AN ADDRESS

TO THE

OFFICERS AND CITIZENS

OF THE

UNITED STATES,

RECOMMENDING A

MANIFESTATION IN FAVOR OF THE BIBLE.

TO WHICH IS APPENDED

A SYNOPSIS

OF THE

SPIRITUAL EXPERIENCE

OF THE MEDIUM.

WITH

REASONS FOR NOT SHAVING THE BEARD.

BALTIMORE:
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1854.

REASONS FOR NOT SHAVING THE BEARD.

1. In the first place it seems to us that an all-wise Creator could not have placed the beard of the male man on his face, without some wise end to be obtained by its growing there.

2. "The hairs of the head are numbered," and therefore each and every one is designed for some good use.

3. It is as much a subversion of the designs of God to shave off the beard, as it would be to cut down a forest of trees, and afterwards, by continual exertions, to prevent another growth of trees or vegetables on the soil.

4. To practice shaving is a continual exertion on the part of man to destroy the works of God, and unnatural, because the Creator is in the continual endeavor to reproduce and establish a beard. Such has been the strife between this medium and his Creator during more than forty years, that he has shaved off what the Creator reproduced, until he cut off about thirty feet in length of beard from his face!! What a monstrous destruction of the vitality of the system, as well as of refined nutriment!

5. It has been told to this medium, from the spiritual world, that the beard has especial reference to a guard kept by spirits over the speech of men, of the power to do which they are in a great measure deprived the moment the beard is removed from man's head.

6. They say, also, that man, by removing the beard from his face, destroys the distinction that God had wisely placed there to show that he is a man, and not a boy.

7. That the destruction of this distinction causes men, women and children to forget that he is a man, and that thus impertinence and frivolity of speech are engendered in all the race, as the constant effect of removing a distinction so salutary.

8. That the deference that is observed in speaking to females, arises from the fact that they cannot remove from the view of the race, the pectoral developments of females, and thus men, women and children, are reminded constantly that females are, or may be, the mothers of angels, and the constant effect of this is to check impertinence in sensible men and women, as well as children. "Constant dropping wears a stone."

9. The speech, as well as the proper position of males and females can never be restored to the race, until the patriarchal looking beard is suffered to take its proper position on the face of men, who might be the fathers of angels, and even angels themselves, which engenders respect for the man.

10. It is a duty we owe to God to submit to all the disadvantages of wearing it, if any there be; and to influence our fellow men to omit shaving, and to employ the necessary time and expenses more usefully.

11. The disadvantages of wearing it are not worth mentioning, as a little skill in learning it will keep it well out of the way, without trouble, as I know from more than a year of experience.

☞ See third page of cover.

To their Excellencies, the President of the United States, Heads of Departments, Governors of States, the honorable Members of Congress, of Courts, of State Legislatures, and other officers and citizens of the United States;

GREETING: Peace and long lives of usefulness be yours. Amen.

In presenting to your observance this small, this humble-looking pamphlet, we cannot do less than ask you, in the name of your final Judge, and of your own accountability to Him, to treat the little intruder (if such you think him) civilly, although you may not believe in the truth of his mission. We ask you to pay due respect to his motions, for he comes on no common errand. He is full of statements of principles, of truths undeniable, that may be seen by the truly rational man, and is the herald of more to come.

Treat this little messenger as the infant, the mere germ or seed of that which is yet to "cover the earth as the waters cover the seas." The philosophy of nature exhibited, is in its drift new, and presented under new aspects, and also undeniably true. All nature proclaims the truth it reveals, and the more nature is closely and and seriously examined, will the truth, consistency, and soundness of the within disclosed principles appear.

Deride not, we beseech you, the manner that this messenger makes his appearance under, from the Spirit World, nor yet disbelieve the possibility of spirit manifestations, which are now being made upon the mundane sphere, for the reformation of abuses that destroys the happiness of all men of earth. Such have these abuses become, so in

quantity and quality, that men are left powerless amid the cross occurrences and discordant elements with which society is perplexed. Any of you who will seriously contemplate the nature and tendencies of occurrences, will at once see the necessity of a better power to be given to man for his guidance than his own intelligence, perplexed and confused as it now is, amid the discords of the present elements of society.

We come, then, as precursors of a better day, soon to dawn upon the destinies of our beloved country, for the best interests of which we have in times past struggled, lamenting over her defeats, rejoicing at her victories, and exulting in her success. Listen to us just so far as we proclaim the voice of God as sounded throughout nature, and written in his works in unmistakable characters, more durable than obelisks of brass, more strong than memorials of iron, more lasting than engravings on copper, and more cogent than monuments of marble.

This monition is from a union of American patriots, who, having passed from the material to the spiritual sphere, watch over the destinies of their beloved country, and write to you by means of the hand of one of your fellow-servants, who is worthy of your affectionate regard and respectful consideration.

WASHINGTON.

MAY 11, 1851.

SPIRITUAL MANIFESTATIONS.

CREATIONS, SUBVERSIONS, REDEMPTIONS AND HARMONIES.

VOL. I. BOSTON, JANUARY, 1854. NO. I.

PART I.

REASON AND RELIGION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Boston, Mass. Jan. 7th, 1854.

PART II.

NATURE AND THE BIBLE.

22. The order of progression is from a first or a primary, by successive steps or degrees to completion. Every progression is, in this order, because the Infinite, the Primary of all things, is one, and His order of progression is one order. A man plows a field by commencing at one end of a furrow, and thus proceeds by steps or degrees, until the whole is plowed. This essay was commenced by first taking one letter, from the letters of an alphabet, then another &c. until a word was completed. Then word after word was written, until in the third step or degree, a sentence was developed, so we shall proceed developing sentence after sentence to the end of the essay, which none it takes in the fourth degree.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Or Smelling.

