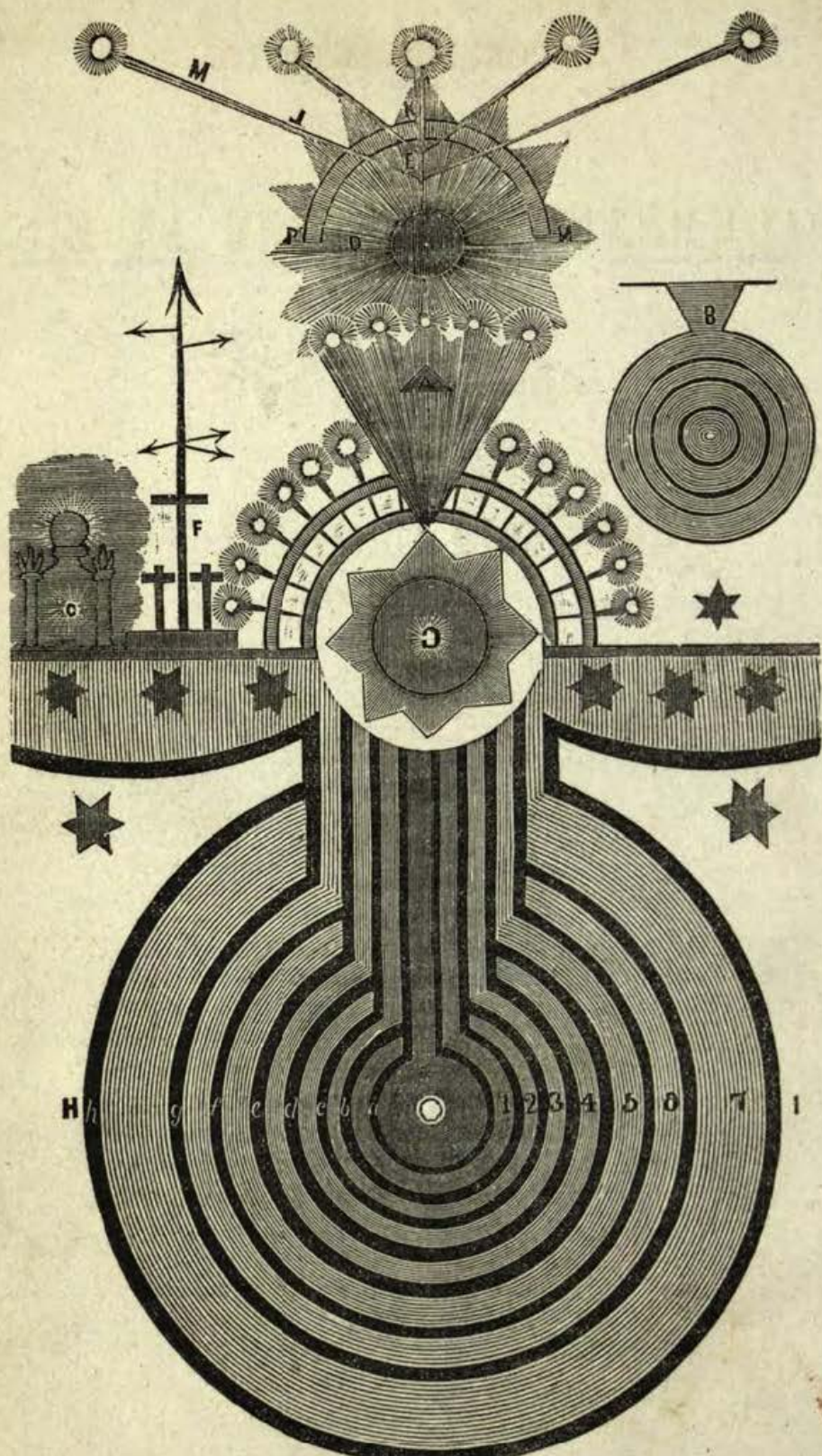
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ENTERED ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1853,
BY J. EVERETT,
IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES, FOR THE
DISTRICT OF OHIO.

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A CHART OF THE CELESTIAL SPHERES.

[See page 64.]

THE PUBLISHER'S ADDRESS TO THE READER.

It is with pleasure and a degree of satisfaction not to be expressed, that I have to announce to the friends of truth and to the public, that the most implicit reliance may be placed in the statements contained in the following pages. They are no fiction, but facts. It will be perceived that I am in a capacity to testify, because I positively know the existence and truth of the things therein affirmed.

I have conversed with spirits who said they were once residents on this earth, whose physical bodies have long since commingled with the dust, but that now they are angels and in possession of other bodies, and of a continued state of existence, being clothed with immortality.

I have conversed with these invisible beings in an audible voice, and in the English language, just as I would converse with an inhabitant of this earth. I have witnessed music on a variety of instruments; and for a physical demonstration, they have created a visible hand from the elements of the atmosphere, (a power which spirits possess, also of creating an entire human form, and also of dispersing it at will,) and that hand has repeatedly been enclosed within my own.

They have also written their names, and also lengthy communications in my presence.

And there are hundreds of individuals who have witnessed the same, together with many other similar things, not as mediums or clairvoyants, but in their physical or natural condition; and the reader, together with all other persons, is capable of witnessing the same.

SPIRITUAL WRITING.

The following specimen of writing or characters, was executed by the spirits, in the spirit room at Dover, Athens County, Ohio, May, 1853, accompanied with the address.

It being unintelligible, it was immediately presented to the spirits for explanation. Which was instantly done, by a spirit calling himself King, by speaking through a trumpet.

TRANSLATION BY KING.

To DR. EVERETT:

A spirit of the 6th circle has taken the liberty to give you a true copy of the heavenly type, as angels do write, and perform this by motions and signs, all in rhyme.

And this is a true copy of the type of the glorious region called heaven.

Given by an ancient angel named

ORESS, *Servant and Scholar of God.*

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PREFACE.

THE spirit of investigation should always be encouraged, whether directed to moral, scientific, or spiritual subjects. To men of progress are we indebted for whatever new and valuable discoveries and improvements are possessed by this age, not known in former times.

The publisher cannot be considered responsible for the doctrines or sentiments contained in the following communications, which have been written or spoken by the spirits themselves, as no pains have been spared to present the precise words chosen by the writers, and preserve the style and sense of the original manuscript. Yet he believes he is discharging no unimportant duty in giving them to the public.

It is now nearly six years since the phenomena of spiritual manifestations commenced in a small village thirty miles east of Rochester, New York. Being myself a resident of that section of country at that time, I availed myself of the opportunity of making repeated visits to the Fox family, and had the narration of the facts from the lips of Mr. and Mrs. Fox; and as a proof of their veracity and moral standing in society, they had been members of the Methodist Episcopal church for more than thirty years, and were still members of the same. And also that their statements were confirmed by all the individual families of that place, who had become voluntary witnesses of the repeated communications through the medium of sounds, whereby

intelligence was received on a great variety of subjects, and which in all instances proved to be true, but from what source they came they were unable to determine, except by the information they received through the medium of those sounds; that they were produced in consequence of the presence of a spirit who was once a resident on this earth, and whose exit from time was occasioned in consequence of mal-treatment received four years since in a particular apartment specified in that house. It was in the month of March, 1848, that this new and singular manifestation had its origin in the midst of a highly moral and intelligent community. And great numbers from the adjacent, as well as remote sections of the surrounding country, almost daily presented themselves as participants and witnesses of the intelligence received through the medium of those sounds. I had repeated opportunities of conversing with the members of the Fox family upon those subjects while they remained in that vicinity, which was about six months, when they returned to the city of Rochester, and they unexpectedly perceived that they were still the mediums of this hitherto mysterious method of communication.

But soon it became demonstrated by facts, that they were not the only ones signalized by these new and marvellous things, for they were soon extended to some other families in the city, and finally to the surrounding country, embracing the principal villages and cities of the State of New York; and by a gradual and imperceptible introduction, they have found a place in every State of the Union, also throughout Europe, and probably to a greater or less extent, throughout the habitable globe. That they were destined to progress, was the declaration of these invisible agents at the first, and many millions of the inhabitants of this sphere earth are the unsolicited witnesses of the truth and fulfilment of this prediction. For most emphatically they have progressed; and their motto is still onward. Progression has been heralded as the watchword of these invisibles, from the first sound heard at Hydesville, New York, in 1848, to the astounding and overwhelming demonstrations of 1853. For these de-

monstrations have progressed to that degree of eminence that now they are something more than mere rapping sounds.

For a long time since there has been a multiplicity and variety of physical demonstrations, where by request, ponderable and material substances have been raised and moved from their places in thousands of instances, and in the presence of tens of thousands of witnesses. Also, information received of events, with their connecting circumstances, which at the time were unknown, and disbelieved by the party receiving the communication, till upon enquiry and proper investigation, the facts related were found to be true.

Now the idea of their being mediums had not impressed the minds of the members of the Fox family, or the residents of Hydesville, not knowing but that the spirit of a departed one from earth was capable of making those rapping sounds, or of giving communications by any method they pleased, and in the presence of one individual as well as another.

Now the simple fact is explained. These young ladies were physically developed as mediums. And in consequence of this development they were rendered accessible by spirits. Now we have become so familiar with the circumstance of this fact, that it appears no longer as a phenomenon. The number of mediums has increased to a vast multitude, and also of different orders or varieties, such as rapping, speaking, healing, clairvoyant, &c. And in a multitude of instances relief has been administered and health restored to the sick and suffering, not always however by means of medical prescriptions, but through the agency of their mediumship, by which an electrical or healing influence has been imparted to the physical and diseased system of the sufferer, and an almost instantaneous recovery has been the result.

Now it appears from the declarations of these heavenly visitors, that they are commissioned from the heavenly world to our earth for a specific purpose, viz: To unite the human race as members of one great family, by inculcating the

principles of harmony and divine love, to remove our erroneous and discordant ideas on the all engrossing topic of religion, and to remove the doubts of the skeptical in relation to man's future existence and immortality. And we are told that we are yet upon the threshold of the revealments which are yet to be made by angels to the inhabitants of earth. That they have but just begun. For a new era has commenced. An era similar to the prophets and of the dispensation of Christ and his apostles. An age of revelation and miracles, and still more than this. That heaven and earth are to be united into one; that the inhabitants of this sphere earth are destined to progress forever in knowledge, harmony, love and righteousness; that heathenish ignorance and darkness and bigotry, impiety and sectarian doctrines, and creeds of men, are destined to be destroyed and become unknown.

Now is there any thing more evident, and is it not generally believed agreeable to the history of past ages, that the time has been, that angels conversed with the children of men?

Did not Adam hold converse with angels by some method which was then known and understood? And was not this the case with Noah, with Lot, with Daniel and the multitude of prophets and others? And were not future events predicted, the sick restored to health, and the apparently dead brought to life?

And were not all these things done and recorded in history, long before Christ came or existed on earth? And when Christ came did he not manifest similar powers, and were they not accompanied with similar results?

And did not those who believed on Christ, the disciples as well as the apostles, give evidence of being endowed with the same heavenly power and authority that Christ possessed?

And is not the bible from beginning to end one continued history of the ministration of angels? But I ask through whom, or through what characters were these ministrations made by the angels? Were they not those who were phys-

ically developed as mediums? Most certainly. And this will appear still more evident when we take into consideration the fact, that all mankind were not thus favored. Only the few amongst the many, whether Jew or Gentile. But why not? God is no respecter of persons. Was it not because the mass of community were undeveloped, and consequently not accessible by spirits. But another question naturally presents itself to our notice.

What was the object or design of these ministrations. They were to enlighten the race of mankind. Was it not through the teachings and ministrations of angels, that the knowledge of the one true God, the creator of heaven and earth, and all things, was made known to the dwellers of this sphere earth? Have we any evidence whatever, that the knowledge of this fact was known to the race, till it was revealed or imparted to them by those of their own race, who were once residents of this terrestrial sphere, but were now permitted to return as messengers to preach to their brethren the everlasting gospel or truth of God?

But again were there not moral precepts and laws brought to earth by these heavenly messengers for their observance, and for the moral and intellectual development of those who received them?

Look at the decalogue, the moral law, or ten commandments. Did that originate in an untaught and undeveloped mind here on earth? Did not Moses receive those commandments from the heavenly world by the ministration of angels?

The intrinsic character, the high moral principles of that document is a sufficient answer to that question.

Where will you find a better law to rule the world as nations, as men, or as individuals?

And have not all the nations of the earth been favored to a greater or less extent with these angelic ministrations, so that some idea of the one true God as their creator, and of civilization, and of refined moral principles, to some extent at least, are known amongst them?

But not to the same extent, however. And why? Because those nations have not been so highly favored with these moral instructions.

The time was when that portion of the race from whom we claim our origin, were once as ignorant, rude and as barbarous as they. And do we know to what means we are indebted for our boasted knowledge and superior intelligence? But the question naturally arises how do we know, positively, that the world is now favored with the visitations of the angels? Is it not possible, after all, that there may be some mistake about this?

Now surely this is an important question, and I think may be satisfactorily answered.

1st. Were you to shake hands with an individual, would you entertain a doubt that a personality was connected with that hand?

Now the question arises who is that personality, when you know positively that it is not flesh and blood like yourself, nor a resident of this earth.

2d. Were you to hear music performed on a variety of musical instruments, and you knew it was not performed by any inhabitants of this earth, who would you say performed that music?

3d. Were you to receive communications repeatedly, from time to time in an audible voice, and in your own language, and you knew positively they were not given by an individual belonging to this earth, from whom would you say you had received those communications?

4th. Were you to present a blank sheet of writing paper to an invisible being, with the request to write you a communication, and it should be intelligibly written, in your presence, in far less time than you could read it, would you not believe that a spirit was with you on this earth?

5th. Were you to be addressed in an audible voice, by one representing himself to be the spirit of an indian chief, and you should be informed of the precise place where his bones were deposited, together with his armor and other implements of war, and such a length of time had transpired

since the transaction that trees of large size had grown and were still standing over the spot designated as his grave, and you were to dig down the depth specified, and you should find the bones, and the armor, &c., just as had been described to you, would you then doubt whether angels were on this earth, or that a spirit had spoken to you?

into the transaction that trees of large size had grown and were still standing over the spot designated as his grave, and you were to dig down the depth specified, and you should find the bones, and the answer, &c., just as had been directed to you, would you then doubt whether angels were on this earth, or that a spirit had spoken to you?

And if you were to find the bones, and the answer, &c., just as had been directed to you, would you then doubt whether angels were on this earth, or that a spirit had spoken to you?

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AFFIDAVIT GIVEN BY THE AUTHOR,

MAY 24th, 1853, DOVER, ATHENS CO., O.

Thursday evening the 11th of May, 1853, was the time of my first introduction to the spirits' room at Jonathan Koons, in Dover, Athens county, Ohio, when I was permitted to witness for myself, in company with twenty or more individuals, the truth of the declaration which I had so recently heard announced, viz: The performance of music on a variety of instruments, also the uttering of language through the trumpet and harp, by which was conveyed a variety of communications, by a number of invisible beings, who call themselves the angels of God, who say that they are commissioned and vested with authority from the heavenly world to prove to our race the existence of angels, or spirits, and also their capability of satisfactorily demonstrating this fact to our senses, in such a variety of ways as to preclude the possibility of collusion or mistake, and to banish forever from our minds all doubt and skepticism as to the reality and truth of the present existing phenomena, viz: Spiritual manifestations.

The exhibition which I have been permitted to witness repeatedly from time to time during the eighteen days I have remained here, is not only of the most astounding character, but presenting us with the most overwhelming evidence that our sphere, earth, is being visited with an innumerable host of beings, who were once residents of this globe, and who have a mission to fulfil for the good and spiritual advancement of our race. I have myself heard the musical sounds, not merely audible, but loud, and performed with a skill and excellence that far surpassed any specimen that can be performed by any musician of earth. Twice during the same evening I was permitted to shake hands with one of these invisible beings, having previously given the name through the trumpet, which favor was also granted to every individual in the assembly, which individual performance was closed by presenting a toy to each one of the company. I have

witnessed, in connection with the company present, when the room was rendered somewhat uncomfortable in consequence of the heat, cool and refreshing breezes, a visible vibration of the atmosphere, produced by the wings of the angelic throng in our midst, and also of being repeatedly fanned in our faces, and notwithstanding the doors and windows were closed during the whole time, the temperature of the atmosphere was changed, and rendered most soothing and delightful.

I have not only heard them speak, but I have conversed repeatedly with one of the spirits, have proposed questions and received answers of instruction, although I had never expected to talk with angels whilst here below, and familiar conversation, in which any one present could participate and bear an active part, was usually introduced at the close of each interview.

They say to us that they possess the power to create a hand at pleasure, from the surrounding elements, or even an entire human form, and also of dispersing it at will; that they are capable of passing through walls, and all material substances, where electricity passes; that they travel through space with almost the speed of thought, but yet, however incredible it may seem, these heavenly visitors condescend to talk with us, deliver lectures, sing and pray with us, and enter into familiar conversation upon the most delightful and important subjects. They say to us that "God is love," and all he requires of us is love to him and to each other, a life of purity and righteousness, in obedience to him.

That love, harmony, and joy is the pervading element of the spheres of the angels. They declare to us that Jesus Christ is the Son of God, that we are to receive the record given of him in the scriptures, pertaining to his mission, miracles, doctrines, life, character, &c., and that to believe on him is to keep his commandments.

That creeds, rites, ceremonies, &c., of man's devising are unnecessary and uncalled for, and stand opposed to the wisdom and work of God on earth. That they have not come to make us sorry, but to be the means of imparting joy and gladness to all. That they have not come to tell us that the bible as a book is false, but that it is circumstantially true, although that in consequence of the ignorance and imperfect development of the race, many things that occurred were not correctly understood, even by the writers themselves, but which are now made plain, intelligible and consistent by the knowledge received through the present teachings and manifestations. That their mission to earth demonstrates the fulfilment of the scriptures, that they are destined to assist

us to do away our errors, to establish us in the truth and love of God, and to enlighten our minds pertaining to the spheres of the Spirit Land.

J. EVERETT, M. D.

DOVER, Athens Co., O., May 24, 1853.

TO ALL WHOM IT MAY CONCERN:

We, the undersigned individuals, deem it a privilege to certify to the world, that we have been frequent attendants at the spirit room at J. Koons, in this place, and do cheerfully join in confirmation of the foregoing statements made and witnessed by Dr. J. Everett, as we have had personal evidence of the foregoing facts, together with many others, which might be named if deemed necessary.

D. FULTON,
LOVEAD T. DEAN,
WILLIAM YOUNG,
FREDERICK MATTHEY,
ALEXANDER YOUNG,
JOHN TIPPIE,
EZRA TIPPIE,
MARGARET TIPPIE,
BARBARA YOUNG,
CAROLINE YOUNG,
J. L. MCFARLAND,
JOSEPH TIPPIE,
WESLEY TIPPIE.