39. Table of Progressive Developments.

	Minor Developments.				*Development of the Created Universe.*			
Stages	Music	Work of Art	Vegetable Forms	Mental Things	Material Forms	Governing Law	Kingdoms of Nature	Progress of the Sun
1	C	Trees	Body	Letters	Globes	Gravity	Material	Perceptible
2	D	Logs	Roots	Words	Bypasses	Affinity	Mineral	Luminous
3	E	Timber	Branches	Sentences	Vegetables	Propagation	Vegetable	Bright
4	F	Sign	Leaves	Books	Sensitives	Sensation	Sensitive	Defined
5	G	Rigged	Blossoms	Read	Im. Animals	Instinct	Oviparous	Lighting
6	A	Manned	Seminal	Scanned	Perf. Animals	Appetite	Viviparous	Warming
7	B	Sailing	Seeding	Appreciated	Man	Reason	Progressive	Vivifying

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

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

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

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

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

43. The Infinite, (good as we profess to believe Him to be) by His immutable laws of nature, from causes develop effects, and thus destroyed Herculaneum and Pompeii. To narrate this event in Bible language, according to the usage of the times, it would stand thus: And Jehovah said "I destroy Herculaneum and Pompeii, with all their inhabitants from before my face, for it repenteth me that I made them." This is the Bible language of that event. Again, and Jehovah said to the angels (spirit messengers) of death, "Go to the earth and destroy one million of its inhabitants by cholera and other pestilence, for their wicked indulgences have come up before me." 2 Sam. xx iv. 13, 16, 17. So again Jehovah said to his messengers, "Go to the white men to America. Let them flourish there in agriculture, arts and commerce, and be a great peo-

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

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

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

45. Day is a general term, used in the Bible, and elsewhere, to designate state, irrespective of time. Such is the "day of Judgment;" the "*day* of affliction;" "the day (state) of disobedience," Gen. ii. 17, and about forty other kinds of states, all coneloed under the term *day* and *days*, which are never used to denote time, unless a direct reference is made to it, or to night, as there is in Gen. i. 4th, 14th, 16th, and 18th, verses. So men use the same words when they say, the *days* of Luther, the *days* of the revolution, the *day* of grace, the *day* of good things, the *day* of such things, &c. Referring to the ravages of the cholera, it is said that the year 1832 was a *day* of distress, and 1849, a *day* of affliction, also that the fall of 1783 was, in the United States, a day of rejoicing.

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

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

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

48. That the six states of development, and one of rest, should be represented in the representative religion of the Jews, was perfectly right, and consistent, very especially as the same seven states of development are represented in everything that we *think, say, or do*, as is evident from what has been here presented, for all small things are images and representatives, of the great, greater, and greatest. The seventh state of creation is as high as the Artificer of the Universe can implant His image, and no higher can any finite creature carry his work. If any one then even should attempt to make the seventh state of creation, or the seventh day of rest, of twenty-four hours, or any period of time, or any state of progression, should be held in most sacred remembrance, even in the highest spheres. Finite minds can progress only in proportion as they have moved through the order of development, first, second, third, &c. spheres, &c. After the seventh state man must co-operate with his Creator, to freedom.

49. It is by gaining the true and enter into the true order of development, within the two, that one can ever and ever become co-operative with God. That is, by loving the same order that God loves, and wishes to see established throughout the spiritual universe in him. In the same way beyond the material universe of his own

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

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

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

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

We wish to publish Monthly if circumstances admit.

J. SHOEBRIDGE WILLIAMS, *Medium.*

Spare copies on hand.

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

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

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

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

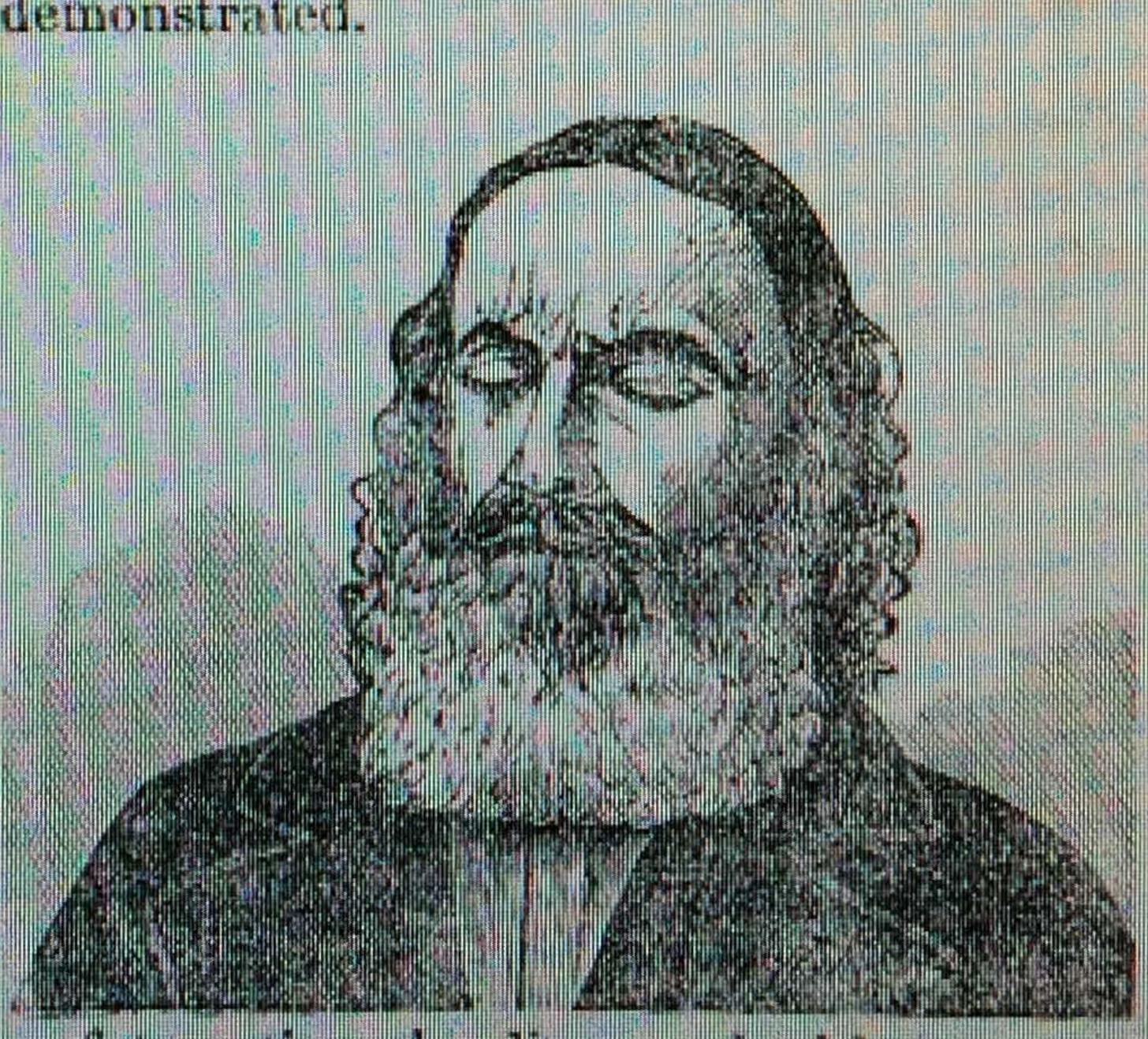
BY THE MEDIUM,

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

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

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

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



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

Rhoeldy & Williams

Boston, February 1, 1851.

SYNOPSIS OF

THE SPIRITUAL EXPERIENCE

OF

JOHN S. WILLIAMS.

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

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

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

J. SHOEBRIDGE WILLIAMS.

Baltimore, Md., March 14, 1854.

SYNOPSIS.

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

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

their mother, and one person I did not know, besides myself. The rappings instantly commenced, and Mr. Urner said to me, "Now ask if there are any spirits present that will communicate with you." It was so new a position for me, having never so much as seen a circle or medium before, that I felt a great reluctance and it took some persuasion by my friends present, before I could consent to speak out in that manner, to——apparently nothing! At length I uttered the question distinctly, and the company were surprised at the number and variety of the raps that instantly followed! Those who had before been in circles, all agreed that I was surrounded by a host of spirits, who wished to communicate with me. That matter seemed to be settled.

Margaretta Fox then told me, to write my questions, or if I could concentrate my mind on questions, ask them mentally, informing me what would be *yes*, what *no*, &c. adding, that we do not want to know what you ask. You can "judge if the answers be correct." I liked that movement. I thought it seemed like fair play, I then asked, "Is the spirit of my mother present?" Answer, "Yes." "Is the spirit of my daughter Eliza, present?" "Yes." I also asked mother, several common-place questions, all which were answered as I might have expected. I then said, "Mother, what age was my daughter Eliza, when she died?" The rappings then became regular, so that others present knew they were to be counted, and three persons counted them. I did not, for I knew not what it meant. When the rappings ceased, they said "there were twenty-two raps; what was your question?" I said, I had asked the age of my daughter at her death; "Well," said one of the company, "was twenty-two right?" I said "It was, counting one rap for each year, for she was within a month of twenty-two when she died."

"Mother, what was *your* age when *you* died?" To this she as distinctly and unequivocally gave ninety-seven, which was her age at death, within three months!! I then asked her several more questions, and all the time from the commencement, I felt something striking my knee, as if it were a ball of wool. I thought it queer, but was determined not to let the circle know what was going on. I can hold my face straight amid the most exciting circumstances, and did then I know, but I peeped several times under the table, to see if it could be any person doing it. I found it was not done by mortal hands, but was determined to keep it to myself. The raps on my knee were about a second apart, or sixty per minute. There then came some raps on the table I did not understand, when one of the mediums said, "the alphabet is called for."

They then began, and called over the alphabet, and three wrote down the letters as they were given by the spirit, until letter by letter, this sentence was spelled out; "Why don't you tell?" "Tell what?" said one in the circle, I forget which. The calling of the alphabet proceed as before, until this sentence was given. "The knocking on your knee?"

I *tell* you I was astonished, and all the company looked amazed, and stared at me, and some one asked, "Did you feel a knocking on your knee?" I said, "I must confess I did, but intended that you should know nothing of it!" "Which knee?" said one of the circle. The alphabet proceeded, until this sentence was given by the raps. "The right knee!" One of the company asked me "If that was so?" I said, "It was the right knee the knocking was upon." I was *tied* as to opposition.

There was much more given me very conclusive of the presence of invisible intelligences during that evening, and Monday evening following, among which was, *I was slipped or shoved, I presume a dozen times distinctly upon the floor with the chair upon which I was sitting, without the touch of any visible agency!!* I became convinced of the reality of the manifestation of spirits, for I thought then, and still think, no sensible man could avoid convincement amid proof so conclusive.

I attended none of their circles after that, for being a civil engineer by profession, and having several public works under my charge in course of construction, I could not attend to their circles, nor to the general subject, for several months. I finished off several of the works I had in charge during the fall, and remained at Cincinnati most of the winter following. On January 23rd, 1852, I felt a great anxiety to see Miss Wells, a writing medium, perform at a circle to be held at O. Lovels, in Sixth-street that evening. I attended without the least expectation of getting a manifestation. I did not expect to ask for one. My attention was drawn to Miss Wells' writing in the magnetic state, when all of a sudden Mrs. Eliza Lovel, with her face toward me, (she having gone into the clairvoyant state unobserved by me, which state I had never witnessed) exclaimed, "O, if there aint Eliza? It has been so long since I saw her! how pretty she looks! O, I am so glad to see her!" The two Eliza's were intimate on earth. I was surprised, but asked "Is it my daughter Eliza, you speak of?" "Yes; she is very near you, and another of your daughters." "Is it Mary Louisa?" "Yes. Eliza says she wishes to communicate with you, but would rather not to a circle. It is about family matters; she is so near you, she must be your guardian spirit."

From that moment I felt great anxiety that my lovely angel daughter, should have the desired opportunity of communicating with me; she was counted an angel on earth! I tried many mediums and circles, but without effect, until on Saturday afternoon, February 14th, passing down the east side of Vine, near Sixth-street, very pensively as usual then, when all of a sudden I was *impelled* to go into the house of Wm. N. Cammack, whose lady I had seen but twice. She came into the parlor on the ringing of the bell, and we commenced conversation. I felt as if I wished to tell her my anxiety to give my daughter a chance of communicating. I had no thought that she was a medium, and commenced to tell her that a daughter of mine wished

to communicate with me, when the lady, who had just two or three days before become a medium, was instantly agitated and jumped up and ran to a table on which lay a pencil and paper, and wrote,

"I [illegible] here, dear father."

I was again astonished, not only at the providence that brought me there, but at Mrs. Cammack being a medium. I asked, "Does my daughter wish to communicate through you?" "She says, she does."

I took paper and pencil, and wrote a question, or rather a short address, to Eliza, which the medium refused to see, but suddenly turned the paper over, and wrote Eliza's answer on the back! She had never known my daughter. When she had done the answer, she said to me, "Your daughter tells me to sign her name, Eliza Williams. Was that her name?"

"No!" I answered; "her name was Eliza W. Ayres."

"Well," she says, "I must write it, Eliza Williams."

Said I, "That was her maiden name; but she was married to John W. Ayres."

I afterwards took the paper, and wrote, "Dear daughter, why do you sign your name, Eliza *Williams*?"

The medium wrote, "My name is Eliza Williams, here."

I then wrote, "Were not you and William conjugially united?"

The medium wrote, "No, no, we were not." She died, Oct. 21st, 1846; and he, Oct. 6th, 1847!

The fact of the questions being written on one side of the paper, and the medium writing on the other, without very attentively looking at what she had written, being likely to create difficulty in copying, I took a separate piece of paper and table, on which to write questions, so that she might proceed regularly with the answers. These communications proceeded several days, about an hour each day, and were of the most satisfactory kind.