The following is from Mr. George Walker, formerly Judge of the Court:

This certifies that I was present at J. Koons' spirit room May 26, 1853, and witnessed the performance of music on a variety of instruments, also uttering language through the trumpet by the spirits, also the writing of a lengthy communication by one of the spirits in presence of the audience.

GEORGE WALKER.

DOVER, Athens Co., O., May 26, 1853.

This certifies that I have frequently attended the spirit room at J. Koons, Esq., and have witnessed all that is set forth in Dr. Everett's foregoing statements, except the shaking of hands, receiving of toys and the vibration of the atmosphere, but have frequently witnessed the wonderful shaking and trembling of the house, tables, chairs, &c., the firing of many pistols in succession, and different kinds of voices, and many other things which I knew were performed by the spirits.

AARON WHITMORE.

NOTE.—Mention is made of being fanned by the wings of the angelic throng, in the first affidavit. The spirits inform us that wings are not a natural appendage of spirits, but that wings are created by them at will whenever they have use for them. Consequently spirits of the celestial world have not wings any more than the inhabitants of this sphere earth, but that they have the ability to create them from the surrounding elements of the atmosphere, also, of creating a hand or a whole human form, and also of dispersing it at will.

Extract of a letter written by Mr. J. KOONS, of Athens Co., O., to Miss KESIAH PRESCOTT, editor of the Seraph's Advocate, published at Syracuse, New York.

DEAR SISTER:

I received yours of March 8th, 1853, and it is with gratitude and pleasure that I now respond in compliance to your request, as regards relating to you the circumstances under which we receive our communications. Now in order to give you a correct idea, I will commence with the subject at the beginning of our spiritual correspondence, and our progress to the present time. So in the first place I shall merely state to you that I had become an advocate in defence of atheistical sentiments, through the perversion of christian orthodoxy, under the instructions of which I had been placed at an early age, and which for a time had taken hold on my mind. But soon finding myself sadly disappointed in my vain expectations of receiving those spiritual gifts and blessings which I anticipated at the mercy of God, through my devoted teachers, I soon became subjected to the title of backslider by those from whom I had departed in faith, and simultaneously heaped their scorn and derision upon me with such heated fury, until I was racked with fears, and was frequently constrained to cry, Oh Lord, save or I perish. But notwithstanding all my repeated efforts to reconcile myself to their wedded faith; my researches after truth were only instrumental in disclosing new fields of ideas, which would not admit of any corresponding connection with the attributes of an allwise, benevolent and merciful God. Which train of reflections soon brought me into a course of reasoning, which was altogether repugnant to my own wishes, and overbalanced all my former instructions received from clergymen and parents, under the influence of which I became skeptical in regard to all that was termed spiritual, until recently I was instructed and confirmed in the truth of spirituality, under the present supervision of spirits themselves, who are now brought under my own personal, and at times optical observance.

Now, as regards our course of correspondence with the spirits since our first investigation in my own family, it would require volumes to record them. So let it suffice by giving a brief statement of our progress, from the first to the present. It is now about eleven months since I set out with a

determined will to detect the cause of this strange phenomenon, which had manifested itself through our country, and causing so much fear and alarm through my own neighborhood. Some were bold enough to declare that it must be the devil, some that it was electricity, some said that it was biology in a new form, and others that it was a deception.

But as far as this matter concerned my own faith, I supposed it to be a fraud imposed upon the credulous part of community, by a set of designing aspirants for power and gain. I accordingly set out with a firm and assiduous zeal to detect their fraud and make a full exposure of their designs. Having previously learned from a friend that an amiable young lady, a daughter of Mr. S., had become a highly developed medium, I therefore selected her for my first subject of investigation. So after the preliminary compliments to Mr. S. and family on my arrival at his residence, my host kindly solicited me to take part in the investigations of this mysterious development, which we knew was said by some to be a spiritual influence. But my host thus far had remained skeptical, so far as spirits are concerned, and he had been induced to threaten his devoted daughter with punishment, whose character he truly cherished, and which he thought would become stigmatized by indulging in this strange phenomena, but which had at length excited his own curiosity, and rendered to him a subject of enquiry, himself having also been of my own profession, a skeptic. His daughter was accordingly seated to a table, and gently placed her hands upon the same. Our investigations were commenced by Mr. S., who proposed the first interrogation as follows :

Is there a spirit present? A rap ensued which appeared to be somewhere about the table, which was repeated at each successive question which demanded an answer in the affirmative, while each negative was signalized by a pause, or no rap. This however, was not very satisfactory to me, as I chose to present my own questions, many of which were asked mentally, which were all correctly answered. And amongst the various questions given by me I enquired for mediums in my own family, naming them over in order, and behold the lot fell upon myself.

And it was not long after my return home that I found myself visited with a similar influence, and was soon styled a writing medium ; and soon my entire family became developed with these strange spiritual gifts, from the child of seven months, to my eldest son of sixteen years, being nine in number besides myself and wife, making eleven mediums in all, in my own family. This of course afforded me a grand opportunity to examine for myself, and to detect the fraud if

any existed. And I assure you that there was not much time lost in my investigations, and taking note of every character and feature presented by my new teacher, who was closely pursued by me step by step, at a sacrifice of much time, society and money, through all the various medium performances of rapping, tipping, writing, &c., for about seven months, which appeared to be satisfactory to the generality of those who came to witness for themselves, except myself. Nevertheless we had the strongest evidence and the greatest demonstrations of any in the whole country. But as far as it concerned myself in regard to the application of this strange phenomena to either electricity, biology, satan or what not, I found that I was constantly discomforted in all my various investigations, and left my mind more irreconciled than ever, and while my family and others were feasting themselves in the enjoyment of their seraphic correspondences, I could but groan under the agony of disappointment, and of continual doubts, for the want of what I might consider positive evidence as being spiritual, until at length there was a promise extended to me through the mediumship of my eldest son, (aged sixteen years) that if I would construct a table according to a draft drawn by the spirits through my son as the medium, and place it in a private room for their own use, that then I should have incontrovertible evidence of the existence of spirits, to which I immediately acceded, and the same was built and placed in a private room, and furnished with paper and pencils, as requested through medium agency, when the spirits commenced writing without any medium agency whatever, in said room; which fact removed every lingering doubt from my mind, for the room was kept constantly closed against the entrance of my own family, or any other person during the time the writing was performed. It was not long, however, until the spirits wrote out a bill for other implements and instruments of music, amongst which were found two accordions, bass and tenor drums, tamborine, guitar, banjo, harps and bells, on which the spirits perform, and toys which are oftentimes placed in the hands of the audience. A number of pistols were also requested, which were charged and fired by the spirits themselves in rapid succession. Trumpets are also blown by the spirits, and through which they articulate our language, deliver lectures, and sing and pray. Paints and pencils are also used by them, without any medium agency, with which they draw representations of celestial orbs and scenery, so that at this time our spiritual correspondence is oral, or spoken, and in their own writing. Oral communications we frequently write down as spoken by the

spirits. The spirits teach us that they manifest two primitive principles, viz: electro-magnetic, and physical, from which also arise a composite. Under the electro-magnetic are found those various spiritual phenomena, which do not come within the precincts of physical agency, and by means of which the spirits are enabled to overcome the laws of cohesion upon organic matter, such as ascending from the earth's service, and carrying with them some material substance and letting it fall back to the earth, or on the roof of a house, as has often been done during the present manifestations in this place; also, writing, painting, &c. Under the physical, are found those physical phenomena which are the various production of visible medium agencies, such as writing and speaking, through the organs of the medium.

The composite embraces those spiritual phenomena which fall under the invisible agencies of mediums, such as producing concussions upon organic matter, and the moving of tables, &c. And it is under the latter principle that spirits are enabled to perform instrumental music, and articulate language through the trumpet, in the presence of purely developed mediums, which the spirits say are very rare at this time. We have been requested by the spirits to attend other circles besides our own, where at my son's presence, the trumpet speaking and music are also performed.

I will now give you some of the leading features of the doctrines taught by our spiritual correspondents, viz: They teach that God is purely love. Also, that God has placed man under a law of progression, that all can become participants of his glory and divine blessings, by the consent of their own wills, also, that our minds are our souls, that death does not cleanse or purify the soul. Also, that we have our spiritual bodies within our physical or natural bodies, which carries the mind with it at our dissolution, in whatever state of purity or refined knowledge, or of corruption and ignorance it may be found to exist at that time. Also, that the electric element is the spirit's element, and also that the electric elements are divided through infinite space by another element, to which electricity bears no affinity, and one that the spirits cannot penetrate or pass, and none except God alone, and which is called the subter-fluid element. That those electric elements form the various paths in which travel those numerous planets around their respective centres. That nothing visible to spirits of an organic nature can penetrate or pass through the subdivisions of this subter-fluid element, which divides the electric elements, except rays of light.

Also, that the celestial region is the central territory of God's Universe, embracing the grand centre of light, and that the centre of the celestial territory contains the grand point of attraction, from which flow and return the innumerable streams of electricity connecting all the terrestrial regions that surround the celestial, which in appearance are like small specks, in comparison to His grand and sublime field of creation, &c., &c.

These teachings were given orally from time to time by the spirits since they commenced speaking through the trumpet. Public addresses are frequently made to large audiences, who can testify to these facts.

[The following communication was written with a pen by a Spirit with his own hand without any visible or earthly medium agency, when no earthly being was in the room, the room being under lock and key.]

GENERAL ADDRESS OF KING, SERVANT AND SCHOLAR OF GOD.

THE SPIRIT OF ONE,

Who makes himself known by the name of King, Servant and Scholar of God, desires to make his general address in the presence of J. Koons and his family, and others, who have become the choice of my selection in consequence of there being a pure clairvoyant in said family, and other medium qualities, by which the spirits are enabled to write and speak their sentiments, independent of the biased prejudices of sect, nation or people. And in consequence of the anxious desire manifested by them to receive truth, we appear in your midst, and come to you with our message; but notwithstanding the willingness manifested by a few individuals to know the truth, we are well aware that this address will be rejected, and condemned by many as being the production of their King Devil, whom they profess so abominably to despise in theory, but submit themselves as toys, for his daily amusement, in practice; by which course of conduct they render themselves abominable in the sight of God. And as we are well aware of the facts as before stated, we do not wish to flatter ourselves with the false idea of a kind reception by this class, or those who are bigoted in various other respects, which might induce us to evade the truth, for the sake of accommodating the innumerable prejudices of man, as we fear may be the case with many of the manifesting

spirits of the day. But on my part I am bound, under the divine influence of truth, which issues forth from beneath the throne of God, like a voluminous fire, or a consuming element of God's justice, to kindle those flames upon earth, without giving heed, or asking favors of men, for the purpose of consuming the tares and stubble of man's power and self-righteousness, which must be fanned out like chaff, by the element of truth, unto the uttermost part of the earth, and we the angels and servants of God, wait for the time of the final consummation, when those like righteous Lot and Noah, shall inherit the Holy Order of God's kingdom, which is painted out to you under the figure of a city, the New Jerusalem, Holy and Pure, when Heaven and Earth shall be joined together, when the Heavenly shall be revealed on this earthly table, to join and mingle with the virgin Guests of this world, who are found walking with their lamps trimmed and burning, and filled from the vessels of truth, faith, hope and good works; and are prepared as a bride, to enter into the enjoyment of the heavenly feast, which is prepared for those who are not defiled with the doctrines and other abominations of men, but are clothed with living works, and the armor of truth and righteousness, like a Bride prepared for the Marriage feast and of the Heavenly Passover, from death and darkness, unto the living works of God's eternal truth, manifested to us through his boundless love, and made known to man through His Holy Angels.

But as I said before, many there will be who will even condemn what I here say, as being the production of SATAN, the image of whom they themselves form a part of his materials, but are blind and know it not. One grand reason which has been assigned by sectarian bigotry for my not being a spirit or angel of truth, is because I claim to be of more Ancient DATE than ADAM, and another charge which is brought against me as a convicting test, is because I have undertaken to unveil the eyes of man, so that they might see that this earth they inhabit is of more ancient date than the days or date assigned to ADAM. It is with amazing astonishment that we now look upon feeble mortal man, of this sphere, Earth, who are so closely wrapped in their cells of ignorance, whose materials from which they are manufactured, are the weak fibres, collected from the ruins of Antiquity, woven together by those who are found sitting in the temple of man's invention; arrayed in dark robes, and crying, "Lo! here is Christ, and Lo! he is in the secret, and Ho! ye who are weary and heavy laden, come, give us your money, and we grant you pardon and fellowship, and will give you rest, and we will lock you up in those cells which we

have manufactured for you from the ruins of antiquity, so safe and secure that no one shall be able to unlock or break in upon you, should it even be an Angel from God. And even as Noah was commanded to pitch his ark within and without, to secure it against the waters of the flood, so also have we separately, and individually, pitched our barks with the slime of our own mouths, to secure them against the tides of spiritual truth, which have already begun to swell as though driven by the waves of a mighty storm, upon a billowy ocean; and soon we launch your barks upon the mighty waves, to stem the current, while we, your helmets and mainmasts, will stem the breeze and waft you safe to the peaceful shores. Ho! ALL ye who put your trust in man's strength, and give us your money and we will give you whatsoever you will ask."

What more can I say so that your BLINDNESS may be removed, and your sight be restored, so that you may see things in the light of the gospel of Christ, whose cry was, "ALL ye who are hungry, come to me and I will give you LIVING BREAD." And to those who are thirsty, he invitingly says, "Come ye and drink of the LIVING FOUNTAIN, which springs forth from beneath the ALTAR of God without price, or money, for it is a fountain of Life, so that he who drinks thereof shall never thirst. This is the meat and drink intended for those who shall overcome. They shall receive crowns of life, who have thus overcome, and have washed their robes and made them white through streams of persecution inflicted by those who have not the love of God within them, but who walk in the ways of men. Whose ways are the typical Babylon, built upon the sandy pillars of man's devices. Now hear my cry, which I bring to you from the Divine Powers of God's exalted throne and majesty on high, all ye lovers of truth and righteousness. Come from under its basement, lest ye also be buried in her ruins, for great will be the fall thereof, and great will be the wailing of the merchants thereof, for in this present season of the Lord it must fall, for the Lord hath spoken it.

And there will be no more need for the cries of the saints under the Atar, saying, "How long, O Lord, wilt thou suffer them? How long, O Lord, until thou avenge thyself upon them?"

For the winds of heaven are already howling, as if impatient for their prey, in waiting for the etherial and spiritual deluge, which is heaving up its billows under the gradual increase of the spiritual torrent, which is descending from the throne of God, accompanied with the thundering tones of truth, which is fast shaking those tottering foundations of

the Great City, and causing great alarm to the inhabitants, in consequence of the vivid rays which are fast penetrating the spiritual avenues of man's conscience, and have already set fire to the chaff and stubble, which are the materials of those great monuments of man's doctrines and opinions, which they have reared upon the hills of their own strength, and imaginations, on the tops of which they have unfurled their respective banners, with their boasted and exalted inscriptions of, "Whose way is like unto our way? And whose strength is like unto our strength? And who is more righteous than we? And who is able to make war against so great a city, who has made herself rich with all the fine arts of our own labor and craftiness, and even Heaven and Hell, and the souls of men are subject to our power, and judgments, and who shall be able to withstand us?"

I am constrained to cry, and lament over this fabricated city of men's pollutions, and vain boastings, of their own strength and self-righteousness, and who even reject the heavenly messengers of God's own exalted throne.

Even as they rejected Christ and the prophets, even those who have ascended from the dead works of earth's domain, and are qualified to impart the love and glories of God's own power and living light, and as holding forth the living realities of your own immortalities, and offering knowledge and peace, for no other reward, than living obedience to your Heavenly Father, who sitteth upon his Majestic Throne, holding forth his hand of mercy and love, to those who will receive his ambassadors, for the establishing of the kingdom of God upon earth, of which Christ is made the chief, of law and precepts, which soon must be observed in truth, for the Lord hath spoken it.

But I must necessarily leave you here for the present and return to the consideration of the date you bear to that of Father Adam, which you suppose to be the beginning of all things, either animate or inanimate, created in the short space of six of your days.

But since our mission to sphere earth is not made for contending against wilful ignorance of man, but to teach those who will be taught by and through us, I will merely ask a few questions for the consideration of those who attempt to prove all things by the scripture, that this same scripture in substance is not so much in comparison to the Almighty Power of God, or his everlasting and continued works of Creation than the smallest particle of sand, is to this earth. So how can you know God except you are taught? And how will you be taught except God send you teachers?

And since you are unable to reconcile the existence of one who claims to be more ancient than ADAM, how then will you reconcile the history of one who lived since the days of ADAM, who is said to be without Father or Mother, without descent, without beginning or end of days? Or how will you reconcile the annual and continual crops, both animal and vegetable constantly creating and springing up since the stated date of Adam, which undoubtedly are the productions of the creating Power of God's wise and beneficent hand? And should I now tell you that periods of duration have elapsed too great for human powers to estimate, since the original creation of this globe; that vast and successive revolutions have taken place, and that that portion of land you now occupy, was once a portion of the bottom of the ocean, over which his mighty billows for countless ages had rolled; (when it is in no wise repugnant to the declarations of your Bible,) would it not inspire you with a more perfect knowledge of your King, eternal, immortal and invisible, who is wonderful in counsel, and excellent in working?

And should I be enabled to show to you the ignorance of your minds, by giving you reference to the pages of antiquity, written on the tops of the hills and mountains by the finger of time, corresponding with the duration of this earth as brought forth by the Divine Power of God, you would at once see that the scriptures are misapplied, and that the space of time since ADAM is but a single link, of the almost endless chain which stretches forth from the moment that matter first began to be brought together, by the Almighty Power and wisdom of God.

And again, those pages of the history of the formation of this earth, will also show you that this earth has been successively inhabited by new races of beings, the history of which is written in the fossil rocks, and it will also teach you that this earth has been densely covered from time to time with vegetation, which is now in appearance like black rocks, denominated coal.

And lastly, I will again return to the Bible, by which some of you have attempted to prove my words untrue, by which I will also show to you that there were other races of men, to whom Adam claims no affinity, through whom came the curse upon man by the deluge. And again will you not suffer yourselves to enquire if there are no older dates than that of Adam, existing among some of the nations of this earth, which might possibly be as near correct as the date of Adam, so far as it concerns the beginning of the creation of the first race of man? And should you be enabled to find any older dates than those of your own, and you would not

vote them out of existence, as it has been the case of those dates which are stamped upon the fossil rocks, by the finger of time immemorial, under the superintendence of the ALL seeing eye of God, I may per chance yet find a place in your understandings, so as to be heard, and not only myself, but myriads of others, who dare not make themselves known, lest they also should be voted out of your acceptance as false and lying spirits. And should I succeed in surmounting your sinful ignorance in this respect, then you may be visited by a host of ancient spirits, with healing in their wings, and join in turn, to labor in your field of errors, under which you groan with a load of guilt, and a fearful indignation of God, and with a fearful looking for of the judgments of an offended Lord, who is able and willing to forgive, and may God strengthen you, lead and guide you into the way of Life, is the prayer of your Angel Spirit of God's first Order.

KING,

Master of Paints, Servant and Scholar of God, is the giver of this.

[The following communication was written by the Spirits at J. Koons' Spirit room, without any visible medium agency, May 21, 1853.]

THE NECESSITY AND UTILITY OF SPIRITUAL MANIFESTATIONS.

TO THE SPIRITUAL FRIENDS, GREETING:

To answer the various enquiries, and also the various misrepresentations, which have clouded the dark minds of so many ages, concerning the various orders of man, through the vast chain of human existence, is a matter of high interest to the seekers of truth; for it is a matter which has deranged the true principles of mental laws, in the advancement of refined and scientific knowledge in man, without even arriving at a single period, where they might be enabled to pause and say, with any degree of certainty, in regard to the beginning, development, and progress of man, it is "thus or thus." And it is a matter of duty which undoubtedly falls upon spirits alone, to solve and make known to man, as being a part of their mission, which we deem incumbent upon us, in this our present visitation to earth.

And it is a matter of consideration which must not be left without an attempt on our part, or at least by that class of refined spirits, who are sufficiently developed to give the subject a fair solution. Man it appears has been considered by some philosophers to be a miraculous phenomena, or of accidental origin, and that he grew into his present state of perfection, without any intervening agency. Others consider him to be the reverse, as though at some stated period, he should have been created perfect by the controlling power of a perfect God, and that instead of being placed under a perfect law of progression, that his Creator should have placed him under a law of diminuendi, so that his attainments were consequently more feeble than perfect. Of which two positions the latter needs no comment, as it is rendered preponderant in the scale of all sane minds, and also as being repugnant to any known laws in matter, or beings, existing under the perfect laws of an All-Wise God.

Now before proceeding on the subject advanced, we wish to call the attention of the reader for a moment to the various national characters, existing among the inhabitants of this earth at the present advanced age of this world.

And we propose to every enquiring mind, to ask himself the question, why it should be that so many nations are constantly left so far in the rear, with regard to those who are most advanced in the various arts and sciences, many of which are utterly unknown by the former. And after taking this preliminary view, we then wish them to enquire which of those two classes or nations have been most engaged in receiving spiritual intelligence, and correspondence. And under this course of reflection your questions become solved and illustrated.

For if a nation or people once become spiritually developed, arts and sciences become a natural result.

For spiritual revealments are found to exist as a cause, under the progressive laws of human nature, and that of arts and refined knowledge as an effect, out of which grow those various arts and sciences, which were made manifest from time to time, in this class of people who were most conversant with spiritual phenomena, which result may be traced through the existing records of man's past duration. And now having called the attention of the reader to the present extreme of this vast chain, we now also call the attention of his reflective sight, to that of its primitive or first extreme. At which extreme and period of human existence, we must consider man as being placed in the midst of a vast wilderness, with a temperate clime, where fruits, beasts, fowls, &c., surrounded them, without entertaining the least idea from

whence they came, or whither they might be destined to return. And that man at this period was left to exist under the full power and control (within their bounds and limits,) of their own minds, and wills, under the monitorial guide of their own senses, until their own necessities from time to time through the course of their advancement, called forth matters of their invention for the accommodation of their own comfort, and convenience, and which were successively invented by them, best adapted for their immediate use, until through a series of ages the spirits of those who had already departed this life, and had become familiar with their Creator, God, and his divine laws, and arrangements, were from time to time, permitted to return again to their benighted friends, on earth, bringing with them the welcome tidings to those who would receive them, of their creator God, and also that of their own continued state of existence. At which time they were received by some, and rejected by others, which immediately produced a disunion within the entire empire of their harmonious order. Which disunion was produced by those to whom some were willing on both sides of the question at issue, to submit their trust and counsel. Which individuals undoubtedly became distinguished from each other, by some title, adapted to their peculiar points of argument, who soon became subjects of adoration and praise by those who considered themselves inferiors. Which disunion at once gave birth to two distinct nations, and which were contradistinguished by titles, and pre-eminence. From which time hence by the consent of the divine will of God, those departed spirits who once inhabited this earth have successively returned to impart a knowledge of the glories of their celestial abode to their fellow mortals here upon earth, and as laborers to impart a true knowledge unto them of the love and power of their All-Wise Creator, and also to excite their veneration to the adoration of their Heavenly Parent, so as to induce them to offer their devotions, and praises, in concert with their own celestial and seraphic shouts, in accented praise to their benevolent God. So that by their inducement the will of God should be done on earth as it is done in heaven. And which was to be characterized, by assembling themselves together with grateful hearts, and to mingle their praises in loud anthems, and join in their chorus of praises, to their glorious and benevolent Father.

We will now return to the consideration of this vast chain of human existence, which has been prefigured under the character of four distinct Beasts, which are characteristic of four distinct orders, from the first to the present state of this vast chain of human existence. Which four Beasts were

again reflected into the image or character of one entire Beast, which corresponds with man's entire chain of existence; which Beast was said to be full of eyes within and without, as also embracing many names, or titles, in which is exhibited a grand display of the most possible degree of different orders, or creeds, which would arise from under the carnal laws of man's progression, which diversity of orders or creeds, would then naturally flow into one entire order of faith, which is exhibited under the character of another beast, which was characteristic to that of a LAMB slain. Which figure denotes refinement and humility.

We will now close by one further remark, viz: It must not be supposed that a benevolent father would shut up his offspring within the limits or capacity of an empty house, for the purpose of promoting and extending their comfort, and welfare. Neither is it to be supposed that God placed man under their existing capacities, here on this earth, until through a series of ages under a perfect law of organization, this world became properly adapted to receive them.

Now let this suffice as an introduction, to open the way of your minds to receive truth to your own understanding; and may God speed your progress to perfection; are our earnest wishes and prayers as fellow servants and spirit laborers in God's cause.

Who are of ancient date and of high order.

[The following communication was written by Spirits with their own hands without any visible medium agency.]

A COMMUNICATION FROM ANGELS ON THE REFINING LAWS OF GOD.

There has already been much said on the subject of the refining laws of God, to the friends and advocates of truth within this circle. But still there remains much to be told, and more than what lays even within the power of Seraphs to comprehend, or make known to God's Angels in their first created sphere of flesh. And should we even attempt to give an illustration of many things that come under our limited comprehension, as regards those established and refining laws of God, they would fall far short of the still more limited sphere of mortal comprehension. In consequence of which, many of those even who control the minds of the more weak portion of communities, are ready in their first outset to condemn all we would say to them, and immediately begin to address themselves to the understandings of their

more feeble subordinates, which they have artfully attached to their iron halter of conceited inferiority, and bring them directly under the yoke and burthen of their own exalted strength, for no other motives than to satisfy their own carnal lusts of wealth, pride, power and popularity. And to such we would say, wo be unto them, for they lock up the doors of their own understandings, against heavenly truth, and teaching, and those who would enter in they hinder.

And to such we would also say, God has laid up against them their just reward. For whosoever obstructeth the ways and understandings of those, who are of a more subordinate and contrite nature, have the greater condemnation.— So be not deceived. For except you become subordinate and contrite as the illiterate child you cannot be promoted to the high enjoyments of God's most exalted paradise. Now in the next place we desire also to say a word to those who in their ignorance, but of more pure motives, than their blind guides, have submitted themselves under the yoke and halter of the vain and delusive speculations, of those whom in their innocence and simplicity they have thought to be their superiors. And it is more especially the attention of this class, we wish to elicit in our communication.

And in order to remove this thralldom of their own minds, we will take reference to past ages, in regard to that of their own. So if you will accompany us back to your supposed beginning stake of time at Adam, who was the Author and Father of God's former link of man's order, in the vast chain of duration, we will then accompany you hence to the next link, in Noah, and from thence forward through the various links of this well beaten chain of time, to Christ, who is constituted the Pillar, to which is attached the chain of the present christian order. And when we arrive at the present link of Christ's chain we will ascend the monument of man's present order; compare it with the former, which has become extinct, under the elements of a refining law of God's Universe. And after examining all the notes of causes and effects as found in the lists of the minutes of this vast survey, you will be more fully enabled to test the strength of the present pillar of your faith, in the lofty Temple of creeds, of men, which is fast tottering under the commotions, of controversies, and personal divisions, between her devotees. And after taking a legal review of this line of past events and searching out to your interest, the causes and effects, of those various catastrophies, which terminated in those fatal results in church and state, you will then, like righteous Lot, be willing to accept our timely warning, and flee for refuge to a more safe retreat.

Now friends, we wish to treat on this subject at some length, and examine all the established land-marks, through the old beaten line, from ADAM, to the present time, and see what corresponding connexion we will find to what we have already stated, in regard to the purifying and eternal laws of God in man.

Now in the first place we find a commandment, which also embraces a penalty of fatal result.

In the next place we find a note of wilful violation. And again, we find traces of indirect suicide, by a wilful transgression, in the days of Noah, who wilfully plunged themselves into a deluge, of which they had a previous notice, rather than seek a safe conveyance in obedience to their spiritual monitor. At the same time we find a few notes of obedience in Noah, and his family, whereby their salvation was effected.

In the next place we see marks of dissention and a call to obedience in Abraham's family, which was conceded to and answered by a covenant of the most exalted gifts and blessings of a Saviour, which were to be extended to the dissenters, as well as to those who bore the seals of the covenant, and even to those who through their disobedience, fell victims to the prey of their own obstinacy, and who were reserved to the days of the fulfilling of the covenant in the prison of their own thralldom, to become participants of his divine gifts embraced in his atoning grace.

And in this momentary event in Abraham, is also contained a grand display of the Father's knowing results, upon those who walk not after the council of his will, as foreshown to Abraham, and fulfilled in Joseph and his brethren, and Moses and Egypt, the notes of which may be found in Genesis, about which time we also find a note of the fatal catastrophe of Sodom and Gomorah, "in whose ruins were found the remains of those who hearkened not to the living counsels of the Father's will, but sought the counsel of those who traced out the line of their own destruction.

Now after taking note of the fatal catastrophe, and fulfilling of what was foreshown to Abraham, by the Angels of God, in regard to Pharaoh, and those who walked in his counsel, and of the redemption of those who were willing to submit themselves to the counsel of God, through his manifesting spirits, we will then take some brief notes of the cause and effect of those various disasters, entailed upon the redeemed pilgrims, through the wilderness, to their destined land, to which they had become heirs to the covenant of God to their father Abraham, and after ascertaining who were accounted legal heirs, at the close of their pilgrimage,

and the cause for the disinheriting of those who even bore the covenant. We will then take a note of the prosperity of those established heirs, and participate for a moment in their heaven-born blessings and enjoyments, and then proceed hastily through their line of demarkation to the days of Sampson, where we find a grand display in the arrangement of God's refining law in kingdoms and nations. And after taking a survey of those heaps of ruins, and acquainting ourselves with their cause and effect, we will again proceed on our journey to the temple of Solomon, and view its magnificence and splendor; and after seeing and understanding the true source of its grand perfection and stately appearance, we will again pursue our journey to the King's council and seduction of Ahab, and after acquainting ourselves of the cause and effect of his defeat and fall, we will then trace the line and demarkation of events through the supreme decisions, under the grand Ruler of the Universe, until we arrive to the supreme decision of his Divine Majesty in the case of the Babylonian Captivity, and destruction of the temple of the Jews, and the testimony had against them. We will then pause to consider why man should always choose darkness rather than light? And why men should always incline their ears to the doctrines of man's own imaginations, rather than the divine oracles of God?

And after paying due respect to the justice of God, manifested in the results of those past events, we will then again resume our researches, and for our next consideration take the case of Babylon, and see what injunction she imposed upon her subjects by her priests and rulers that has thus terminated in her entire ruin. And whose fall gave rise to the deliverance and escape of her captives, Israel; who were again reinstated by the high hand of God to their former strength and beauty, in answer to their prayers and lamentations. In which redeemed state of strength and prosperity, was the fulfilling of the long desired covenant of God in the birth of their proffered Redeemer, whom they insultingly rejected and derided, mocked, scourged, spit upon, and condemned under malignant and false evidence, before a demoniacal ruler under whose demented majesty's power he was crucified by the bloody hands of a tyrannical band of subordinates, while their heinous crime was symbolized by an unusual and total darkness of the sun, who refused to shed forth his streams of liquid light upon the perpetrators of this most heinous crime ever perpetrated during the vast chain of human existence. And an act in which was exhibited the most perfect display of man's self-begotten, supercilious and fallen nature. The enormity of whose crimes led the aggress-

ors by their halter of bloody deeds, which had entwined itself around their exalted power like unto a fowler's net, until they were securely inclosed in the folds of iniquity, whereby they were drawn into the furnace of utter destruction by the high hand of Divine Power, and judged by his Supreme Majesty by the constitution of his divine justice, whose statutes are incontrovertible and eternal; and from whose established code were drawn his righteous decrees against his own begotten and fallen children Israel.

Now let the reader pause, and look back through the various links of God's exalted creation, through the line of his chosen people, and consider the various and continued manifestations of God's divine grace and love. Let the reader also look and take notice of the protecting laws transmitted from time to time to the heirs of his covenant people, whose smoking ruins clearly prove the fallibility and consequent change of this once exalted race.

Now, friendly pilgrims, under the promise of divine grace, after taking a deliberate and impartial view of the various scenes and tragedies of man, through the various links of past duration, we will then turn to the bloody cross of the redeeming grace of a crucified Saviour, who was the first and the last, or the beginning and the end, of the old and new Church, militant, authorizing the new and concluding or finishing the old.

From which division point we will again renew our researches, being clad with the armor of truth and holiness, and see what divine excellencies will present themselves to our view in the Church of Christ.

Here we see those to whom was offered his free grace and access to the atoning merits and gracious gifts of the gospel of a bleeding Saviour running eagerly to participate in its Divine blessings. But soon finding they did not come within the precincts of their own carnal lusts, they accordingly, each in turn, took to himself a precious morsel best adapted to his purpose and end, and mixed therewith a sufficient quantity of alloy from the treasury of their own imagination upon which they shaped their respective masses into a design after their own interest, and set them up in their respective apartments in the temples of ignorant minds, and themselves as vicegerents of God by virtue of their manufactured design, which they have artfully worked up into a dead mystery under the assumed title of orthodoxy which is daily offered by the merchants of this department for the birth-right of a free atonement of prayer to those of a more humble and contrite mind, who for ages have injudiciously imbibed their unprofitable porage of self-contradiction, and mental de-

rangements, which has already in time past resulted in blood and carnage. Which order of things we wish now to expose to the light of truth, and wish the reader to impartially make the contrast by the gospel and example had in Christ, and from their correspondence to each other; while we again return to note some of the decisions of the Grand Ruler of the Universe under his true and perfect system of Refining Laws.

Hence, in the former Church we find a lamentable catastrophe, and utter destruction of wealth and power, which was the fruit and result of their own carnal seeds, sown in the soil of their own minds and carnal lusts, by their devoted Priests and Rulers, from the threshold of their own pride and arrogance, which sprung forth and superseded that sown by Moses and the Prophets, and took entire possession of the grand field of their Universe; thus encumbering the soil of the minds of their subordinates, with their own tares, which was carefully cultivated to the fullness of the harvest of their own folly and utter ruin.

While on the other hand, we see the chain of devotees in the present Church militant, in Christ, and his Apostles, deploring the downfall of their antecedent Church, in Abraham, Moses, and the Prophets; in like manner that said Church bewailed her antecedent's fate in the Antedeluvian Church, the minutes of which have become almost obliterated in their terminus in the harvest of a deluge, which they cultivated and reapt under a final decree, by virtue of the eternal and refining laws of Almighty God. And astonishing it is that each successive order in their turn can readily see and understand the cause and effect of their antecedent's overthrow, and deplorable ruin, while at the same time they themselves are busily engaged in cultivating unto themselves their seeds of corruption unto their harvest of similar production.

Now in order to elucidate what we have just inferred, we will pursue our researches from the distribution of the sacred oracles of God, in Christ, to the conclusion of the first link of the present chain of Rome. And after ascending the lofty piles of her bloody ruins, we will then note her dripping harvest, which was gathered under the Almighty decree, "Who-soever leadeth into captivity shall go into captivity, and he that killeth with the sword must be killed with the sword," which decree also falls under the same divine constitution which says "love one another," and "to do unto others as you would have others do unto you, and with the same measure you mete out to others, it will be measured back to you again."

Now we will take a preliminary view of all the connecting evidence of the Supreme decision under the grand laws of the Universe, by the counsel of an Allwise God in the case of Rome. From which we will hasten onward to the temple of the present retreat of those who stamp their coins with the title of christian orthodoxy on one side, and an image of a Wesley, a Calvin, a Luther, a Campbell, &c., on the other side; and see what we can find here.

Here we find dissension, and creed idolatry, oppression and degradation, intemperance and vice, popularity and speculation, rapine and plunder, bigotry and self-righteousness. Each walking in the image of some man's speculation, who by his craft and porage has purchased their birth-right of minds and sentiments, in the room of which they transmigrate back to their subjects, an image of their own minds, at an increased value, to which each pays an advanced tribute, in default of which according to their second handed-minds, they expect to sustain the deplorable loss of their precious souls, which their second-handed minds, in their porage state, also believe to be at the mercy and control of those by whom they suffer themselves to be daily led by a halter of bigotry under whose influence they are even instructed to reject the oracles of Heaven. Oh! why can you not now learn wisdom by those examples laid before you, and know that the terminating point of such utter depravity and corruption, is now high at hand, except you repent and turn to seek salvation of your HEAVENLY FATHER, instead of anointing to yourselves priests of men. Know you not that priest-hood of man availeth nothing in Christ's Kingdom or Church? And know ye not that each one shall be his own priest dly anointed to offer up the incense of his own prayers unto God, the Father, for himself? And that it is in answer to an unblemished conscience to God and man, which demands or calls forth your prayers for others. For except you forgive your enemies, your conscience is not pure. Neither can you expect to receive forgiveness of your Heavenly Father, as you desire to be forgiven. Neither can you ask forgiveness with a pure conscience for one of whom you seek to be avenged. And in this you shall know your purity.

So friends rise, and behold the clusters of sour grapes which are now found on the various branches of the vine of Christ's Church, which are almost ready for the winepress. And be ye wise unto a better reward. Amen.

KING 1. KING 2. ADAM. MOSES.

[The following communication was written by Spirits with their own hands without any visible medium agency.]

A CHAPTER ON THE FIRST CREATION.

We, the assigned Angels of God, desire to say something to the friends of this circle concerning the first order of God's creation, as understood by us. But before proceeding we wish, in the first place, to give you to understand that Angels are neither omnipotent nor allwise, and can therefore know things only in a limited sense, and so far as our remarks may be led on the subject now advanced, you must consider them as being produced only from our own knowledge, which, in part, is personal, and in part judging by the past events of God's Universe, which fall directly under our own observation, and not only our own but those of the Angels, who are of far more ancient dates than those of our own; by which we are enabled through our continued correspondence and heavenly fellowship, with each other, to form an adequate system of knowledge of the great and marvelous systems of God's creation. And again, we wish also to suggest to your minds one other fact for your consideration, viz: you should not view your Sovereign Lord as an inactive God; as though at some remote period in past duration of time, he should have created all things that ever were or might have been created. Or can you suppose that a Being like God, who is possessed with all wisdom, and all animating and creating powers, could sit down in the midst of matter and space, and be idle? No, my friends; God is never idle. God may ordain unto himself certain days and years as sabbaths and jubilees, yet he is not idle. Yes, friends, God is continually creating new worlds and new inhabitants; and his work never ceases in the terrestrial nor in the celestial regions of the vast infinitudes of space.