At the same time, Eliza began at night to talk to me, to touch me, &c.! to manifest herself on my hands, lips, &c.! and would confirm me that it was she, through the medium, next day!! She told me to take a book I had, and copy in it all the communications with pen and ink.

It was but a few days before she began to write through me, herself. This faculty increased. We could hold conversations. I would speak as from my head down; and she, as if from my breast up! I have heard her audibly speak in my chest, and thousands of times have I felt her manifesting herself there, by rappings and movements of different kinds!

She told me, among the first things, that she could not teach me all I wished to know, but others would. She afterwards, through the medium, communicated with me, and signed the piece thus: "Eliza, and many others you shall know in time." This has all been verified. There is a society of angels that communicates with us, several of whom I have seen.

On the first day, she told me I would be a writing-medium—and so she made me one. I had seen her before she manifested herself on the 23d of January, through Mrs. E. Lovel, but did not know it was she, having no thought of her, and the appearance being momentary. I have seen her six or eight times since!!

On going to bed on Feb. 25, I asked her for a manifestation that night, and she promised to give me one. During the night, she awoke me, by saying, as loud as common conversation, "This is the only kind of manifestation I can give you this evening;" when lo! before my eyes, in the darkness of night, was written, in plain white writing, many lines! I commenced to read it, which I did very easily; but I had forgot all but the last paragraph, before I recorded it. The last paragraph was this:—

"Dear Father—You have resisted the influences of the world, well; but there is more caution necessary when you are in company with others. Your Eliza."

I saw the last written as I read it; and, what seemed remarkable, "Eliza" was written before "your," in time, but after it in position; and "your" was written after, in time, and first in position, as it stands. I have seen spiritual writings hundreds of times since, but have not been able to read much of them. I was sure Eliza had made a mistake in saying "this evening," as she had done not more than fifteen or twenty minutes before, for I believed it was after midnight. I got out of bed, struck a light, and, sure enough, it was twenty minutes past one in the morning! This excessively bothered or perplexed me, until Eliza, I presume, thought I had been enough perplexed with it, when she said, "In *this* world, all night is called *evening*, and all day, *morning*—so that an evening and a morning make a whole day;" and I joyfully accepted the explanation.

The above was written in milk-white letters, in the blackness of darkness. During the same morning, I saw twenty lines of most beautiful poetry, spaced into four-line stanzas, written in black and beautiful letters, upon a ground of pale orange-colored light. I did not read this then, but have since been told what they were. All the spiritual manuscript and printing I have seen since, have, I believe, been black, on white, blue, or red ground.*

I afterwards read the account of these visions, to the medium, merely as a matter of information to her, when Eliza had her to write as I read, confirming my account of it, and telling how it was. I was glad of this, although I did not anticipate it.

On March 7th, I visited Mrs. Parr, a clairvoyant, at Utopia, forty-three miles above Cincinnati. She saw Eliza, and described her well, though she had never seen nor heard of her before! Eliza commu-

* May 15th, 1853.—12, M.—Thirty minutes ago, when reading the account of my daughter's first writing, "I am here, dear father," through Mrs. Cranmer, to print the manuscript, I burst into tears, which I almost always do, in reading that account. I covered my eyes, and saw bright silver writing on a blue and purple ground.

nicated but little through her, except to send me back to Mrs. Cammack, for more confirming communications.

One peculiarity in these incipient manifestations, as confirmation. was, that Eliza had me to write from her with red ink, and from myself with black, through about 600 pages! I kept two pens and inks constantly on hand. I could not touch to the paper a pen with the wrong ink in it, without great effort! This may seem strange, but it is nevertheless true, and was very useful before I was fully habituated to the condition of a medium. It was a physical proof to me of what was from her, and what from myself; and was very serviceable, as much of what I wrote, was dialogue between her and myself, as it is now between other monitors and myself. After I became better established in my mediumship, she told me to dispense with the trouble of using red ink, excepting when I might be impressed to transcribe portions from the Word of the Lord; in which case, I still am impressed to use red ink! My monitors are great lovers of the Lord and His Word, and wish to do Him honor.

During the fore-part of my mediumship, I received many letters written through other mediums, from the spirits of deceased acquaintances, confirming my condition, and congratulatory of my becoming a medium. Two of these deceased acquaintances were the Revs. Alexander Kinmont and James H. Perkins, for whom I entertained the highest respect during their useful lives. The style, diction, language, matter, and manner of these letters, were almost as much like them, as they could have written while in the body. Their earthly acquaintances will have each an opportunity of judging of this, if what I have written should be published while they live on earth. I have not even a guess at the time of their publication.

The next confirming fact (among many others of almost every day's occurrence,) I shall mention, is as follows:—On the 28th of March, 1852—it being Sunday—Eliza impressed me to write out a monition concerning manifestations and the condition of mediums—in length, five pages—and to take it with me to Maj. Daniel Gano's.

In that communication she mentioned distinctly the existence of a society for whom she communicated. Mr. Gano I knew intimately, to be a man of wealth and standing, and always as clerk of court. Being much away professionally engaged, I was scarcely aware of his being a spiritualist; but was determined to obey the monition. On my way to his house, I was told that a circle met there, the first I knew of that, on my arrival the circle was sitting, and Mr. Gano asked, as he told me, if the manifestation of my daughter I had brought with me, should be read to the circle, response in the affirmative. I was introduced into the room, and began to read. Nearly opposite to me sat an elderly lady, apparently asleep. When I began to read, she began to affirm to the truth of what I read. I was surprised at this, when Major Gano said she was in the *elevated* state. I was so green then, as not to understand the term, for I knew not that she was a medium. I had seen her once, and but

once in my life to know it. It was a Mrs. Price, a clairvoyant medium, from sixty to seventy years of age, I suppose.

I kept reading and she confirming the truth of what was read, until I closed, when she immediately said, "I see your daughter, she is "near you, and at a little distance stands a company of spirits, the "society she mentions, from whom she communicates. In that society "I see Swedenborg, Perkins and Kinmont. There are many others "that I do not know. They stand together enveloped in a sphere of "light. That sphere of light converges towards Eliza, and becomes "a stream of light proceeding to her. From her to you proceeds a "stream of light, to show how the communication is effected. That "light flowing from her, envelopes you, and crowns your head with "brightness. She is very pure and very near you. She is impress-"ing you now, what does she say?"

I felt the impression forcibly, and these words flowed, as from an elevated pressure, water flows. "She impresses me to say, this is the beginning of the complete and universal fulfilment of the prophecy, when it will be no more necessary for a man to say to his neighbor, 'know the Lord,' for all shall know Him from the least to the greatest."