And, again, you should not suppose that the present arrangements of God's order, could apply to past periods of some thousands of years; nor should you suppose that the doctrines which teach the realities of Heaven and Earth of past ages, can be strictly applied to the present. By a moment's reflection you will readily perceive, that the application cannot be made in regard to this world, and much less in regard to the whole and boundless territory of God's continued changes and works of his new creations. God alone, and his combined attributes are unchangeable, viz: Love, mercy, wisdom, power, knowledge, will and glory, are unchangeable attributes of God; to which may be added truth and holiness, as fundamentals; from which emanate his divine law and precepts.

Having thus far addressed you, and given you this necessary information, we will venture to speak to you in general terms of the original creation and formation of the celestial and terrestrial regions, called Heaven and Earth; and also a limited view of the soul or incorruptible man.

Before the beginning of the creation of Heaven and Earth matter was void of form, and darkness prevailed.

Now this order of Nature's productions was no longer capable of retaining the living principles of an allwise and all-powerful God, in the womb of a dark and uncreated abyss of matter and space. For the time had fully come, for the Almighty deliverance and birth of the Lord,* who was brought forth and clothed in all the splendor of his full majestic attributes. So God acted with full controlling power and wisdom upon the existing matter within the boundless womb of space, from which he had just emerged, produced a collective and respective separation of matter from each other.

And God saw that this process was productive of light. God then collected the matter emitting light, and all that emitting no light into certain points in space; and the rays emitted from the matter of light upon the dark matter, is called day, and the absence of those rays is called shadow, or night; and also having clothed himself with a body of the most glorious and lustrous particles of living light, whose adorning brightness surpasses all the glories and effulgent rays, and sun beams of his exalted throne. And this concludes the first period of his labors. God in the next place ordained that there should be a space or firmament, to divide matter from matter, respectively, in the midst of the deep ocean of space, for the purpose of bringing matter together, and this division or portion of space is called firmament. And this change was called the second period of his work. And God ordained a creating process, by which the dark matter was successively and respectively collected into bodies called worlds; each world becoming adapted to the growth of its peculiar kinds of vegetation, corresponding to soil and climate, and also ordained that each species should yield seed after its own kind. And the space of time occupied by this change was called the third period.

And God ordained that the portion of light matter which had become separated by the last change from the dark mat-

NOTE.—"Birth of the Lord." Enquiry was made of the Spirit as to the idea intended to be conveyed by this expression. He said the language was correct, and its meaning and application had no reference to the beginning of his original existence; for God, as a Being, is eternal and unchangeable; but that this account refers to his assumption of a new and particular form, in which he became manifested as creator of Heaven and Earth.

ter, and remained in the portion of space already acted upon, should also be brought together, and formed into a great sun, which is a pure fountain of light within itself. And this is the light which is found amongst the most radiating and effulgent ornaments of God's celestial habitation, which is called the seventh degree of Heaven. And from this celestial and living light emanate those vivid and living rays which beam upon those solar or secondary suns, or mirrors, in the terrestrial territory, from which those beams are reflected upon their circumscribing planets, like unto this earth, and by whose reflecting rays there is constantly kept up a living process of animate matter, peculiar to this and other worlds. And the space of duration in which those lights were formed was called the fourth period.

God, after forming and arranging those terrestrial regions in the order and manner in which he formed them at that series, also having created unto himself his celestial place of abode, again opens a field of labor in creating the elements of air and water, and populating them with the different classes of their respective inhabitants, as created by him. And God also ordained their increase after their own kinds. And the space of time consumed in this labor was called the fifth period. And God continued his creation with a class of beings which inhabit the dry land.

And lastly, God crowns his labors with the honor of creating a race of beings, in his own image, pure and immortal, and placed them as rulers over all the creatures which he had made.

He created them male and female, in the innocence of his own divine attributes, from his own exalted and never dying nature, which is the spirit of life and love.

And you, yourselves, are the offspring of this created and exalted race of beings in a comparatively deformed state, almost unworthy of the transcendent intimations of those imputed attributes.

But notwithstanding the obscurity of those sacred principles in man, which have been so long encumbered and smothered by the foul weeds of man's earthly cultivated and senseous errors, and which have become so deeply rooted in the mind and nature of man, in consequence of which there remains in a great portion of the race, scarcely a single feature or vestige of their original; there is still however a spark of that Divine Principle burning within the ruins of the desecrated spirit which cannot be entirely extinguished; for it is a spark of that divine principle of God, that will ignite and blaze forth at the touch of its proper element of truth and love. And in short, it is the germ of all the divine attributes

in man, and is destined to bud and blossom in its refulgent beauty in the courts of God's celestial paradise.

Now, friends, we entreat you no longer to grieve this spiritual principle of God within you, cease to do evil and learn to do well; and God will receive you into his favor and multiply your crowns of rewards.

So, now, we have given you a brief sketch of God's mighty work, unto the first jubilee, or great sabbath of the Lord, from which time hence, God has, through countless ages, multiplied his works of creation, so that the present appearance of God's improved work in his wisdom, is rendered almost inapplicable to his original. And as man was the last amongst the first list of created beings on this terrestrial globe, so will man again be the last in the present order of God's work, to be brought forth from beneath the ruins of death and mortality, in which they are buried and swallowed up. Now, dear friends, consider what we have now said to you. Sift and try it. And may God Almighty bless and guide you and strengthen your minds and understandings, that you may comprehend what we tell you, and fill your minds with heavenly love, are the prayers of your devoted and spiritual friends. Amen.

Given by the Holy Angels and Messengers of God, who seek your peace and love to God, and to each other.

MOSES, KING, ADAM, DAVID, are the givers of this Message.

A CHAPTER ON THE FALL AND REDEMPTION OF MAN,

As given by the Assigned Angels of God, whose names are attached, written at J. Koons' Spirit room, Dover, Athens county, Ohio.

To the friends of Truth:

We, the Assigned Angels and Messengers of God, desire to give a chapter to the lovers of truth on the subject of the Fall and Redemption of Man, by which you will probably be better enabled to judge for yourselves, in regard to the various speculations on this subject, which float amongst the Creed Brood of man's own forming. In the first place, we wish to instruct you that God's order in man has become inverted, which you will readily perceive, when you come to know that man's first order was love, peace, joy, pleasure and harmony, in which consists man's original order, or prin-

ciples, under which he was placed—in the day that God gave man possession of this earth, and rule over all other created beings. But we wish to have you notice, that the Ruling Power of man over man, was not included in this delegation, and evidently would not have been added or admitted, had man not fallen from his original purity. Now in order to prove and illustrate man's fallen condition, you need only compare man's original order to that of the present. Or in other words, see what connexion exists between love, peace, joy, gratitude, harmony and equality, and that of power, oppression, pride, love of wealth, malice, hatred, jealousy, fears, fightings and revenge; also bigotry, rioting, lying and murder, rapine and plunder, theft and idolatry, and a large list of other prevailing features of the ruling principles of the present order of man. And this contrast, when duly made and compared, will put an end to all further enquiries in regard to the fallen state of man. But, nevertheless, for truth's sake we will give the following exposition. Man, in the first place, was created pure, in the image of God's own holiness. Pure and holy was man created, in the celestial world and workshop of God. Man was created nothing less in purity than a holy Angel, translated to this earth, clothed in fleshly attire, and ordained Ruler over every other living inhabitant of this earthly sphere, and under a divine ordinance to multiply and replenish the earth, with their own offspring, and also to remain equal in power, wealth and honor in each respective race or family, and ordained that so long as they would in the council of their own wills, remain in their first pure, immortal and living state, as created and translated, from the celestial courts of God's paradise, so long their earthly habitation should remain a glorious paradise to them, until the time in which their heavenly Father would see fit to translate them back, unto himself, and crown them with honors and glories in the celestial courts of his exalted Paradise, where they should be clothed with the shining beauties of the stars, and he would be their God, and they should be his Angels, to the honor and praise of his eternal name, under his divine favor and presence, time without end. Now this fallen state of man is like unto a cumbersome orchard, bearing all manner of unprofitable fruits. Each tree representing a respective system of doctrines, of some man's own device, diverse from the true principle of man's original, or tree of life, which is to be restored by the true doctrine, or tree of life in Christ, which is constantly protected by the flaming sword of the realities of God's truth and love, by the cherubims of God's own exalted throne, against all those who indulge in the doctrines and devices of man's own imagination,

which are the fruits of those trees in this mysterious orchard of man's creeds. But this is not the order of God's divine law.

For inasmuch as God has rendered himself a refined and incomparable law, within his own being, it therefore is an established principle within the laws of his own divine nature, which admits of no other than refining laws in the living principle, or nature of man. It therefore follows that no self-adopted laws, or principles of the carnal man can in any wise control the eternal law of God's own purity. And since the living laws of man's original nature were concedential from those attributed laws of God, their principles can in no wise become exterminated by the permitted fruits of man's own carnal desires, which are neither law, nor gospel, as in God, but one separate, and apart, from any corresponding resemblance of God's divine law, or nature, and must consequently yield to the purifying laws of a pure and refined principle in God: and hence it will follow that man under the controlling attributes of God, will become refined and restored to his original purity. And now let us entreat the friends of truth and righteousness, to take courage in your sojourning through this mysterious wilderness, and pursue your course steadily onward in the direction of the Pillar of Light, which is now hovering around you, and God will strengthen you, and enable you to pass dry shod through the streams of persecution, which are now before you, and land you safe within the walls of the New Jerusalem, where sorrows and death are no more known, and he alone shall be your God, and you shall be his people.

And this is the resurrection, and restoration, of God's fallen race. Now, may the grace of God be with you, and may God grant us a continued privilege to visit and strengthen you, are the humble wishes and prayers of your Angel Servants.

MOSES. ADAM. KING.

He that letteth will let,
But the seal of God it is set.

[The following communication was written by a spirit with his own hand without any visible medium agency.]

A COMMUNICATION ON MENTAL AND LOCAL LAWS, WRITTEN
BY KING, SERVANT AND SCHOLAR OF GOD.

I am now to speak of those mental and local laws, under which exist physical, spiritual, and organic matter, within God's Universe; under whose refining influence (as has already been observed) exist all things, whether animate or inanimate, which are in a continual state of progression, and the judgments and penalties are embraced in the resulting consequences, produced by the violation of those laws, which we will now consider in order. So in the first place, we will notice some of those local laws which are incontrovertible, and unchangeable, to wit: There is a law of gravity, existing under the power and agency of electricity, from under whose influence arise a series of natural phenomena, to a few of which we will elicit the attention of the reader.

It is under the influence of this law, that matter becomes organized, according to the council and will of the Almighty Sovereign of the Universe. After which all organized matter is brought within the sphere of its own existence, and placed under the respective laws of its own nature, in whatsoever class or state of being it may be found to exist. And it is this law that gives bounds and limits to all animate and material beings. Hence we find under the influence of this law, that no material substance can ascend from the earth's surface, except in cases where this law is partially overcome by some other prevailing law, or influence, which counteracts the former in its tendencies, which diversity of principles are essentially necessary in producing motion, or animation, in organic matter, or beings. And it is under the influence of those two adverse laws or principles, which admits of motion in the same. And were it not for those opposites of attraction and repulsion, no animate being could move on the earth's surface, and all matter together with the earth itself would be rendered inactive.

Hence it is seen that whereas man became confined to the earth's surface under one law, or principle, he may be enabled to ascend under another, and those two principles being brought in connexion to each other, constitute a law of action, like unto a cross cut, which is propelled by the opposite

forces of two men, which results in one entire principle of action, in like manner as that of those combined principles of light and electricity, which give rise to those various phenomena of life, heat, animation, &c., in all the various scenes in the vast field of God's Universe. From under whose influence there also arises a variety of secondary laws and principles, which are rendered inviolable and established within themselves, to wit: If you sow wheat, the product will be the same. Or in other words wheat will not produce corn, neither will oats produce flax, but each becomes a special law and variety within itself, into whatsoever soil or clime, it may be introduced. Neither will a floating craft, float against the current that propels it. Notwithstanding its gravitating power may become intercepted by some counteracting force, and it may perchance be driven contrary to the laws under which it is placed. Here we will also remark that man, while floating in the channel of his own carnal nature, and left uninterrupted by the divine counsel of an all wise God, is the same in comparison to a floating craft, which being constructed at the head of some mighty river, whose current passes through a vast chain of cataracts, and placed upon the bosom of her mighty current, and left without helmet or guide, under the expectation of landing the frail bark, into the calm ocean, without suffering any loss, or meeting with any obstacle which would under her existing circumstances bury her in utter ruin. Whereas had she under similar circumstances, been placed under the care of an experienced seaman, she would have triumphantly arrived in safety in her destined harbour.

From which we draw the contrast of the vast chain, of man's duration, who if left to themselves, to float upon the boisterous current of time, through all the various changes of church, and state, without helmet, or guide, under the gravitating law of their own carnal nature. Their resulting consequences will be characteristic to those, of the Antediluvians, Pharaoh, Babylon, Jerusalem, Rome and others. And we would now wish to warn all those, who are found sailing on the popular craft of man's device, at this critical juncture of time, as every seaman has become a captain, and every captain has become a lord, each claiming a right to the helm of their sinking ship, which is already brought into the vortex of the cataract, below, to seek a more safe conveyance, through the tempestuous seas, and thorny wilderness of human life, rather than trusting your voyage on so feeble a craft, under the commotions, and mental derangements, of her boisterous seamen, who are highly intoxicated with the fumes of theological errors, and corrupt morals, lest

you also become participants, in her approaching catastrophe, and utter ruin. Now, before proceeding any further, we will also state that God works by certain agents, or means, which are brought under the influence of some established law, which is coeval with his own divine attributes, in duration. And it matters not what law in matter may present itself to view, its principles are unchangeable, and eternal. And it matters not what phenomena may present itself to view, it is nothing but some resulting consequences, which fall under some fixed established law, of cause and effect. And the same laws that gave birth to any phenomena, of whatever similar aspect it might have been, that same and identical law still exists in its former susceptibilities, in bringing forth similar results. Hence, we infer that the same laws, which admitted the process of bringing matter together, and of its being organized, still exists for the destruction of a town, or city by fire, does not destroy the law or principle of building another, neither will it destroy the law or principle of bringing the same matter thus changed, or disorganized, back into its former organic state. Hence we also infer, that man under some existing law may be operated upon, by the Divine Council of God, like unto the element of fire, by which they will become transubstantiated in mind and sentiment, to a more pure order of faith. But this does not destroy the law, or susceptibility of their falling into a similar state again. Hence we also infer, that two infants under the same laws of human nature, may be placed in such circumstances as to render the one highly honorable, and respectable, to all who know him, while the other who was of equal mental abilities, by a slight deviation from virtue, will disqualify himself for the high honors attained by the former, which is a bar against his admission into a social and high state of society. But his own mental derangements do not destroy the law of progression, under which the former attained his honors. Neither is this a bar against his own redemption, in case his desires and course become corrected. Hence, from under the carnal laws of human nature, also arises a law of justice, which rewards every one according to their lusts, and desires, in which they indulge, whether to honor, or dishonor, which results in part from their own justification, or condemnation. So man in his ultimate will inherit an order of society, and state of existence, peculiar to the character of his own purity, in the land of spirits to participate in the merits of his former deeds.

At which juncture, the spirit is released from all the carnal appetites, and physical confines, and left to the medita-

tion of its own mind, and desires, under the spiritual law of its own existence, which is controlled by the divine attributes of an Almighty God, according to the council of his own mind, which is love and wisdom.

Hence we have arrived to the consideration of the spiritual law, under which exist the angels, or spirits of men who are created and brought forth through the only established law of human nature, under which law the principles of the spirit and mind are brought together, and moulded into one present state of being.

Now as regards the law of our own spiritual nature, we can give you but a faint idea for the want of applicable or corresponding terms. We will venture, however, to make a few brief remarks on the subject of our own nature.

Our bodies which are composed of spiritual matter, are not susceptible of casting a shadow, and are consequently rendered imperceptible through the organs of sense, or physical sight, except the spirit by his magnetic influence, which is controllable by his own will, transmutes himself into a material form, by attracting unto himself physical matter, from the surrounding elements, into the form of a hand, a person, a bird, or a beast, which is performed at the desire of our own wills; which is a principle of our own controlling power, within the law of our own spiritual nature. But in our spiritual form, we cannot be recognised by any person, excepting those who are constituted purely clairvoyant, while under the influence of our spiritual magnetism, who can then behold us in our natural size, and form, in the full splendor of our glory.

Now as regards our spiritual abilities, and susceptibilities, we have the controlling power within the laws of our spiritual nature, as before stated to transmute ourselves into certain forms, and appearances, by the agencies of surrounding matter. Thus rendering ourselves visible to physical sight, which surrounding matter we have the power to control by the consent and will of our own minds, in like manner that we had the controlling power, over our physical bodies, and other organic matter, while abiding in our first sphere of flesh. We have also the power to obtrude ourselves into any substance, through which electricity passes. Electricity being our spiritual element, and partakes of our spiritual nature, in like manner that the earth, water, and air, are rendered congenial to their respective inhabitants. Hence by the combined cognation of electricity, spirituality, mentality, and physicality, arises the practicability of a spiritual correspondence, between those spirits who are yet in their physical bodies, and those who are out of said bodies.

It also will be necessary here to observe, that our interview with those spirits who are yet in their carnal bodies, depends upon the consent of the minds and wills embraced by the corresponding parties. For a departed spirit cannot obtrude itself into a non-departed spirit, only at the consent of both. Neither is it compatible for a departed spirit to correspond with non-departed spirits, who do not participate or corroborate in the purity of each others designs. For a non-departed spirit will attract unto itself that class of departed spirits which are most congenial to itself.

Hence arise those various contradictory interruptions, which so frequently occur through the numerous correspondences made from the spirit mansions. So to them who are purely developed in those qualifications, so essential to mediums, there will be made communications that are most pure. And those who are poorly developed in mind, and sentiment, will be fed on nought but husks. And it will not be amiss also to observe that those erroneous cultivated principles and doctrines of man, in regard to divine law, and government, will be carried by disembodied spirits in the minds of those who embrace them into the spirit world. And it is only by a course of personal experience, and teaching, by a higher order of angels, that will bring them to a full knowledge of heavenly and divine truths.

And the revealment of this fact, will account for some of the contradictions, which frequently occur in spirit communications, which are characteristic of their respective developments, in point of refined knowledge, who may truly desire to teach truth to those who yet remain in earth's pollutions, but have not yet attained or acquired a true knowledge of the divine character of God, and of his laws themselves.