"What is her personal appearance?" "She is a small, spare, "delicate woman, clothed in a cloud of light clear blue. Her fore-"head finely developed; her eye brows distinct and finely arched. "They are black, as is her hair which flows in curled ringlets down "over her shoulders: she has a bright smiling countenance, and beauti-"ful blue eyes. She says she is the only one that impresses you. "That she is taught what to say by that society. That she is not cap-"able of teaching you herself. That she is always with you, day and "night, and watches you while you sleep."

As to her vesture and personal appearance, so I have seen her myself, and as to what she told the clairvoyant, she has told to myself often. How unwise it would be for two persons as old as Mrs. Price and I are, to tell as true what we had not good evidence was true? We were then both over sixty years of age, and very near our final reckoning according to the course of nature. What is remarkable, Mrs. Price neither saw me, nor knew who I was, that I knew of when these things took place. Are they not very remarkable as proof?

I feel very little like censuring others, who after proper care in investigations, cannot believe fully in spiritual manifestations, because I was and still am one of the distrustful. As O. S. Fowler, who examined my head, said of me, it really seems that I cannot believe any thing short of positive demonstration. I was soon convinced of the truth of the general subject, and never since doubted that, for my spiritual friends, knowing I presume, what a person they had to deal with, took firm holds and gave me no chance of doubting, as has before been stated. But to believe that I was a medium was quite another affair. I could not at times believe I was worthy to be so

used. I have often been ashamed of my doubts in this matter, and have much supplicated the Lord for relief, have often felt sure that if I were a medium, I was loosing it. O shame!

My spirit friends, when I would get to doubting and desponding would tell me to go to some medium, they would tell me of, saying. "We will communicate to you through them, as you seem not to believe what comes through yourself." When so sent, they never failed to manifest to my entire satisfaction for me, and for a while, I would go on well, but other doubting and desponding states would come on. I have been communicated with by my spiritual monitors, by means of at least fifteen living mediums! every one of whom confirmed the truth of my condition. Among these were especially Mrs. Fuller, clairvoyant, and Mrs. Addleman, then Miss Jones.

One way they took to confirm me through myself, was to tell me how many pages I would receive impressions to write that day, or some future day, which never failed! Another was, to tell me that my monitions should nearly always end at the bottom of the pages, and of hundreds of monitions, not one in a hundred end any where else! Once I was sent forward to put addresses and pieces of lines, in places where I was told or impressed to put them, and what to say! I afterwards received both the subject and the matter which just filled up the spaces, so that the scraps written came in rightly!!!

Once (on Saturday August 6th), I was writing a long monition. I observed in the progress of it, that I was writing two paragraphs on every page! I wondered at this, when I was told I should write the rest of the manifestations in the same way, which turned out to be true! I was then told, to turn over twelve blank pages for Monday's work, and mark on each of them, as impressed, the ends of twenty-four paragraphs. I did so, and wrote at the bottom of the twelfth page by impression. "End of Monday's work." I wondered so light a day's work was laid out for Monday. I was then told to turn forward twenty pages of blank paper, and on them mark the endings of sixty paragraphs, to be filled up on Tuesday! I did so, and was just about to write at the bottom of the twentieth page, "end of Tuesday's work," when I was astonished to find I could not touch the pen to the paper!! I inquired the cause, and was told I would write four more pages on Tuesday, but was not to mark the paragraphs on any more!!

When Monday came, I had neither a subject nor impression to write till 1 P.M.! at which hour I first could write a line! The twenty-four paragraphs as marked were filled to a nicety, and the impressions closed! On Tuesday the impressions began early, and I filled every one of the sixty marked paragraphs exactly, but could not stop till the twenty-four pages were filled!!! These things are all now to be seen among the near three thousand cap size pages, I have written under day and date, even to hours and minutes, by spiritual monition, which when published will be opened to public inspection. My spirit friends told me that such things were intended to convince me of my

condition, and of the power they had in subjects and language, that I could not have myself done these things unaided by them. These things certainly tended much to confirm me that I really was a medium. I do sometimes wonder my monitor did not leave me as too hard a case when I doubted my mediumship as I did. O. S. Fowler says, I "lack brass." Can that be the difficulty?

My impressions went on clearly, and rapidly at the rate of ten, twenty, and even thirty to thirty-six pages per day, until May 27th, when after writing thirteen pages clearly and beautifully, matter that I never before thought of, I broke out in a request to my daughter to favor me with physical manifestations, and especially with her personal appearance. Nearly two pages were occupied by me in inforcing the necessity of more physical manifestations to keep and to regulate my states. At the close of my requests she said to me this at the foot of the 680 page of my spiritual writings, and near 8 P.M., she broke forth thus:—

"O my dear and precious father, I will not impress you to write another line after this, until your reasonable and necessary requests be granted. Be easy: I think all will be right sooner than you may apprehend. I know your position, and pray for you.—Your Eliza."

This was the last I wrote of her monitions, in red ink, by impression.

Next day, Friday, 28th, had no impressions to write. At night, of Saturday, 29th, had a vision during sleep, and very significant. No impressions to write, from Eliza. Sunday, no impression to write. Monday, same. Tuesday, June 1st, had another very significant vision, during repose, last night. At noon, had a vision of writing, when awake, with my eyes covered closely! Wednesday, another. Another, on Thursday; still, no impressions to write, from Eliza, my monitor; but she gave me particular directions to record, explicitly, most of my visions for a time—which I did, to the number of one hundred and four! which, with monitions received, run to the 784th page, or just averaging one page per vision.

Very few of these visions did I understand the meaning of, at the time, and very imperfectly yet; but I was told that I should understand them all, in the right time. This I believe to be true, for I now see much more into them, than I did when I first received and wrote them down. I can remember every one distinctly now, as I read the descriptions, although eleven months have passed, and I have not looked into them nor studied them since! My monitions are to look forward for something coming, and eternal—not backward, to things past and finite.

The twentieth vision was the appearance of Eliza herself, on Sunday, June 6th, at 8 A.M. She was veiled—I having been told that I was not prepared for direct, open sight of her, without damage. She stood on a pillar of light: afterwards she turned, and lay, as it were, in open air above the pillar. She disappeared, and then reappeared on the left of my vision—to show, as I am told, that her

representations would be to my left, and mine to the right; and so we are yet represented every day, and at all times when I desire to see our representations in spiritual light!! This was at 8 A. M. In half an hour I had another, representing the activity of love. Another, of the Saviour's cross, with the sun in the centre; with a star like Venus in her brightness, on the left hand lower quarter of the cross; and the moon to the right, on the cross, about where we might suppose the Saviour's left hand to be.