And one other fact, we desire to manifest to the friends of earth is, that the continual list of spirits, who are of most recent transition from earth's domains, are as various in point of knowledge, and purity, as that of those present inhabitants of this world, until by successive degrees their transilient minds become developed under the influence of divine truth and perfection, in the love and justice of God.

Now in conclusion to what has already been stated, we also desire to add a brief note, relative to the combined principles under which spirits manifest themselves to the minds and senses of the race, of their own first state of existence on this earth. So we will briefly remark for the present, that spirits have their arts and sciences, in their respective spheres of progressive homes of deliverance, in like manner agreeable to the laws under which they are placed as those who are yet in the embryo of earth's domain. And it is only by

a series of progressive developments under a spiritual law of refined knowledge, and under whose perfect system of refined principles of advancement, they even become qualified to impart a limited idea of their own capacities, and as regards their own spiritual state of existence. And it also appears to us that that portion of man, who are sufficiently developed in spiritual acquirements, so as to appreciate or comprehend the ideas that seraphs have from time to time, in their own limited degree of knowledge, designed to convey, concerning the divine attributes of the Almighty Sovereign of infinity, and also of the limited knowledge we possess of our spiritual state of existence, are always found in the minority. And it is only through the avenues of spiritual sight, that the realities of this our second sphere of existence, and the true character of our spiritual nature, become developed in the minds of those who are yet in their minor state of earthly convulsions. So under the present considerations we have concluded to be brief on this subject, until we find a sufficient list of expanded minds, to whom we will from time to time submit our attempts in manifesting the principles of divine truth; so that those who seek will ultimately see and perceive as though it were through a microscope, viewing the various worlds of living inhabitants, in a minute vegetable flower, and be ultimately enabled to overcome (through our spiritual agency) their own miopy.

[The following communication was orally delivered by an ancient spirit through a trumpet at a circle in Dover, Athens Co., Ohio, and minuted down by J. Koons in presence of the audience.]

Suffer not your minds to be enslaved by another man's opinion. Examine your object before you undertake to make a statement of its character. Compare your shades in true balances. Eat the fruit that matures on the tree of your own judgment. Eat not the fruit offered you from a tree of another man's cultivation, until you make an analytical investigation of its qualities, lest you eat the seeds of death which will render you liable to its influence through many generations. Judge the tree by its fruit; and its fruit by its qualities; and its qualities by its effects; and its effects by its resulting consequences. An evil tree brings fruit that deranges health. You cannot expect healthy fruit from a corrupt tree; neither can you expect a sound judgment from a deranged mind.

A mind that is biased uses no balances, and is consequently ill qualified to judge either quantity or quality; neither can he walk erect, because his burthen is all upon one side. Minds in error need no accusers. Yes, friends of earth, cultivate your minds. If you submit your soil to another man's care, your husbandman will sow the seed of his own interest, suffering your ground to become encumbered with weeds, profiting you nothing.

It is a deplorable fact, that most men are led by the feeble thread of second handed opinions of those more daring than themselves, of more subtle character, aspiring succedaneums, who fearlessly draw up a force of histrionic ceremonies, so mortiferous in their character, by which they ingeniously continue to hackle the understandings of those considering themselves subordinates, and who unconscious of their artful designs, give themselves no uneasiness in regard to their origin or utility. Thus readily submitting themselves a prey to the avaricious appetites of these blood-suckers of their living understandings, they sacrifice their high and heavenly enjoyments, in the liberty of spiritual truths. Man's case is rendered still more deplorable in the tenacity with which he holds his thralldom. They are even more willing to sacrifice life, (as held in their estimation) than accept deliverance. It is seen and realized by those who have already escaped the grasp of this monster of human depravity.

Oh! could our voices but penetrate the walls of man's sinful ignorance, how cheerfully would we fly to their deliverance and break asunder their fetters of creed speculations; consuming their yokes of error by the elements of truth and love, we would lead them to the living fountain of life and holiness. May God open your understandings to a full conviction of what we desire to teach, and prepare you for more glorious teachings than we dare make manifest at this time of the love and greatness of God,

Whose love and mercies cease not,
 Whose power and might decrease not,
 Whose laws and systems change not,
 Whose endless worlds derange not,
 Whose glorious beauties fade not,
 Whose starry heavens decay not,
 Whose gifts of mercies fail not,
 Whose ransomed hosts can wail not,
 Whose pearly gems do mar not,
 Whose listless comets jar not,

but swiftly fly from system to system as contributors in the grand and sublime territories of God's Universe. They are

lofty specimens of God's order and wisdom, which are placed beyond human comprehension, while grovelling in the infant sphere of their fleshy cells.

Dear friends, our earnest wish is, that you cultivate your own minds in judgment and understanding, sowing the seeds of truth and love. Root out the foul weeds of other men's prejudices and controvertible doctrines. Rise with the sun of spiritual truth and dress your scanty crops ere the heat of the day cometh. So when your labors are performed according to divine counsel, you may rest in full assurance of a bountiful harvest. Let us again admonish you to take in charge the counsel of this communication which we have given you by the grace and favor of God, through his angel servant of ancient date.

Given by King 2nd.

[The following communication was written and addressed to the circle, composed of twenty individuals, by one of the spirits with his own hand in less than three minutes, without visible medium agency; at J. Koon's spirit room, on the evening of the 26th May, 1853, in presence of the audience:]

Transcended here in your midst,
 Once more we here have joined,
 While swallowed up in sports and feats,
 To satisfy your minds.
 But notwithstanding all our pains,
 That we do take to show,
 The mystical pre-eminence,
 Which laid your morals low.
 We still are met with numbers, who,
 Refuse to hear our cry,
 Who daily cultivate some show,
 Repugnant to the sky.
 It matters not how vain or false,
 These errors prove to be,
 To them our labour still is lost,
 They are bound to not be free.
 Unchanging though as man may be,
 In their unrighteous deeds,
 God's holy truth it still prevails,
 Spite of their wedded creeds.
 One God, one faith, one hope, one mind,
 Is all that's known in heaven,
 While on this earth we daily find,
 The quatripple of seven.
 The beast that was, and is, and is not,

but is now fulfilled, whose eyes are upon each other, like the eagles who in flight are constantly spying out their objects of prey, while at the same time, each is engaged in piping their enchanting and idiomatical notes of hypothesis, into the jeopardized ears of their victims, by which means each becomes enabled to dim the eyes of their prey, at the moment they are prepared to introduce their talons.

Awake! awake! and set your guards against the enemy of truth, while you have the sun of light beaming forth from the meridian of God's throne of justice, and loving kindness upon your benighted minds, lest the mental delusions of inverted truths, may be instrumental in manufacturing your fears into a net of fatalism, which will be a barrier against your entrance into the typical city of the saints, who are sent forth by divine authority for the purpose of committing tyrannicide upon the prince of this world.

Now we wish in conclusion to say to all those tyros, and pupils in this spiritual school, to stand to arms and defend God and your rights, with the flaming and two edged sword of truth, which is to proceed from every one's mouth, like a consuming element of fire, until the enemy is burned up, together with their exalted city, which is based upon mental controversy, whose proximity is that of quicksand, and whose walls are built of the ruins of all the ancient temples of church and state, which ultimately must be overturned, and ground to powder by the divine influence of truth and righteousness, cut out of the mountain of God's power, without hands, and blown to the four winds of Heaven, the smoke of which will not cease to reflect into the minds, and remembrances of the saints.

While the bright canopies continue to burn,
To illuminate their urn,
And the urbanity of heaven remains,
To conquer error's chains.

Given by Heaven's band.

[A letter from Mr. J. Koons to Dr. J. Everett on the subject of the Indian relics:]

Dr. J. Everett, Dear Sir:—

In compliance with a request from you, respecting those Indian relics which you saw at my house, with regard to the

manner by which we obtained them &c. I cheerfully submit the following particulars, to-wit :

It was in the month of Nov., 1852 that my two oldest sons aged 15 and 12 years, were much excited and alarmed at a certain time in driving home some cattle from a neighboring woods-lot, belonging to Mr. S. Fuller, about one mile distant from my residence, who, on their return, made the following statement, to-wit: As we were crossing a certain point, (designating the same,) we came to a place where we noticed a number of stones laying on the earth's surface, embraced on a small area of ground, while at the same time we were both attacked with a strange influence and involuntary motion of our arms which caused us more particularly to notice the spot, while at the same time, without any other known cause, we became very much alarmed; and we would like to know continued the boys, what it meant? Upon which their mother observed to me, that she thought it might have possibly been produced by some spiritual agency, for the purpose of citing their attention to something they wished to reveal; upon which we entered the spirit's room, and made the requisite enquiries of the spirits respecting this singular attack upon the boys. Upon which, the spirit of an Indian chief, with an audible voice, spoken through the trumpet, responded to our interrogations by informing us, that it was himself and another spirit, for the purpose of directing their attention to the spot where the stones were lying; which spot contained the ashes of his body, together with his arrows, stone hatchet, and stone breast plate, &c., at the same time informing us that he had been a chief of a tribe which were at war with another tribe that were friends to the whites, in which war he received a fatal wound, which terminated in his death. At which time the spirit also informed us that in accordance with a prevailing custom amongst some of his race, and agreeable to his own request, his dead body was placed upon a huge pile of wood, and committed to the flames as his last offering of atonement to the great spirit in whom they trusted, and that his ashes and armour were then deposited as before stated; which now were located under a hickory tree, standing within the circumscribed area of scattering stones as before described. The spirit at the same time requested me to take two disinterested individuals with me and proceed to the spot, and make the examination, and to retain the relics and armour for the purpose of establishing his own veracity, and also for the purpose of convincing skeptics, which was accordingly done, and all things found as stated by the spirit. The individuals who engaged with me in the investigation were

Immanuel Evans, and George Kerns, of Ames township, Athens Co. Ohio. The spirit informed us that his name was Jewannah Gueannah Musco.

This communication received, was oral, by means of a trumpet through which the spirits at that time articulated individually for themselves or by depending on some more developed spirit who officiated as speaker and interpreter.

Yours &c., in obedience,

Dover, May 25th, 1853.

JONATHAN KOONS.

WILL MAN EXIST FOREVER ON EARTH?

[Man's destiny so far as respects his continued existence on the earth, should he progress to that degree of perfection as to exclude physical disease and death, was the subject of conversation between Mr. Koons and myself early in the day. In the interval of a few minutes the following communication was written by the spirits, in the spirit room.]

Dover, Athens Co., O., May 24th, 1853.

To Dr. Everett and the Friends of Truth:

Now as respects the ideas intended to be conveyed by us, with regard to man's susceptibility of becoming proof against physical disease, (allowing us to express ourselves in those terms) are true within themselves, which we know from our cognisance of those divine laws under which all things exist, and which are under a continued system of refining changes; and the same doctrine that we have repeatedly taught at this circle relative to the refining operandi of this divine law in man's physical body, is also equally true. And that by a series of refined changes through the vast chain of man's duration, pain, sickness, sorrow and death, will then be unknown. But says the objector, what will be their ultimate under such an order and state of things? Shall they who then inhabit this earth forever remain here? To which we reply: No; and to which we now answer and shall now offer in evidence of the possibility of such a degree of perfection, those records embracing the evidence of similar facts, which in ages past have been held in the highest esteem by spiritual believers as sacred truth; which facts we ourselves do not deny, since they are in nowise repugnant to the known laws of cause and effect which fall under the view of developed spirits. And for a rival fact of this statement we would wish to elicit the candid reflections of the reader to

the result which would most likely ensue in case some physical organized matter should be placed into the electric element which by some, is termed open space, as in the cases recorded of Enoch and Elijah, the terrestrial body dissolves and commingles with the atmospheric elements before its arrival in the spirit's sphere.

But we do not wish to impose a faith upon man pertaining to unknown facts, which would be left without some corroborating results which have been found to exist under the same law. Neither does it fall under the precincts of the justice of God, to enforce a sense of conviction upon those who doubt facts for the want of proper evidence. Now, since the evidence of the translation of man (as it has been termed) are not optical incidents of the day, yet a generally accepted statement of these facts is found to exist, together with the possibility of their falling again under some existing law, they may at least be considered as admissible. But could it be made to appear that this statement is of such a character, that it would be contrary to any known laws, or one whose results would be interrupted by some higher prevailing law, it would then of course appear to be arbitrary doctrine, and should not be believed. So every sane mind may know that water will not flow ascending within its banks under the power of gravity; but this argument would not be admissible in trying to prove that it cannot ascend under some other prevailing law. And this we offer in explanation and support of whatever ideas we may from time to time advance in our efforts to unfold the great work and mysterious laws of Almighty God to those who receive us, which may serve as a guide to truth, and a shield against error; given by the favor of God to the friends of truth by angels of high order and of ancient dates.

SPIRIT OF AN INDIAN CHIEF.

[The following lines were sung by the spirit of one who purported himself to have been an Indian Chief, in the presence of fifteen persons at this circle, and was written out by request in broken style, of which the following is a true copy, which is signed by the spirit himself with his own hand, in the spirit room.]

Dover, Athens Co., Ohio, March, 1853.

LINES

As sung by an Indian Chief, in the Indian tongue, and translated by another spirit calling himself King, servant and scholar of God.

Come white man and hear what me do sing,
 Who once was chief or Indian King,
 At twenty me was crowned chief,
 With beads and gold and silver leaf.
 Near squaw bass stream my tribe did dwell,
 Where me great chief did cut big swell,
 For me two murders did commit,
 But third attempt God did me hit.
 For while a white man me did chase,
 With ornaments and painted face,
 Me thought him silber to obtain,
 But soon myself in def was slain.
 For when me nigh to take him's life,
 Good spirit for to end our strife,
 Made me to tumble down big hill,
 And caused good luck me there to kill.
 For if good God had not done so,
 Me soul would then be cast more low,
 For what already me had done,
 Doom'd me in sphere what's number'd one.
 When in that dark and hateful cell,
 Me twenty years had there to dwell,
 Till me to God for mercy cried,
 And my great sins were ratified.
 Then his good love me higher brought,
 And me him love and goodness taught,
 Then me in second sphere he let stay,
 Elevben years some months and one day.
 To number three then raised me higher,
 With light and love me did inspire,
 Six years two months and some few days,
 Me prayed to God and spoke him praise.
 Then God on me more pity take,
 And brought me to next higher gate,
 That open'd into number four,
 There fifteen months me did explore,
 The glories of that happy sphere,
 Surpassing those left in me rear,
 With light and beauty peace and love,
 And glittering angels from above,
 Who taught God's love and mercy too,
 To those who do him justice sue,
 And strive and love to do him will,
 And long their cups of joy to fill,
 Me long to do God Father's will,

Since he now brought me higher still,
 Where love and beauty shine so clear,
 In this me fifth and present sphere,
 And soon God father will me raise,
 Into the sixth to do him praise,
 To praise him name and love divine,
 In worlds celestial and sublime,
 Where on the golden harps me praise,
 The goodness of him endless days,
 And ride upon the golden car,
 Whose shining beauties never mar,
 On which me soar mid'st endless space,
 And view God's works of shining grace,
 And by permission me return,
 To teach to man what me do learn,
 And teach vain man to warning take,
 By me who did God's love forsake,
 And took myself to pride and gold,
 Instead of wealth that will not mould,
 Now if you seek you'll surely find,
 God's precious love within your mind,
 Which leads to peace and joy unknown,
 To those who carnal seeds have sown,
 Henceforth white friends pray serve the Lord,
 Who leaves no one without reward,
 For each receives just recompence,
 So do not give your God offence,
 Lest when before his throne you come,
 And see the works that you have done,
 Your guilty conscience will proclaim,
 God knows my sins but not my name,
 His smiles of love you can't endure,
 Except you are both white and pure,
 Their piercing and their twinkling rays,
 Announce your doom of future days.

The following was spoken by the same Indian Chief, and translated at the same time, by King the servant and scholar of God:

Yes, white friends you to whom the will of God has been made manifest, except you become pure as babes, you cannot endure the loving smiles of God.

For how can you expect to be happy in the presence of One, who you know to be impressed by love for you, and after being made sensible that he has done all in his power to make you happy, even One whose earnest wishes and precious gifts, have been spurned from you, or received by you without thanks.

And One, especially who had even suffered one of his own family to become a fallen sacrifice; and especially after

having personal evidence of his love. No my friends! The presence of his loving smiles would drive you far from him; until from a distance, you could by repeated petitions reconcile your guilt to his loving kindness.

Now my white friends, will you believe me, when me tell you that "God is Love," and except you are filled with his love, you cannot be happy in his presence. But if you have his love within you, you will deem it a pleasure to do his will. You cannot deceive God, for every one's works do follow them. Can a man who has the love of God in him inflict an injury upon his neighbour or fellow creature? No friends! Therefore by their fruits ye shall know them. Or shall a man knowing his father's will and refuse to obey it, be held guiltless? No my friends! For every one cultivates the fruit of his own harvest, either unto justification or condemnation. For if the seed is evil, the fruit will be evil also. And to him that much is given, much will be required. How then can you to whom is given the seed of the love and will of your father and knowingly reject it, and cultivate the seed of error and corruption, expect to escape your own condemnation, which you cultivate and treasure up for yourselves? Or can those who reject the seed of the love of God, which is now diffused among you, through his servants or holy spirits, and continue to cultivate the carnal seed of man's own imagination, expect to reap the golden fruits of the glittering fields of the New Jerusalem, brought forth by the love of God and made manifest upon earth? Or can they expect to retain the upper seats of the earthly sanctuary, which they have so long held in thralldom by vain and false pretences, when the Lord shall come, and judge every one in righteousness by the stain of their own garments? Or will any one vainly deceive himself, or suppose that those stains of their own pollutions upon their garments of error and dead works, will not be a conscientious and fatal conviction of their own guilt, when brought before the presence of a smiling and offended Sovereign? Now friends, me pray that you be not deceived, but seek the kingdom of the justice and love of God, am the prayers of one Indian Chief.

CRAW BAUK.

Whose motto is, shield yourselves with the armour of truth and righteousness.

THE CHINESE SPIRIT.

[The following communication was made in the presence of an audience by the spirit of one calling himself Ranfiman Framly, who was once a resident of China, and given the latter part of Jan., 1853, and written down by J. Koons, in the spirit's room as spoken by the spirit himself. As soon as it was written, the communication was presented to the spirit for inspection and was returned with his name attached—written by the spirit's own hand in proof of its correctness.]

Friends and Citizens of this Circle:

It is with pleasure and inexpressible joy and gratitude which I owe to my Heavenly Father, who has granted me this commissioned privilege to visit this sphere earth, and to give you a limited statement of the goodness, mercy, and justice of God, and who has brought me hither for the purpose of declaring those things I am about to state, which may prove instructive to many, as far as my own limited knowledge may warrant me to make known.

I was a resident of China, and a blacksmith by trade. My father was a cultivator of tea. I knew not my Father in Heaven, to whom I now owe my deliverance from the thralldom of bigoted idolatry, to which I was doomed under the power and delusions of man's exalted pride and princely corruptions, against which I now desire to warn you lest you also become enslaved under the power of this mighty principle of self and power of man, in whose giant arms you are already slightly entwined, and you are entreated to break those fetters of creeds and corruptions before this monster shall close his iron grasp upon you. And should you suffer yourselves to be hailed by those seraphic warnings which are the soft tones of God's love issuing forth from beneath the throne of God's mercy, and cease to resist those heavenly invocations which are now offered to you, without price or money, you shall then have favor of God and be entitled to the full enjoyment of this heavenly feast, so that when the Lord cometh, you shall have nothing lacking. I will now close by giving you a limited history of the spirit land so far as my own restoration is concerned. After my departure from this sphere, earth, I was brought before the throne of God, and the book of life, or the breast-plate of my life, which contained the picture of my works done in my body was laid open before me, by which I was judged. From this, I was transported into a prison, which is also called the first sphere. And after being limited and confined in that dark

and dismal region, I called for mercy and deliverance, which was granted me (by my Heavenly Parent, who was unknown to me while in my sinful body,) after the lapse of many years, from which I was brought into the second sphere, but a little more glorious, where I again called upon my new and true God, for higher enjoyments, from which I was also elevated into the third sphere, and from thence into the fourth, and thence into the fifth, and lastly, into the sixth, which is my respective sphere at this time, from which your servant spirit under the sovereign love of God now speaks to you. Now should what I have now stated to you be worthy your attention and consideration, you are at full liberty to record it; and if it is truly recorded as stated by me, I will then attach my signature to the same, in evidence of its correctness.

This was given by Ranfiman Framly, resident of China.

[The following was written by spirits on Sabbath, the 16th of May, 1853, without any visible medium agency.]

Important to the Friends of Truth:

NIGHT MANIFESTATIONS.—It was in the cool of the evening when God performed his mission to Adam, and not in the day time.

It was in the day time that the satanic temptations were offered to Eve.

It was in the night that the firstborn in Egypt were slain, as also the rest of the most prominent leading phenomena that transpired during the manifestations to Moses, Aaron, and others, viz: the fiery bush, the glory of God in his angels, the pillar of fire, the separation of the waters of the Red Sea, the manna, the quails, the locusts, the frogs, and many others.

It was in the night when the angels appeared to the shepherds near Bethlehem of Judea, to bear the tidings of the birth of the noted medium, Christ. It was in the night in which two disciples were released from prison. It was in the night when King Saul took oral counsel from the spirit of Samuel, through the mediumship of her who was misrepresented in consequence of her capacity as a medium. It was in the night that the angels rolled back the stone from the

entrance of Christ's sepulcher; and it was also rendered night during the sad hours of the crucifixion of Christ, at which time was exhibited the grand power of God through his ministering spirits. It was in the night that the angels of divine light guarded Daniel from the jaws of the hungry lions. It was in the night that the seekers of divine light assembled themselves together from time to time, to receive tidings from the spirit land. And it is the night that is the most suitable and proper time for spiritual intercourse, when all nature is hushed into quiet calm, and the mind secluded from the duties and labours of the day. When the glittering elements of heaven offer a display of the most grand scenery of God's wisdom and power.

Let this suffice in answer to the various enquiries made by those who cultivate prejudice in the room of reason.

Given by spirits of high order.

[The following lines were written by the spirit of Filenia Koons, with her own hand, aged twelve years and eight months, at the time of her decease, and nearly two years since her departure from this sphere, earth, and which was accompanied with the representation of a flower and other emblems, all of which were executed on paper in the most beautiful style, with paints and pencil at the Spirit's room, Dover, Athens Co., Ohio.]

TO MY MOTHER:

Rejoice in fullness of love,
In the smiles of your angel dove,
Who was plucked from your kind embrace,
From the branch of tender days,
Whose soul to you returns,
Whose love now purely burns,
For friends who yet do dwell,
In their weak mortal cell,
To teach God's love and will,
For their joys to fill.

FILENIA KOONS.

[Lines written by the spirit of Emily Fulton, at the spirit room of Mr. J. Koons, Dover, Athens Co., Ohio, May 16th, 1853, without any visible medium agency, addressed to her brother David Fulton, accompanied with the representation of a beautiful flower.]

TO DAVID FULTON:

Spacious and sublime,
Are the works divine,
Of Father God,
Whose course and skill,
All nature fill,
Tis he who holds the rod.
EMILY FULTON.

Specimens of poetry similar to the above and also other varieties of composition, are frequently written by the spirits, adorned with the most beautiful emblems, and paintings, addressed to their relatives, and friends, on this sphere earth, plainly demonstrating, not only their individual existence and identity, but also the tender love, and regard, they still feel for those they have left behind.

EXPLANATION OF THE CELESTIAL SPHERES.

[The following is an explanation of the celestial spheres as represented on the plate in the first part of the book.]

An explanation of a chart of the celestial region, generally termed heaven, as given by the spirits, and drawn by Nahum W. Koons, clairvoyant, aged fifteen years and seven months, who was spiritually conducted from time to time in the clairvoyant state, during the six months past, through all the various regions, which are represented on this chart, which have been viewed, and reviewed by him, while under the spiritual influence, and guidance, of an ancient spirit, who has made himself known, by the name of King, servant and scholar of God, which spirit holds daily correspondence at J. Koons' circle, by oral communications, and spoken by said

spirit through the trumpet, in the presence of said clairvoyant and others, without the visible or physical agency of any one present.

Said spirit has this day the twenty-seventh of May, 1853, given an oral explanation of said chart, viz:

The region embraced within the diameter of H. I. embraces the seven spheres, whose entrances terminate under the star of light and beauty at G., which spheres are enclosed within each other, together with their subter-fluid stratum, which divide them, as represented at a, b, c, d, e, f, g, h, comparatively like a series of shells enclosed within each other, which spheres correspond on a chart to the figures, No. 1, 2, 3, 4, 5, 6, 7. The central region at O., which was anciently termed the pit, lake, hell, and second death, &c., into which all those whose names were not found written in the book of life, (agreeable to the language of St. John the divine) are cast forever. Which term forever, the spirits say, is limited to one of God's revolutions, or grand years. The duration of which has been compared by ancient prophets, corresponding with the time or years of this world, as, a thousand years, which is comparatively as a day with God, which, however, as yet is left indefinite.

This central region is represented as the habitation of those spirits, who become the occupants of the same, during a certain period of time, which the spirits at this time purport, as one year with God; and that at the close of each successive year under a certain law of progression and refinement, the second sphere becomes accessible to them, which is represented at No. 1, on said chart.

The spirits also say that at the close of each of those successive periods or years, are the respective and successive resurrections of those, who are figuratively spoken of, as having part in the second death. From which sphere they are brought forth under a perfect law of progression, and proximity to a state of perfection.

They also say, that at the time that those spirits have access to said sphere, at No. 1, that another book will be opened unto them, who are included in this class, and who it

is said were blotted out of the book of remembrance, but are now resurrected and brought forth unto the favor of God's Divine Law, into a state of progression, under the principles of divine love and truth. Which periods have also been spoken of, as the time in which death and hell were to give up their dead, to be disposed of according to the language of John the revelator.

The spheres which are numbered 1, 2, 3, 4, 5, 6, 7, including the central region at O., are peculiarly adapted for the reception of the various departed spirits, whose exits are made from this and other worlds. Each sphere corresponding with their respective works and developments, peculiar to their respective degrees of moral refinement. In which place each receives his just reward, according to the deeds done in the body, and according to their respective degrees of promotion whether it be of a low and degraded or of a moral and refined degree of character, which reward (as before stated) consists in the peculiarity of each one's respective sphere, being that of their own character. The peculiar arrangements of those spheres, and their respective orders, constitute a proper and perfect series of school rooms, adapted for the progression and advancement of their respective occupants, into which each class is placed, respectively from the first to the sixth degree. The sixth being that of the highest order in which they become fully qualified, and rendered fit subjects to be brought before the throne of God. From the sixth sphere they have also access to the seventh, which is constituted the grand scenery of all God's created beings, peculiar to this and other worlds, together with the image or reflection of all the hosts of his created worlds, whose peculiarities are reflected and dagueretyped on the bright canvass of light and beauty; the images of which remain in this glorious sphere, as adoring remembrances of their exalted Creator, God, which are constantly exposed to the full view and observation of all the refined angels, who incessantly contribute to the pleasures and enjoyments of his holy band. The region above the entrance of said sphere at A, is the place of the glorious throne of

God, which in the language of our corresponding spirits, is said to be indescribable, in consequence of the sublime and grand perfection displayed in its magnificent appearance. In the region at point C. is an imperfect representation of the throne of Christ, which is classed among the innumerable numbers of similar thrones, which are occupied from time to time by personages of equal exalted dignity to that of Christ, from all the hosts of Heaven's combined worlds. The cross and sceptre at F. is an emblem erected near said throne, in which is displayed his mission, crucifixion, &c., while here upon earth. Each of those surrounding thrones are accompanied with some peculiar emblems, characteristic of the services and missions of those who occupy them.

The point D. is the great and living sun, and also the centre of light, from which emanate innumerable numbers, of shafts of living light, one of which is represented between the points E. K. Those shafts or principal rays are sub-divided into a multiplicity of shafts or rays, one of which is represented between the points L. M. which beam forth upon a large number of suns, of the second magnitude, whose centres are opaque bodies, and clothed with refined or transparent matter, through which those beams penetrate, which again become sub-divided, and reflected upon the various suns of the third magnitude, which are those suns corresponding to that of our solar sun, which illuminates this earth by similar reflecting rays; which process is constantly kept up by a law of living light, through all the vast region of God's Universe. The semi-circle P. N. is intended to represent a canopy of celestial or refined matter, through which those various principal shafts of living light pass, which is so organized, and so wisely constructed and adapted, for the diffusion of those various rays of light, as represented on the chart, which renders it grand and magnificent. The remaining part of this grand region contains a display of both local and changing scenery, which lays beyond the power and skill of the most scienced and developed angels, to illustrate or make known to man. This region being adorned with suns, stars, celestial clouds of glory, and a

grand display of all the various shades of colours, and most adorning beauties, which are placed far beyond the power of mortal conception, which are constantly changing their aspect, and bringing forth new and most grand and sublime sceneries, the display of which serves the angels as a constant repast, which is viewed by those with rapture and delight whose never ending joys are constant contributors of their own immortal felicities.

This region is accessible to all the celestial occupants of the sixth sphere, into which they can pass at their own will and pleasure, to mingle and participate in the diffusion of those glorious and paradisaical enjoyments, where they also join themselves from time to time into celestial assemblies, during the term of which they part themselves in couples of two and two, male and female, hand in hand, in which order they assemble themselves around the glorious throne of their Heavenly Parent, where they offer up their united praises, to the honor and glory of God's adorable name, during which celebrations, their Majesty supreme responds in smiling accents, whose exalted majesty is in no wise rendered a bar against his joining them in the participation of his own divine and heavenly amusements, in the various arrangements within his paradisaical abode, which were enacted and brought forth, by his divine will and pleasure. We will now pause and return to the other extreme of the line of progression, through those grand schools of refinement, where we find a display of a far different character, as respects the state of immortal beings, who in their first estate of existence, of mortality, have rendered themselves proper subjects to participate in this low and unprogressed state, or second degree of existence, which has been prophetically and emblematically termed the second death; the location and order of which dead state of things are found in this central region at O., which is adapted to the dark and benighted minds of those spirits, who are gravitated into the point which is rendered dark, in consequence of its extreme distance from light. This region is also rendered the fit habitation of all those who, from their intrinsic character, reside within its domain in consequence of its being the grand cen-

tral point of attraction, to and from which the various streams flow, and return through the grand electric arteries, which all terminate in this point from all the various systems of orbs, and planets, throughout entire space, in which is enclosed one grand system, or field of God's works of creation. These electric streams also unite and combine this grand system of God's universe, under a perfect law of gravity, under which law move and exist all organic matter, in whatever form or aspect it may be found to exist. Which law embraces the two grand principles of attraction and repulsion, which principle of action is the resulting effect of those two controverting principles, contained in those two grand elements of electricity and that of its adverse, termed by the spirits the subter-fluid element.

One other phenomena which presents itself in this central region at O., is that of a constant and endless excited state of electricity, in consequence of those various electric streams which terminate at that point, which is productive of a constant chain of thunder, lightning, and quaking, from which circumstantial phenomena, the equivalent of fire and brimstone, were drawn by the inspired penman, St. John, who was spiritually led in like manner to those of the present day, who are conducted by the spirits in the superior or clairvoyant state. The diameter of this central region at O. will approximate the diameters of this earth and her moon. And the magnitude and dimensions of its surrounding spheres, are increased in radii by a ratio of one-third, from the first to the second sphere, successively, together with their subter-fluid elements, dividing the same as represented on the chart a, b, c, d, e, f, g, h, which divisions are rendered impenetrable to all spirits except God alone. By this subter-fluid element, are also formed those various banks, walls, hills, mountains, &c., which give rise to the various electrical rivers, lakes, gulfs, valleys, and plains, through space; in the midst of which is a grand display of celestial scenery, which are constantly explored by the celestial hosts of privileged angels. This fluid also forms the various paths, in which travel all the planets and orbs around their respective cen-

tres, under the law of action produced by the two prevailing elements as before stated.

The region at B. is the depository, containing the breast-plates, or books of life, of all those who are entitled to a place (at their dissolution) in either of the spheres, from the first to the sixth. These breast-plates or books of life, contain the picture, or character of man's deeds, done in the body, during the course of his life, which are reflected and dagueretyped on said plates, as performed while on earth, before which all must appear, and behold their respective deeds, contained in those pictures of their own lives, which renders each one his own judge, under a convicting sense of consciousness, at the moment in which they awake in their second state of existence of immortality. The proclamations of whose consciences are uttered discriminately, according to their deeds either to justification or condemnation, while each is attracted to their respective points of gravity, embraced within the region of those spheres, whose breast-plates are then preserved and continued to the full time of their perfection, when they will be deposited in said region at B. as a memorial of their lives, and state of progression. Which plate also contains their respective names, and titles, by which they were known and distinguished while here upon earth. This depository is open at all times, to which advanced spirits have access, which serves them in the room of a general record, of all those spirits embraced in the different spheres. And which also serves them as a guide, in tracing out any individual spirit, since the names and titles of individuals are not known in heaven, peculiar to this world, only as recorded on each one's breast-plate, or book of life. It will also be necessary here to observe that the breast-plates of those who are spoken of in St. John's revelation, as having their part in the second death, are not preserved in this depository, but are attracted on the principle of affinity, together with the spirits to which they belong, into the pit, or grand centre. And that the other book spoken of which was to be opened at the resurrection, are the breast-plates of those spirits, in the pit, which are commenced at their resurrection, from said pit, into the first sphere, on which is re-

corded their respective degrees of advancement, from said sphere, until brought to perfection in their successive spheres, until they arrive at the throne of God. At which period, they become refined and incapable of casting any further shade or reflection, upon the breast-plates of their respective works. At which time they also become qualified for the full possession of the glorious and heavenly liberties and privileges, as grand arch-angels of God, leaving all their errors and corruptions behind them.

And on these spheres are contained the seven classes of spirits, spoken of by John in the apocalypse, which are also characteristic of the seven golden candlesticks, in which emblem is contained the seven degrees of spiritual light, within those spheres. And this is the description of the spheres and region of the spirit world, as seen by said clairvoyant, who has also joined in the physical labor performed on said chart, the outlines of which were drawn by the spirit, and painted by said medium at his direction.

Dover, Athens Co., Ohio, May 28th, 1853.

THE IMMORTALITY OF MAN.

[The following communication was written by the spirits with their own hands, in the presence of a circle composed of L. T. Dean, Wm. Thurfman, S. Border and lady, Rosanna Border and many others, at J. Koons' spirit room.]
Dover, Athens Co., Ohio, July 4th, 1853.

The spirits desire to present to the friends of truth a key, by which man may unlock his future state of existence. Which state depends upon the laws of equilibrium, as well as the laws of affinity. Now in order to give an explanation of man's future destiny, it will be necessary in the first place to call the attention of the reader to some of those prevailing laws which are visible in physical and mundane phenomena. Which laws are peculiar to the materialities of this world. By which existing laws, it will be seen, that there is a harmonious correspondence and connexion prevailing between them; which connexion is agreeable to the mutabilities of either variety, kind, or species of materialism. Each species or variety bearing date to its respective period of visible

duration or tangibility. While each respective variety corresponds to the lapse or duration of time, agreeable to the constitutionality of each species or variety; which period of time embraces each one's transitory state, from the moment of its inauguration into some organic state, to that of its transition into its ultimate state. Which periods are expressive of each one's period of duration in any one particular state until its respective time of inauguration into its next ensuing state, until their respective times or periods are expressed by each one's corresponding time of duration, agreeable to the apparent years, months, days, times or seasons peculiar to the place of their respective locations. Which terms are used both indirect and definite, to express the respective periods which are consumed during any particular state or order of things. Now, after making these preliminary remarks, we will call the attention of the reader still further, and take into consideration the various productions of the vegetable kingdoms; the seeds of which become successively incorporated into various soils and climates, which germinate and spring forth under a perfect law of increase, agreeable to their respective organizations and kinds, whose growth and perfections accord to the functions of their own materialities under which they exist, which remain perfect in their order, so long as they are found within the precincts of their own respective laws and prevailing elements.

Which material increase and respective orders are rendered cognizable to the scrutinizing enquiries of man, through a progressive series of changes into an extra-mundane state, beyond the horizon of man's physical conception, which at once obscures their former beautified state of limited perfection from the physical sight, which is rendered incapable of tracing its next degree of perfection through the vale of its advent, into an apparent disorganized state of existence.

But notwithstanding this apparent change, the dictating powers of reason still forces a full conviction upon the material mind, by the controlling agencies of cause and effect, that the materialities of those transient objects still do, and must exist in some more refined state, except it were, that man's reasoning powers had been interrupted by the extrajudicial current of some popular and mundane perversion under the arbitrary impetus of the mind, which has at this age of the world, so completely deluged the fertility of sound reason and judgment in man.

Now friends of earth, it must not be expected that under a sound and natural course of reasoning, that any tangible object of materiality, while existing under a perfect and

progressive law of organization, could possibly be rendered any lower in a sublunary state, than that to which it was reduced in its primitive state. For the laws of equilibrium and affinity would not admit of such a reduction in its exit to a superior state. And even under the laws of what is termed transubstantiation, it is found that there is no process by which gold can be reduced to dross, nor dross to gold, but merely a separating process can be made applicable to this term.

Now, since there is no law which admits of changing a special substance into some other special or material substance, as has been held forth by some who believed or rather pretended that the juice of the grape could be converted into the blood of some human being, whose body at the time did no longer exist, (by the pretended power of some mortal being) or that bread could be converted or transubstantiated into the flesh of the same person. We therefore wish to be understood in our application of the term transubstantiation, that it signifies to separate, to purify, to refine. By the application of which term we wish to convey the idea of producing a higher order of things through some particular refining process, to which said term is applied or brought in connexion. The result of which process is a state of improvement, instead of a state of diminuendi, as has been held forth by some in regard to a future state of existence of an indefinite portion of mankind. Who would as has been so strenuously maintained by some, be changed from the most possible extreme state of wretchedness into another, (though impossible) of still greater wretchedness, instead of advancing them under a law of progression agreeable to the principles of equilibrium and mutual affinity.