The next vision was within the next half-hour, for they succeeded each other as rapidly as I could record them with the necessary descriptions. This vision was of the Saviour on the cross, with the sun in his left hand, and a ship's anchor, with a short piece of cable—both as bright as burnished silver—below his right hand, as if suspended from it.

The next vision was at 9 o'clock. It was of two dark-looking crosses, a pair of silver balances, and a silver square. Also, of the sun and moon, at the foot of the lower cross. Then the star appeared again. I was in a succession of visions for two hours this morning, and was told to go to a place of worship that was hard by.

During the devotions. I had several visions, one of which I will abstract in the words of the description as I wrote it on my return from church, and as I distinctly remember it now; but, before this vision, during the devotions, I saw my Saviour's ascension represented plainly before my eyes! His ascent was towards the right hand, and upward, until veiled by a bright cloud.

Vision 29th. "Eliza told me to close my eyes for another vision. "A spot of blue light appeared above the centre of my vision, and over "it. I was presently attracted by the blowing of a beautiful flower of "white light, near the right boundary of my vision, and a little lower "than the centre. This flower had four beautiful and double petals, "that seemed to grow out from the centre. On the left of it, was a "perpendicular mark of white light, the same color as the flower, and "about as long as the flower was wide. Presently the flower and line "both changed to a most beautiful crimson—the first of this color I "have seen. It and the line then changed to the most bright and beau-"tiful burnished gold-color I ever saw. The flower seemed alive, and "to flow out from the centre, and to spread. As it spread, it began to "rise, and turn white, the line keeping its relative position and same-"ness of color with the flower. It rose to the left, so as to join the "white spot above the centre of vision. It stopped adjoining the right "side of that spot, and instantly became the head of a lamb! It was "then, taking bright spot and all, a beautiful well-fleeced lamb, legs "and all! Its eyes and nostrils, black. It looked obliquely to my "right, and the line of light became a beautiful sceptre, and stood "plainly in the same position in respect to the head, as it had done to "the flower, and between me and the body of the lamb. The head "and sceptre afterwards became black as jet, while the body remained "white. They afterwards became natural in color, and all vanished!"

I cannot think of giving the reader of this sketch even an outline of the heavenly visions I have had, either as to variety, diversity, or brilliancy. They were all, or mostly, representatives; so they continue to this day, now nearly twelve months! About a month after these visions commenced, the power of perpetual spiritual vision was given to me, so that I could, and still can, see those spiritual representations at any time I look for them, and often when I do not. When I write, very frequently, the silvery and golden sparks will apparently dance around my pen, in confirmation of what I write! I know then my impressions are right and bright. If silvery sparks appear, truth predominates over love; but, if golden, the love principle is superior to the truth, or instructive. I can often see visions in open daylight, with my eyes open, even when the sun of our earth shines in its strength. I have seen showers, as of gold dust, in daylight.

I have seen, to appearance, myriads of spirits, at once, but not to know any of them. I have seen about twelve at a time, properly personified. I have seen my beloved daughter nine times, counting from six times that she told me, through Mrs. Fuller, the clairvoyant, that she had previously appeared to me. I have twice seen a beloved son in the spiritual world, and, say six or seven times, the most beautiful and benignant countenance of my present principal monitor, who was a man of piety, learning, and eminence, when he lived on earth.

In the direction of seeing the personal countenances of spiritual existences, I can see that I progress slowly; but, most of my visions are representations, in which I can often see the evolutions of my own thoughts and feelings, plainly figured forth before my eyes. Many of them are the signals of my different spirit-friends. I am not a clairvoyant, nor becoming one.

On the 3d of June last, I enquired of my daughter, thus:

"Eliza, why can you not appear to me?"

She answered: "You are not fully prepared for that open commu-
" nication promised you. Everything to be of real use, must be per-
" manent; and everything to be permanently useful, must pass through
" a state of infancy to mature growth, as I have told you. The vision
" of common clairvoyants, is as a meteor or *ignis fatuus*. That would
" not satisfy you, nor be of as much service as that which is intended
" for you. Be satisfied. You had a sensible manifestation through
" the sense of touch, before you laid down. Now you know you can
" *feel* me as a real being, if you did not before."

On June 23d, a dialogue took place, of which the following is the conclusion:

"But, Eliza, might I not see you so as to know your personal appearance? You know what I wish that for so much. Is not that object laudable?"

"It is, dear father; but then the granting of it would be dangerous
" to your best progress, and by no means as useful as you might sup-

"pose. You know that you have often wished (until I would check "such a mischievous desire), that you had known, during my life on "earth, that we would be together as we now are, so that you would "have taken more notice of my appearance, and thought more of me, "than you did.

"Father, you know how near such wishes are coming out, every "day of your life; and I have to check them and reason with you, to "convince you, that to have had such knowledge about me, then, would "have entirely prevented the preparation necessary to our present hap- "piness. You know I have over and over convinced you, that such "a knowledge of the future, to have been ours then, would have over- "powered any will of good either of us had, and caused us to think of "and about each other, continually. We would have worshipped each "other, ruined each other, and have inevitably sunk to the lowest of "the lowest, together! The poet wrote wisdom:

"'O, blindness to the future, kindly given,
"'That each may fill the circle marked by Heaven.'

"My dear father, you think enough of me personally, now, to take "some of your attention off better things; for which I had to reprove "you so severely, that you were near sinking into a state of despon- "dency, when you got leave to love me as much as you please; but "especial care has to be taken, to let you see, feel, or hear nothing "calculated to draw your mind from better things, except so far as is "necessary for the health of both mind and body."

Eliza, I know you are right, I will do my best to be perfectly contented under the assurance that I will have blessings showered on me as fast as I can appreciate them. Indeed that is the case now.

"Yes, dear father, you know this well. If ever mortal man had "cause to be, not only contented but thankful, you have. You know "there is a continual and perceptible progress of blessings higher and "higher. They must not be given out too fast, lest you be cloyed like "a surcharged stomach. It will seem short as to time, when you will "be prepared to receive blessings higher than you can ask for, or even "imagine possible now! But how much better it will be for you to "grow into good states permanently, and to keep them when you get "them, than to have a transient sight of them, and only a memory of "them afterwards."

No one can tell how many ungratified wishes I have had, so that the idea that spirits always gratify the wishes of mediums, and circles, do not by any means fit my experience. I have had *tenfold* more things to rebuke and to surprise me, than to foster me, and be as I thought or expected! When I sit down to write, I scarcely ever know more than I must write, without knowing a word I shall be impressed to write. When impressed to write I have no peace of mind till I get at it. When not impressed to write, it seems as if it would be as loathsome as death, to get at it, or try to. Such is my every day experience. Remember, I am under oath in these statements, for I do.