Now friends, the foregoing illustration is what we intended by the key, for the opening and disclosing of the horrible gateway, and the mystical veil of inverted hypotheses, which for ages past, has sealed so many minds with doubts, fears and despondency; and even many of the most discriminating minds have been no longer able to maintain the ground of their own future being or immortality, notwithstanding the consideration and due reflection of their own mental powers and spiritual phenomena; the true character of which, had become so completely obscured by the presence of those existing principles which from time immemorial, had been inculcated and imparted to the minds of successive generations, and who had taken their exit and fled beyond the horizon and veil of a temporal death, until your devoted friends again returned to earth, to assist you to remove your

errors and your fears, by bringing your non-departed spirits through our own visible and impressive agencies, the true testimonies of your own exalted and endless state of existence, and to restore your spiritual sight, so as to view the inner court of your destined abode, and to teach man the realities of those heavenly sublimities, which have revealed themselves to our spiritual sight, which is the living sight we wish to restore in man, so that they may see, as angels see, and behold as angels behold, whose magnifying reflections are governed by the laws of affinity and equilibrium, upon which principles or laws, are based the true character of man's superior state of immortal existence.

And thus we perceive that the question is solved for the opposite equivalent of those who deny their own existence, or in other words, deny the materiality of their own minds, and deny the possibility of the mind's being supported by any other than decaying matter. But mark, that according to the counsel of God, who is the highest principle and the only author of the grand arrangements of human nature, he has wisely ordained equiponderent laws which stretch their connecting chain of affinity from each extremity on which flow the harmonizing principles of equilibrium, which is a law or principle, as an unavoidable consequence; under the arrangements of which laws, there is no force or power existing but has its contending equivalent attached to the other extremity of its conducting chain of affinity, on which the two contending principles meet in conjunction; the equiponderence of whose powers are forced into a perfect unity. Hence, we infer that a dead state of things, is animated by its contending force of living realities. So if a mind is rendered dead under some verifying impetus, its connexion with those living realities of its own immortality, will form the unity at the proper juncture of its onward line of progression; even at the beginning of each successive link or degree of advancement, (if at no other point,) and ultimately will destroy the force of its contending dormancy, and thus, a restoration will be effected to the knowing powers, and full knowledge of its own immortal existence, which is its first visible step to higher attainments. Which step bears a strict affinity to the character of the sphere in which it then exists. Each successive sphere being tantamount in point of a refined character to that of its former, until arriving at its ultimate point of refined and living materiality.

Now with a little further regard to those laws which govern all materialism, whether personal or compound, with regard to the principles of refinement, they are so wisely and peculiarly adapted to each other in their connecting chain, so as

to render each progressive step or state of existence (through which man's mentality and spirituality passes,) as constant receivers from the hands of each other, until all the mundane corruptions become separated from the superior elements of the spirit and mind, while passing through the vast series of refining changes in the Celestial spheres of the spirit world.

Now, we again take our leave of you, dear friends, farewell.

[The following communication was written by the spirits with their own hands, in the presence of L. T. Dean, William Allison, Samuel Cole, and many others, at Dover, Athens Co., Ohio, in J. Koons' spirit room, July 4th, 1853.]

THE FOREKNOWLEDGE OF GOD.

Now as respects the foreknowledge of God, it cannot be doubted or denied, by those who understand the true principles of his divine laws, since he is the author and finisher of all things.

And, consequently, he foresees future events, by and through their existing causes.

The foreknowledge of God may in a measure be compared to a similar but limited faculty in man.

Which faculty is confined to his own personal knowledge of cause and effect, as successively brought forth by those specified, which give birth to their respective results, which become manifest in some visible phenomena. For example: Suppose some experienced navigator of some regular flowing stream, who had, by his own personal observation and experience, rendered himself familiar with the specific gravitating power of its current, by which means he had become enabled to know the precise velocity and speed of a certain craft, which is found floating upon said stream, agreeable to the measure of time. Under which scientific and experimental knowledge, there would be nothing lacking in his acquirements, to make a true statement of the time and result, of such craft reaching a certain cataract, in said stream. And so with regard to any visible and fixed law, that falls under the cognizance of the comprehensive limits of man's own physical senses.

So God, in like manner, by those knowing results, produced by and through the agency of his established laws, can,

in his infinite wisdom, readily foresee every resulting consequence or collision, within the bounds of his own created laws, which exist within the grand machinery of his own boundless universe.

So it was nothing more remarkable, in this point of view, that God, in his infinite wisdom, should have been enabled to notify man, through the agency of his ministering angels, that there was the catastrophe of an unusual storm and deluge about to ensue, agreeable to the laws of materiality, which would affect that portion of the earth, to which point the notice was submitted, as was the case in Asia, in the days of Noah; of which the people were spiritually invoked, so as to make the necessary preparations for their temporal deliverance from and through the same.

Now, is it any thing more remarkable, that God, when seeing the channels in which float the popular crafts of kingdoms and nations, of sects and forces, corporate or individual, should, in his infinite wisdom, foresee their resulting consequences, as has repeatedly been made manifest to man, through his ministering angels, of which fact you have notice in the case of Jerusalem, Babylon, Rome, and others.

And should we now tell you, that the downfall of the present sectarian and party corruptions were prefigured to man eighteen hundred years ago, and that those who are cherished under their influence, could no more be led to believe our statement, than the Jews, with regard to what was prefigured to them, respecting their downfall and ruin.

But it may be asked by the critic, if God controls all all things, why not extend his controlling power over the minds of men, and force them into proper measures?

We have already shown to you that all things exist and act under certain fixed laws, and that those laws harmonize with each other.

It therefore becomes obvious that there is a law of mentality, under which law, mind is rendered a self-dictating principle, which is liable, like the figure of the craft, to become gravitated into some dangerous or fatal channel, by some contending force or impulse, whose resulting consequences, however, only tend to restore it into its natural channel again, until counteracted or gravitated by some other impending force; which interruptions and mental derangements are nevertheless rendered a constituted, proper, (and as it almost appears,) necessary teacher, under the divine progressive laws, to higher attainments in mental and moral perfection. Now, as regards the divine counsel of God, as transmitted to man, from time to time, through the ministrations of his angels, who esteem it their privilege to contribute

to the knowledge of man, they are of a similar character or tendency to those laws transmitted by kind parents to their children, though paramount in point of perfection ; which, however, if unheeded, a resulting collision will evidently take place, which contains its peculiar rewarding penalty.

Whereas, if God had enforced their obedience, his love could not have been made manifest to them. So, it must not be expected that God, whose ways are perfect, and whose laws are eternal, should change any established law, or governing principle, of any materiality whatsoever, or to alter any special arrangement in the work of his own power, merely to accommodate the variation of some other principle that might happen to be gravitated out of its natural course, by some other counteracting force, lest the grand machinery of His universe should become deranged.

But it is self-evident, that God suffers those wandering principles to be brought into collision with his fixed laws, whose results will equipoise the criminality of this wandering derangement, whose vulnerary effect also restores the malady, whether of a mental or physical character. So, friends, if you rush into contact with any physical malady, you must consider yourselves wanderers from the laws of your physical nature. So, in like manner, when you see discord existing in society, you may rest assured that there is mental depravity infesting that circle.

Written with our own hands, July 4th, 1853, and we submit ourselves your ministering servants in the cause of truth.

[The following communication was written by the spirits, with their own hands, without any visible medium agency, in the presence of Rev. J. Wolf, of Wheeling, Va., and many other individuals at J. Koon's spirit room, Dover, Athens Co., July 4th, 1853.]

WHY DO SPIRITS SOMETIMES MAKE FALSE STATEMENTS?

The spirit band of this circle desire to make the following remarks, which may be found useful and instructive to those who seek and defend truth ; also in answer to those who ask,

Why do spirits at times make false statements ?

To which we now interrogate in reply :

How would man know that spirits were not omnipotent nor all-wise, without evidence ? And should man know that as the tree falleth so it lieth, until transubstantiated by a

chemical process, under the purifying laws which act upon all matter, whether animate or inanimate; or, as the spirit or mind leaves its earthly tenement, so it exists until acted upon by the refining elements of the purifying laws of spirituality.

But one thing you know, that if you withhold the fuel, the fire goeth out; so why can you not also know, that so long as you contaminate your investigations and researches for truth in spirit manifestations, blended with your own physical and mental depravities, that your fire will be kindled and blaze forth, agreeable to the character of the fuel of your own depravities, or to the purity of your own designs.

So, if your investigations are characterized with fears, jealousies and divers temptations, you will be consumed by the flame of your own kindling, by which you will ultimately become seared and branded with infamy, which can only be erased by the elements of God's refining laws, under a full conviction that none is perfect except God alone, in the untarnished attributes peculiar to his own divine nature, the fullness of which no other being can occupy.

So why should ignorant corruption of man, expect to receive infinite perfection from the beings of their own race, who, like themselves, are merely acting under a law of progression?

And again, suppose the spirit of some friend should make a false or incorrect statement, would it not be a sentient fact, characteristic of their former nature and imperfection?

Which falsehood would be merely an undesigned statement, made by them; and besides, communications are oftentimes received from undeveloped spirits, or those occupying but a low sphere, in the vast school of refinement, in which they are forever destined to progress. And should misrepresentations be made by some highly developed ministering angel, under divine authority, would it not accord with the case of Ahab in the days of Micaiah, which was permitted by the counsel of God, in answer to the king's unrighteousness. See 22 chap. 1st, Book of Kings.

Now, in conclusion, we wish to commend the following interrogatories to the consideration of those who read our communications, viz:

1st. Why do so many deny the spiritual agency of the present manifestations?

2d. Why do many who have full conviction that these manifestations are the productions of spirits, say they are of the devil?

3d. Why do those in general, who investigate the present manifestations, with a pretence of seeking for truth, begin

their correspondence with the spirits with a lie upon their tongue?

4th. How could you know that spirits were equally like to the inhabitants of this earth, with regard to moral and spiritual refinement, except God send you the evidence?

5th. How could you know that the answers obtained from spirits, were not the production of the minds of earth, (as many assert,) except the spirits would respond in such a manner, as would convince to the contrary?

6th. How could you tell whether these manifestations were any thing else but electricity, or odd-force, (as some also claim,) except you had evidence of there being a diversity of mental phenomena connected therewith, which would prove the contrary?

7th. How could people become reconciled that the manifestations were the production of the spirits of men, peculiar to this world, except the character of the communications accorded in a measure with those peculiar to the residents of this earth?

Now, in conclusion, we wish the reader to consider what we have written upon this subject, which we hope may have the effect to enlighten your understanding, to convince you of the truth and reality of spiritual manifestations, and to the reception of spiritual philosophy and heavenly inductions, which is the only true source of knowledge so essential to your future state of society, and the glorious participation of those who humble themselves while here upon earth, of the rewards of those exalted mansions, in the temple of God's abode, where you may join in the exultations of the heavenly host, over the minor condition of their first state of existence.

their correspondence with the spirits with a lie upon their tongue?

Ans. How could you know that spirits were equally lie to the inhabitants of this earth, with regard to moral and spiritual refinement, except God send you the evidence?

Ans. How could you know that the answers obtained from spirits were not the production of the minds of earth, (as many assert), except the spirits would respond in such a manner as would convince to the contrary?

Ans. How could you tell whether these manifestations were any thing else but electricity or odd-force, (as some also claim), except you had evidence of their being a diversity of mental phenomena connected therewith, which would prove the contrary?

Ans. How could people become persuaded that the manifestations were the production of the spirits of men, peculiar to this world, except the character of the communications accorded in a measure with those peculiar to the residents of this earth?

Now, in conclusion, we wish the reader to consider what we have written upon this subject, which we hope may have the effect to enlighten your understanding, to convince you of the truth and reality of spiritual manifestations, and to the reception of spiritual philosophy and heavenly inductions, which is the only true source of knowledge as essential to your future state of society, and the glorious participation of those who humble themselves while here upon earth, of the rewards of those exalted mansions, in the temple of God's abode, where you may join in the exultations of the heavenly host over the minor condition of their first state of existence.

Remember, in your journey out of this world, and in your journey into the next, that you are not alone, but that you are surrounded by the spirits of men, who are waiting for you, and who are ready to receive you into their mansions, if you will. Therefore, be diligent in your preparation, and be ready to meet them when they come.

in answer to the question of the spirits of men, who are waiting for you, and who are ready to receive you into their mansions, if you will. Therefore, be diligent in your preparation, and be ready to meet them when they come.

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THE QUEEN OF TRUTH,

AND

REVEALMENTS OF HIDDEN TREASURES;

BEING

COMMUNICATIONS FROM ANGELS, WRITTEN WITH THEIR
OWN HANDS, IN DOVER, ATHENS CO., O.

PREFACE.

The publisher of this volume received the following letter, dated Dover, Athens Co., O., June 16th, 1853, in which Mr. J. Koons says: "I copy the following, verbatim, as written by the spirits:?"

"We, the ministering Angels of God, at J. Koons spiritual circle, desire to address J. Everett, of Columbus, Ohio, who was prompted under the influence of his ratiocination, (which actuated his vehement desire to obtain truth,) to collect our communications, and is now preparing them for publication to the world. To whom we would say, that his nights are not lost, which he has spent at this circle, in search of THE QUEEN OF TRUTH, AND REVEALMENTS OF HIDDEN TREASURES, which is the name of the spirits' car, who have given and addressed said communications, who are also the ministering band of spirit teachers, at said circle, the name of which car we wish to be the title of your collection, embracing our communications and teachings. And what we here say, we also desire shall preface your work embracing said communications, as given and signed by our band, with

our own hands, without the visible agency of mediums, as purported and seen on said communications. And we will also say, in conclusion, that whatsoever thou hast seen and witnessed, in the secret, proclaim thou the same upon the house-top."

INTRODUCTION.

The spirit band of teachers wish to address a sequel to the collection of our communications, by J. Everett, which we request shall be entitled "THE QUEEN OF TRUTH, AND REVELMENTS OF HIDDEN TREASURES," by saying, that in future we design giving a representation of the arrangements of the celestial regions, on separate plates, with reference to a general map of the same. And we design opening a volume embracing the entire chain of the different races of mankind, from their first creation to the present time, as recorded in The Book of Events of this World, in heaven, in which, man is portrayed, according to their various changes, and characters, in their entire line of advancement, which work will probably exceed that of your present collection.

We will now leave you to the care and guidance of your beneficent God, and the guardianship of your ministering angels, who watch over you, hoping that your labors in the diffusion of spiritual philosophy and science, as given by us, will be amply rewarded by the divine blessings of Omnipotent God, while at the same time your labors will be recognized upon the picture of your life.

And we subscribe ourselves your laboring spirits in behalf of truth.

THE QUEEN OF TRUTH.

DOVER, ATHENS Co., OHIO, June 4th, 1853.

DR. EVERETT—DEAR SIR : I have received another communication, which was written last evening, in like manner to that you witnessed, when Judges, Walker and Fulton were present, which I copy for you, as written by the spirits, without any visible medium agency, in presence of George Walker, L. T. Dean and his two friends from Marietta, and twelve others.

COMMUNICATION.

To those who visit this Circle :

We, the performing and presiding band of the spiritual teachers, at J. Koon's Circle, deem it highly necessary to make a few remarks, by way of instruction, to those who visit this circle. Which exposition we shall endeavor to make in a brief and simple manner, in answer to a few questions which have frequently been addressed by those who are desirous of knowing truth, (to wit :)

Why are not all persons physically qualified so as to be constituted clairvoyants, and proper mediums? Ans. Because mankind are unequally organized and incorporated with the active or nervo-vital fluid which spirits attract and incorporate, as a physical means, while acting upon organic matter mechanically.

Now, for the sake of rendering our performances more safe and satisfactory for the future, we will also make one other remark, since we have already given abundance of evidence that mediums have no visible agency in our performances, as had at this Circle. As there have been numbers who were permitted to sit within close distances of the mediums, even within touching point, during the entire performance, in consequence of which some were even led to doubt their own senses, who nevertheless will certify to this fact. And should any belonging to the classes to whom we have before taken reference, doubt their testimony, they will perhaps deny their own senses, were they permitted to witness the same, or any other evidence that we might be able to

offer, as being a spiritual performance. And should this class of people even become convinced under the foregoing or any other evidence, that the exhibitions had at this Circle were the production of spirits, they would then, like some others, attribute them to the God of their orthodox teacher, to whom they have given the assumed title of devil, (in the room of error or adversary of truth,) with whom so many are possessed, under the belief of some mundane creed. But, as I have before said, it is not to that class that our commission is made special, but to those who are not made fearful, under a sense of a guilty conscience, and wilful perversion of the truth.

The exposition which we wish to offer is this: The mediums from whom the spirits attract and incorporate their physical nervo-vital fluid, should be left uninterrupted during the time of our performance, at which time we hold said mediums under our own spiritual magnetic influence. Which influence is liable to accidental collision, which would prove an interruption to such medium, such as a shock, or sudden excitement. Which interruption would immediately cause said medium, with his own involuntary power, to attract said fluid unto himself, against the will of the corresponding spirit, and leave said spirit without any mechanical control over the object with which said spirit was connected. Which object would fall to the floor, in spite of their own efforts. So by these remarks it will be readily perceived, that it is rendered highly necessary to the spirits, as well as a matter of interest to the owners of the articles that spirits handle, that the mediums should remain uninterrupted, during the time of their moving articles of value, so that the spirits, by their own magnetic influence, may be enabled to control the ascitancy of the medium, and avoid a breach of the ascilation of the vital fluid, which spirits mechanically use, while producing their various exhibitions, as witnessed at this Circle, the *modus operandi* of which will probably be more fully explained at some future time.

We now subscribe ourselves a band of seraphic teachers.

[The following is a true copy of a spirit-written communication, as written by the spirits themselves, without any visible medium agency.]

ADDRESS TO THE SEEKERS OF TRUTH.

The spirits of the line of kings and rulers, from Adam to Job, desire to give their lineage, beginning at Adam, which may be interesting to those to whom it is addressed.

Adam, who was the son of Emacchah, who was the son of Babe, who was the son of Amei, who was the son of Eba, who was the son of Boaz, who was the son of Deb, who was the son of Femi, who was the son of Andy, who was the son of Gif, who was the son of Tod, who was the son of Henc, who was the son of Kag, who was the son of Men, who was the son of Deebea, who was the son Jock, who was the son of Aabot, who was the son of Satan, who was the son of Jassem, who was the son of Haca, who was the son of Mala, who was the son of Bab, who was the son of Fammy, who was the son of Dema, who was the son of Abba, who was the son of Fama, who was the son of Hoi, who was the son of Job, who was called the son of God, in consequence of his spiritual ministry, being highly developed as a medium, or mediator of man, to their worship and true knowledge of their Creator God. And whose spirit or angel is now present, to say, that my residence was in East Asia. My father's name was Zabea, and my mother's name was Emine, and my grandfather's name on my father's side, was Zaeman, and my grandmother on the same side was Enemia, and my grandfather's name on my mother's side, was Gemæa, and my grandmother on the same side was Eba, and the name of my wife was Lemiah, and my wife's father's name was Daniel, and her mother's name was Debby, and my three friends, who administered to me were my three uncles, (viz.:) Bildad on my mother's side, and Eliphaz and Zophar on my father's side, who were also mediums for spiritual intercourse; but not highly developed, so as even to comprehend and understand the character of their own communications, which were received by them, in consequence of which they attributed my disease to divine judgment, sent upon me as the awarding atonement for sin; but I presume to say that my disease has since been frequently recognized in those who had no spiritual cause to depend upon, as was the case with myself. I was ordained by my ministering angels to the priesthood, which in those days was considered essentially necessary amongst the worshippers of our Divine Maker, for the sake of a mark of distinction between those who served God, and those who served him not. In which ceremony was made their public profession of faith, which also had a tendency to form a brotherhood in the worshippers of God, which institution remained a prevailing ceremony for ages, until other ordinances were successfully introduced, for a similar purpose. Which ordinances, however, were soon misrepresented by the teachers of mankind, in their introduction. In consequence of which those various ordinances of burnt offerings of flesh and incense, and that of

circumcision, baptism, &c, were considered as the key to heaven, or a passport to the Throne of God, in the room of a free atonement answering to a pure and undefiled conscience to God, in consequence of which misapplication of said ordinances, those ceremonies were rendered sinful, as much in effect as that of bowing down before a graven image.

These before-mentioned ceremonies were also perverted by certain princes and rulers, who induced their subjects, either by force of arms, or subtle inducements, to worship the persons of their own majesties, instead of the living God, the Author of their own existence, whose government and personal character was painted out in after periods, with some correspondidg emblem, which was peculiar in point of character, to that intended to be represented. Many of which corresponding titles are at this time ignorantly applied to an imaginary or nonexistent being, who is considered by many as being equal to the God of the Universe, viz: the fiery dragon, which was a term used in ancient days, to portray the character of a certain powerful demoniacal ruler, whose rule and destructive passions were peculiar and characteristic to that of a devouring beast, then extant, to which was also attached the consuming principles of fire.

Amongst the list of emblematical titles, is also found that of devil, which was a term adequately adapted to the character of chief ruler of the Sabeans, as a persecutor and an enemy to truth.

Amongst which list is also found that of Satan, a certain ruler who falls in the line of the foregoing men of distinction, whose title, in after ages, was used to express the similitude of his government to that of others; and by many was supposed to be the ruler of the Sabeans, or Chaldeans, who persecuted the congregation of the Lord, over which I, at that time, had charge, which rulers were moved to jealousy, in consequence of the rapid increase of the congregation of the Lord, and that of their posterity, and they even impeached our ministering angels with partiality, who were then looked upon by us as being our God; the true history of which became contaminated by tradition, before it found a place on any permanent record.

To the foregoing list of titles, may also be added that of Lucifer, another ancient tyrant, and corrupt ruler; and also that of Beelzebub, an assumed name, which was used to denote a supposed god, which was a title peculiar to the Baalamites, which title was used by them, to express the character of God, and who, like many others, confounded the character and principles of God, from that which it was first

made manifest to them, by ministering angels. And like many other titles, and institutions, it was made a subject of speculation, and gain, by their craftsmen, who received high salaries, for manufacturing and administering images, of stone, wood, and metal, in which was contained the mammon of their own interest.

And your servant Job will now leave his individual discourse, to unite with your band of teachers, in saying that the true character of God, does not consist in any one established title or name. But it consists in a true knowledge of his divine attributes, upon which is founded the true principles of his character. So it matters not in effect, if you should condense all the misused titles of the day, into one entire title, and attach the true character of the person, or power, to whom it was intended to apply; it is the same in effect, as though called by some other name. (Viz.) You, may condense those prevailing titles, God, Father, Jehovah, Lord, Parent, Creator, Ruler, King, Prince, Maker, &c., into one, and attach the proper characteristic attributes to the same, it will be the same in effect, as though used individually, (to wit :) love, power, wisdom, beauty, order, justice, mercy, kindness, all-seeing, all-wise, eternal, God, Father, &c., which would combine and blend his divine attributes, to that of whatever title, may be attached, to express the same. But if you should attach those prevailing characteristics, peculiar to man, such as selfishness, pride, envy, revenge, animosity, fear, malice, jealousy, &c., it would at once depreciate and destroy the fullness of his supereminence, and also of his refined attributes. Therefore, let no one attach his own undeveloped and unrefined nature to that of the refined character of Almighty God. But first consider that man, in his first state of existence, is comparatively but a particle of unrefined oar, brought under a series of refining changes, and that in estimating the true character of God, you must view him as a perfect and refined being, holy and pure, whose essence is wisdom and love, having power over matter and space—power to create perfect and refining laws, under which exist all things.

[The following highly interesting and instructive communication was written in the spirits' room, and addressed as follows: The spirits of the departed friends of the Rev. William Young, and his beloved companion, desire to join in addressing them, and their beloved friends and relatives of earth, at our favored retreat, at J. Koon's spirit room, where a large assembly of your departed friends are met together.]

June 5th, 1853.

While each one is engaged in advancing some mark of love to the benighted inhabitants of earth, whether they be friends

or foes, as they may prove themselves to be ; it is but their own loss or gain, according to their own deeds. The picture of which is daily augmenting their breast plates containing the character of their respective works. Which is a matter of consequence, agreeable to the laws of God's wisdom, which is rendered as unavoidable to man, as that of walking on the bank, or sailing upon the surface of some pure stream, where the reflection of your own image is seen, so in like manner are your daily works reflected upon the bright canvass, embracing the bright regions of God's throne, on which is reflected each one's daily works, which are brought forward and daguerreotyped, to the moment of your dissolution ; the image of which is reflected back into the remembrance of their respective authors. Which reflection of the past is frequently seen and realized by the inhabitants of earth, through the electric avenues of spiritual sight, upon whom it often enforces a full conviction of their guilt, a sensation not easily effaced, and which is often accompanied by a flood of tears. Which condition is produced by the convulsed agonies of the mind, till some ministering angel speaks peace to their souls, and soothes their bewildered spirits into the balmy ocean of sovereign love, where they sail upon the electric wings of time, which are flowing with the sparkling and refreshing dews, which are shed forth upon them, from the altar of God's love, until they are plucked away, and removed from this earthly sphere, and brought forth as a precious gem and pearl, to participate and mingle with the bright angelic hosts of heaven.

Oh ! had we but the power of language to express the glories of the peaceful shores of our heaven-born rest ! Oh ! could we but paint out its grand perfections to your minds, you would at once join with all the hosts of heaven in the benign work of praise and adoration to God. But we must content ourselves by sympathizing with you, till the time that the curtains of life shall drop from before the doors of your present altars, at which time you will be permitted to enter within the veil of the inner court ; at which time you must all offer up your last sacrifice, upon the altar of a temporal death, when your spirits, like incense, will be wafted above, to try the realities of what we now teach. We now desire to congratulate you, by saying—our joys are full—and the world of our first habitation, with all its boasted wealth and honors, is but an empty bubble floating amidst the vast ocean of space, and is not so much in contrast as the insignificant leaf that furnishes food for the silk worm, is to the exalted space occupied by the same in its spirit state of existence.

Now may this be received by all the friends of this circle, and especially those to whom it is addressed.

And may God bear you up in all your sorrows and afflictions through your pilgrimage to the promised land.

Given and addressed by Mary Young, and many others, who also join in this message, and who are often with you. Farewell!

[The following communication was given last evening, in the presence of twenty-five persons, which was written out during the performance of music, without the visible agency of any medium; also the writing of said communication. The time occupied in writing it was thought to be about three minutes. During the time of writing, a hand could be distinctly seen, and the velocity of the pencil with which it was moved, could also be sensibly heard. Said communication was then folded in a peculiar manner, and presented to Mary Jane Paston, for reading, by the spirit.]

AN ADDRESS TO SPIRITUAL TEACHERS.

Well, friends, your heavenly messengers are once more before you, for the purpose of giving you undeniable evidence of the existence of spirits, and that of your own immortality.

Now, let us be devil, or what not, we leave you to judge; but one thing we will venture to assert, that it matters not, in a strict view of our mission, what we appear to be, otherwise than spirits; whether angels of God, or angels of the devil, as some are bound to denominate us; so that we diffuse the requisite knowledge to the world, and are kind enough at least to teach man that there is an unseen power that rules over you. Which truth many have denied. And we also bring a code of morals which, if strictly observed in practice, would at least be productive of a more harmonious and righteous order of society, than that of the prevailing order of the day. And if our code of morals were adopted into the practical observance of man, they would not fail in producing union, instead of disunion. And it is to these facts that we wish to elicit the attention of the clergy, who have successively claimed succedaneum over a large portion of mankind, for centuries past, and have exercised false judgment upon the souls of men, for filthy lucre's sake.

And it is the clergy from whom we now demand an explanation. Why is it that man has constantly been rendered infidel with regard to God, and that of their own immortality, since the time in which they have claimed to hold the keys that unlock the gates of heaven and hell, under which

assumed and unauthorized commission, they have so strenuously exercised their vindictive judgments, and upon whose heads they have successively wreaked their stentonophoric anathemas, under their assumed prerogative, by which each in turn has attempted to exhibit a false vindictive character of the God of heaven.

And this is not all; for through the versatile line of man, millions have been sacrificed under the influence and authority of the before mentioned powers, whose precious blood ran in torrents from under the hands of those destroyers of peace and liberty.

Now, friends is it strange that man should desire to not be numbered with the class of immortal beings? when he knows that he is not the author of his own existence, or of those laws by which he is said to be governed?

But is not every person possessed with the mental laws of reason, which, if properly understood and cultivated under the grand teachers of cause and effect, would produce a judgment answering to each one's peculiar station? And that a cultivated mind and a practical course of habits, agreeable to the dictates of their own reason, will be productive of a refined spiritual character; but which can only be attained by his own industry, and a thorough application of his own pruning-hook? by which course he will be brought under the jurisdiction of a pure conscience.

It will now be readily perceived, that every one who is in possession of this cultivated mind and conscience, would very reluctantly admit the sovereignty of a temporal, spiritual, or physical pre-eminence, who is to rule with unrestricted control, and demand gifts of men as a reward for his services.

But it is said, and the question is asked, what would be man's destiny, whilst under the influence of his own innate depravity, if we cease to proclaim the merciless attribute of the Eternal Judge of all, which renders him more unjust and more cruel than the personage whom they denominate Satan; for he has never said, "Come unto me and be ye saved," when he had fixed their condition by an irrevocable decree millions of years before they were born. And, again, what benefit can any one expect to receive from an assumed friend, by way of reward, who is constantly branding said friend with infamy, under a false and pretended authority from him who is styled the King of Heaven, under the assumed title of Agent?

We trust that no one will take offence from the remarks made by us; for we judge no man, but desire to teach you the truth. And, friends, be ye, therefore, the judges in this matter. For our mission is to teach to the inhabitants of this

sphere, earth, the love, the mercy, and the justice of God. And we, his ministering and spiritual angels, desire to teach, "Be ye merciful as your Father in heaven is merciful; be ye tender-hearted and kind to one another," even as God is kind to you." And we also teach you that the arrangements of God's laws are of such a character, that he will justly and fully render to every one according to their respective deeds, according to the constitution of his own divine law, which is based upon the principles of justice and love; so that whatever a man doeth, it is to his own loss or gain.

Thus man can no longer evade his own responsibility, or entertain doubts of his own immortality; but he is destined to appreciate and to rejoice in the day that he was born under the combined laws of his own mental, physical and spiritual nature, in which state of being is realized the knowing and eternal image of his own immortality or spiritual being; in which is embraced the most glorious and grand display of the power and perfections of an all-wise God, and in which is displayed the image of God's own spiritual nature, and in which angelic state of man's existence, is contained the most glorious display of man's exalted nature, in which exalted state, is also contained the grand design of God in man.

Now, in conclusion, as we have before said, let God be presented in his true character. Then all will rejoice in the day of their deliverance from the cells of their mortal habitation, when they will ascend to the celestial courts of that holy and harmonious throng, to progress forever in the spheres above, in which state all may become enabled to see the bright glory of God, and his throne. But, sad to say, the guilt and corruption of many will render their advancement slow. For there you must all unlearn the learned errors and incorporated prejudices of this world, before you can endure the brightness and love of God. For it is a truth, that heaven would be rendered a hell, to the corrupt and guilty spirits, if compelled to remain therein.

We now close by saying, read and profit by what we have written, is all we ask for our labor in your behalf.

Given and addressed by departed spirits of rest.

We, the undersigned, testify that we witnessed the execution of the foregoing communication, as set forth in the introduction of this copy, by J. Koons, Esq.

Copied and certified, June 11, 1853,

{ E. C. PASTON,
Wm. ELLISON,
JOHN TIPPIE,
EZRA TIPPIE,
LEVI PITMAN.

THE OMNISCIENCE OF GOD.

[This communication was written by the spirits, in the spirit's room with their own hands, without any visible medium agency.]

To the Friends of Truth and Inhabitants of this Sphere, Earth :

By the spirits at J. Koons' circle; who desire to make a few brief remarks pertaining to the principle of the omniscience of God, which we will do in as brief and comprehensive a manner as possible, by taking reference to the visible laws of man's own perceptive senses. The principles in which is embraced the omniscience of God, are picturesque to the sensible characteristics of man, which laws are recognized by angels who exist under a similar sensorium, or laws of perception within their own limited sphere. So, for the sake of illustration, we will infer that in like manner, that the mind of man is rendered the ruling principle and propelling power of man's own physical body, by which the various perceptions and sensations are conducted through the avenues of the multiplicity of sensitive nerves, which diffuse themselves through the various parts of the system to convey intelligence to the principal nerve or brain, (which is the throne of the mind,) from all the various objects and surrounding circumstances under which man is placed. Which intelligence is stamped upon the pedestals or predominating organs of said throne, where incessant streams of messages are constantly brought in connexion with the electric vortex within the cranium of the physical body, to which is attached a single thread of divine knowledge, which emanates from the throne of the mental power of God, which is constantly blended with the mental impressions of the physical senses of man, which gives rise to an incessant manufacturing process of the physical constitution of man's mind, (except when intercepted by disease or some other cause,) which reduces the current of man's visible impressions to some conclusive point of cause and effect; which point of conclusion is an effect produced by those combined principles of the mind, agreeable to the strength of the organic functions of each respective individual's development and character. Whose personal knowledge is contained within the circumscribed sphere of his own existence and respective developments, and from the everchanging circumstances under which man is placed, which circumstances and personal knowledge, are constantly reflected and impressed upon the dial plate of his own remembrance. Which dial plate or book of life, is constantly augmented by the accumulation of his own material and experimental perceptions, which are

moulded and impressed upon the title page of his own life. By which you will perceive that man is rendered a responsible being, within the circumscribed limits of his own visible senses and knowledge, as established and brought forth through that series of instruction under the unerring teachers of cause and effect. Which reflective principle in man serves as an index to the book of man's own understanding, on the pages of which, is written a comprehensive illustration of the principles of the omniscient character of God. So that while man is viewing the laws and principles of his own mental powers, he is also viewing a picture of some of the mental laws of the illimitable knowledge of God, which idea may be contrasted as follows, to-wit: In like manner that man has his perceptive powers developed through the functions of his own peculiar organization, as delineated in the foregoing characteristics of man, so God in the fullness of his eternal and beatific perfections, has his knowing, appreciating, and perceptive powers, impressed through the vitality of those numberless electric arteries and nerves, which are diffused throughout the grand and boundless universe of matter and space, in like manner to that of the different classes of nerves, corresponding to the different senses in man; through which God is constantly impressed with all the prevailing causes of all affective results, through the entire range of space unto the uttermost limits of his own electrical nerve energy, which is illimitable and boundless, and which is not to be expressed or brought under the limited comprehension of men or angels. So the reader will by the foregoing illustration readily perceive that God under the arrangements of his own mental susceptibilities, and laws of his own spiritual organization, can as readily know and perceive things to the uttermost extremity of space, as that of those perceptive powers of man, which are circumscribed within the limits of his own individual existence. So that which we have now expressed to you, will at least serve as an introduction to further reflections, upon the character and attributes of the Almighty and eternal author of all things.

[The following was found written in my journal, which was left on the table in the spirits' room, addressed as follows:]

TO MY SON, J. KOONS :

Though death did me sever,
From your kind embrace,
To live here forever,
Midst God's shining grace;
Hark ! hark ! hear the token !
I now bear to thee,
By whom I was broken,
By death to be be free.

Given by Peter Koons, dec'd.

[The following was received from J. Koons, Esq., dated June 14th, 1853:]

TO DR. J. EVERETT :

The following is a copy of a communication which was written by the hand of a spirit on the same night and under the same circumstances, and in presence of the same audience as that sent to you by the last mail :

New fields disclose,
To all of those,
Who are to reflection given ;
Bright minds disclose,
To all of those,
Who seek the ways of heaven :
But minds decline,
When mark'd with crime,
And to insolence are driven,
And weary not,
Dark crimes to plot,
Against the throng of heaven,
And horrors burst,
Those minds who thirst,
For crimes of wretched deeds ;
But those who cease,
Their lusts to please,
Shall glorious bounties reap.

Could friends the lustre but behold,
Of those who seek their peace,
And see us shine like burnish'd gold,
Imbued with smiles of peace ;
No longer would they seek to try,
To shun our presence more,
But with my brother, swift would fly,
To greet our anxious love.

(Signed) NATHAN DEAN.

[Copy of a letter dated Millfield, Dover, Athens County, O., June 11, 1853.]

DR. J. EVERETT :

DEAR SIR : It may be deemed important to you and others, to learn that we have had the pleasure to witness a spiritual address, through Israel Tippie, while in a somnambule or clairvoyant state. Who was put into said state during an evening performance of music, by the spirits, at my house last week. During the time of which state, the spirits conducted said subject through all the regions and spheres as represented on your copy of a map of the same. The outlines and explanation of which, was drawn and given by our presiding spirit, King, the explanation of which you also have a copy. The subject of said clairvoyant's discourse, during his vision, was confined to an oral delineation of said celestial spheres, as represented in said map : whose explanation, as well as the apparent degree of happiness he seemed to enjoy during the time of his vision, was indeed highly interesting to the whole audience. To which exposition, said Ezra Tippie gave utterance, while in said state, in the absence of his own consciousness of uttering a single word. Who, after recovering from said state, made a repetition of his statements, before even knowing that he had made the same, during the time of his trance. Making the whole matter very satisfactory, and convincing, with regard to the correctness of said map, and the explanation thereof; which has been a matter of high interest to myself, as well as others, and the question is now settled by the friends of this circle, as a matter of fact, since the statement made by the spirits, and those made by the different clairvoyants in this place, all agree in the same.

Yours, in brotherhood and love,

JONATHAN KOONS.