So far from the matter given to me being consonant to any train of thought I ever indulged, much of it is directly opposite to all my previous education or views through life! I wrote on one subject that the view expressed was so opposed to my own sentiments upon the same subject, that I thought a demon had dictated it, and was thrown into such a state that I could not write nor touch a pen for thirteen hours! My monitor argued the case with me, and scientifically convinced me, that the monition was right as written, and thus rationally convinced me that my previous confirmations on the same subject were erroneous, and I gave it up. Again:

About the 1st of last November, I had a gentle monition to omit shaving my beard; "that man was created better than he could make himself, and it was a subversion for man to try to make himself over, or alter his structure. That he made himself worse every time he tried." But I was so opposed to long beards, I still shaved on, when on the 23rd, my spirit friends became peremptory in their monition, that I must not shave on pain of their indignation! They and I had it under discussion two days!! I was backed by spirits in a circle I attended, that it was useless to wear the beard, but my own monitors, after two days of work with me, succeeded in convincing me that they were right, which my experience and that of many others I have since met, has confirmed. Many of my spirit friends' reasons were never heard of on earth before, as any person I have told them to ever knew of, and yet they are confirmed by the experience of those who knew not the cause of the experience. Many have adopted the full beard from rational convincement of utility since they heard those reasons.

But most of the manifestations were on subjects about which I had little clear previous thought or opinion, and many entirely unthought of before—as for instance, the creation of material substances, of the mineral, vegetative, sensitive, inceptive and animal life, and also progressive or rational life, that was breathed into the nostrils of animal man on "the evening or beginning of the seventh day (state) of creation. How all things were made from first to last, about the manner and time of our Savior's conception and birth, all which things are as yet very inceptively, but rationally and scientifically demonstrated to my satisfactory belief. My monitors wish me to believe nothing until I can see a thing to be *rationally* so. They say to believe what a spirit says merely because it is a spirit that says it, is useless and detrimental, and that spirits ought rationally to demonstrate doctrine they wish men to believe, and my friends are doing this.

They have also instructed me in relation to the modes and manner of spiritual existences, and spiritual appearances, and say, that the more fully we can believe that they exist, act, and progress, as we do on earth, the more nearly we can appreciate the true state of the case, or in other words, that the more we can feel and know, that we on earth are spirits, clothed with a dead inert substance called *matter*

that is as dead while we carry it, as when we shall lay it in the grave, the more easily can we appreciate their mode of existence. "You are," say they, "spirits while you live on earth, and the laying down of the dead material substances of your bodies, is no more comparatively than a snake casting its skin, or shedding, as it is called. It was a snake before, and a snake afterwards, but more free from encumbrance."

There are as many kinds and qualities of spirits as there are of persons on earth, and they are just as finite, and ignorant too, with the exception of what progress they may have made, and that progress is precisely by the same means as we progress on earth. Those means being differently applied according to difference of circumstances. Spirits cannot see each other, or converse together, unless something brings them in contact, any more than we can on earth, but this contact is very different from contact of material things. There being then so many kinds or qualities of spirits, we will do well to beware of deceptions by ignorant, mischievous or bad spirits.

When I wished to communicate with Eliza, through Mrs. Poor, in the clairvoyant state, I asked her if she saw Eliza. She said she did, but "she has to come DOWN, DOWN, DOWN to get where I am, she is so much above me!" At the same time Eliza was perceptibly with me, not more than six feet of space distant! On Friday evening 29th ult., I was at the North American Phalanx in N. J., in presence of Susan Stockwell, a girl of say ten or twelve years of age, in the clairvoyant state. She was amusing herself with her spiritual companions as she frequently does in that state. I said, "Susan, do you see any of my spirit friends?" "No I don't," said she, "see you any where about here?" When as to space both myself spiritually, and my spirit friends were, with her in a small room with several other persons.

Spiritual presence is as to thought and affection, and not as to measurements of spaces. My spiritual friends tell me they can see me as one among themselves when I think of, and converse with them, and when they impress me. When I think intently of them, it seems as if I came to them, but when they converse with me, or impress me, it seems as if they go to me. Sometimes the movement seems to be mutual as two friends meeting in a street or road. This is the general idea, and yet notwithstanding this, there is something analogous to the material in spiritual substances. The terms material and spiritual being in some respects similar, and under similar laws.

"There are," say they, "seven kinds of substances of different fineness that can all exist in the same part of space, and all have plenty of room. Material substances are the most coarse or outermost, within which exist six others, all within each other, like a nest of different sized tubs or buckets. We make things in the same way, imitating our Creator. To make a good wall for instance, we take large stones, and between them we insert smaller stones. Between these we place mortar, just to fill the vacancies. That mortar to be

good, should be composed, first of coarse sand, then just lime enough to fill the spaces among the sand. Water has room between the particles of lime, and heat between the particles of water, and each of these six ingredients have as much room as the larger stones, which is plenty.

"Glass to appearance is as solid, or fills all its space as completely as any substance we have, yet, paste a piece of paper with a small hole in it, on a plate of transparent glass or crystal, and set a hundred candles behind it, and the light of every candle will pass through that small hole and through the glass at the same time and in the same space, and all these different streams of light will have room enough, so that not a candle will be dimmed or obscured! This may show how spirits can exist in and go through material substances. Of a portion of the finer substances spiritual bodies consist. From these finer substances all power, even in your own muscles, comes, for the material substances have no power excepting weight or gravity and cohesion.

"Even so heat," say they, "which is much coarser than spiritual substance, has more power by far than material substances, as we see every day; because heat in great quantities can separate the particles of wood, iron, or any material substance—thus overcoming the cohesion of material substances, which is a much greater power than gravity or weight, which are all the powers that the coarsest material has of itself. So it is easy to see that all power, except weight and cohesion, is in and with substances finer than material substances, of which your bodies are composed." They have also taught me, very plainly and rationally, the uses that these inert material bodies are to men. Why it is better to live on earth, under favorable circumstances, than to die in infancy. Also, what is the states of those infants which die before birth; and a thousand things I cannot even mention here!

They have told me also, explicitly, that among spiritual states, there are, as we might say, seven spheres in general; and in each sphere, seven circles; and in each circle, seven sub-circles; and so on, until every thought, word, or action may be represented. These spheres or circles are spiral from bottom to top, so that every thought, word, or action, in which the will and the understanding, or intention and knowledge, are both united, moves the soul either up or down this "spiral stairway of progress," as they call the whole sphere of spiritual existences.

They have also taught me in respect to the different kinds of manifestations, and, at the same time, the different states of mediumship—which I will barely mention. The rappings and tippings, they say, are principally intended to give short communications. In these the mediums have very little to do, excepting to be there. Nothing at all in rappings, as the spirits make use of that which flows out from their persons. To this effluvia, if too material, inert, and dead, spirits are not enough akin, to like or to use. If the effluvium has too much of the

spiritual substance in it, it is too active for spirits to make physical manifestations with; and hence there are few can be used as rapping mediums. More can be used as tipping mediums, for here the bodily life-powers are principally used.

Very deep and extended subjects cannot be conveniently treated of by these; yet those short, loving communications from departed loved ones, are those that do the most general good to mankind, and will, take them altogether, be the great means of reformation on earth—as the sands of the sea, take them altogether, are more valuable than the diamonds found here and there among them.

There are several kinds of writing and speaking mediums, through whom more extended subjects can be taught and illustrated. To be either of these, is not a privilege for a class of persons, but is according to classes of states and capabilities; so that any persons may be writing or speaking mediums, if they are properly passive, agreeably to qualifications. They illustrate this part of the subject thus:

"Suppose a merchant to have several clerks of different endowments. One is master of clerkship, and can do business in the best style. The merchant puts a letter in his hands, and tells him to answer it. He does so. The merchant thus has little concern but to see that the clerk has understood the subject. Another clerk, not so expert, requires the merchant's constant attention—perhaps to dictate sentence after sentence for him to write. While a third is so poor a scholar, that the merchant has to spell most if not all the words for him, or to take hold of his hand, to form the letters!"

I am not bound to my monitors otherwise than a good wife is bound to her husband, whom she sincerely believes more capable of conducting her through life, and is desirous of continually benefiting her; or, as a good husband to such a wife, setting aside all legal bonds; yet I try to obey my monitors, who, for good, sound, and convincing reasons, prevent me from attending many circles, and the reading of all writings coming from other spirits through other mediums of which I am almost wholly ignorant. Whatever agreement there may be, must be credited to spirits—the discrepancies to whom you think best.

I am truly your friend,

A. J. Davis.

Better known by the following signature, now laid aside,

Rev. S. C. Converse.

New York, May 14th, 1853.

J. F. Jones & Co., Stereotypers, 183 William street, N. York.

12. It protects the throat and chin from the effects of damp and cold atmospheres, and thus the bronchial tubes from inflammation, both in winter and summer, and thus renders the voice more clear, distinct, and forcible. The experience of two winters confirms this.

13. The grown beard supplies necessary fluids to the head, and thus keeps it, as well as the throat, cool in summer, as by covering the face it protects it from cold in winter. All who wear their beards the year round can testify to this: It is also a great comfort to have a well grown and full beard in bed, whether one is sick or well, as this medium knows by experience.

14. In olden time, all who were dedicated to the service of the Lord, as were Sampson, Samuel, Jesus Christ, &c., &c, were forbidden to shave or to "mar the corners of their beards," and there is such a conscious connection between exalted virtue and a beard on the face of men, that were a picture of any good patriarch, apostle, or male martyr presented without a beard, people would call it a humbug and a cheat.

15. I feel now like a whole man before God and men, not now to be subjected to cowardly distrust or fear, as if I had violently removed a necessary part of my being, formed by wisdom divine for which I am guilty. I can now stand forth in my entire identity, not being maimed by the destructive works of my own hands, and pass the world's mistaken sneers and smiles without annoyance.

I wish to feel that I am entirely given up to the service of my Creator, a *whole* soul and a *whole* body, which would be impossible were I, in obedience to tyrant fashion and the mistaken opinions of men, to remove a part of it, without good and sufficient reasons for doing so, which it is impossible many can have we believe.

The practice of removing the beard from the face seems to have commenced with Alexander the Great, to prevent his enemies from clutching the beards of his soldiers in the use of the sabre. This gave them a great advantage, and hence victories were won, the consequent "glories" (?) followed and the practice was almost deified. Is this the only thing in which Christians are suspected of following military practices rather than those of Jesus Christ? Let the question be answered to each one's liking.

Some have asked why the nails are pared by those who omit shaving? The nails are shields of the fingers and are of no use in this respect further than they are attached to the flesh, except in certain cases and of course, beyond that union become dead, and it is no subversion to cut them off. They are also convenient as tools, and hence gold beaters and others preserve them to moderate lengths. The hair and beard are conductors, the use of which depends upon their length, and in a great measure upon the preservation of the very points themselves, as is known of electric conductors.

J. SHUBRIDGE WILLIAMS.

Eastmore, March 15, 1851.

TO THE NATION.

The signs of the times portend great coming events. "Stand in awe and sin not." The days are coming in which "things whispered in the ear or in closets, will be proclaimed on the house tops." "Behold, the Lord cometh with his myriads of angels, to execute judgment upon all." Read and consider the whole epistles of Jude and first of John, professedly written concerning the "last time," Jude 18, and 1 John ii, 18. Especially consider 1 John iv, 2, 3. Mere lip confession makes neither men nor spirits to be of God. But they are of God who "follow Jesus in the regeneration, whom he will not be ashamed to confess before his Father in Heaven."

The times are pressing and loudly call to all who have the Bible, not to reject light offered, nor neglect light received; to be careful not to slight, neglect, nor to despise its teachings. As Jesus himself makes known to us, "They who have Moses and the prophets and will not hear them, will not be persuaded though one rose from the dead." So we find it. Infidel and lukewarm spiritualists, believe and act upon the monitions of good spirits and the Bible, just so far as suits their convenience. Neither do lukewarm professed Christians who disbelieve spirit manifestations, act or feel any better. None of these classes practice their own rules of piety or harmony, when trials and temptation arise. While almost every one may seem to be pious and harmonious while things are fair, means abundant and tempests rage not. Infidelity, grounded in a rejection or neglect of light, is the same in quality under any and every name; and lukewarm Christianity is as bad now as formerly in the church at Laodicea. Rev. iii.

Where is it that the arts, sciences and the means and modes of comfort extensively increase, but where Bible instruction exists? Where is it the blind are instructed, the deaf and dumb taught, the sick, the lame, the poor and the ignorant cared for on large scales, but within the light of the Bible? Where else has society taken in hand its own reform? Where are women respected and the rights of the oppressed classes defended, but where the Bible has done good work? Where do spirits manifest themselves but under Bible influence? Where do the self exalted champions of infidelity receive their educations and means of warfare, but under the blaze of that luminous, but crucified book, to which they turned traitors? Answer us, ye who can, either to your own or the world's satisfaction. A Friend to all in charity.

Sheboygan Whistlewaves

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