

THE
SPIRITUAL REASONER.

BY E. W. LEWIS, M. D.

"Cease to do evil: learn to do well; seek judgment, relieve the oppressed,
judge the fatherless, plead for the widow. Come now, and let us reason
together, saith the Lord."
ISAIAH.

WATKINS, N. Y.
PUBLISHED FOR THE AUTHOR.
1855.

Entered according to Act of Congress, in the year one thousand eight hundred and fifty-five,

BY E. W. LEWIS, M. D.

In the Clerk's Office of the District Court for the Northern District of New-York.

156.4
L583

AUBURN:
MILLER, ORTON & MULLIGAN,
STEREOTYPERS AND PRINTERS.

INTRODUCTION.

SPIRITUAL manifestations, the greatest marvel, and no doubt the greatest phenomenon, of the nineteenth century, are the subject of these pages. Numerous books in relation to it have been published, and scarcely a person in this country who has arrived to the years of understanding, but has heard of it, and great numbers have investigated it personally. People of all grades and conditions have given it their attention, and various and conflicting have been the opinions expressed in regard to it, all varying according to the light, experience, and opportunity they have had in the investigation.

There is also a very large class who have never given it a hearing or investigation for themselves, and have condemned it, either from their own convictions, unaided by personal experience, from hearsay evidence, or the denunciations of its enemies. A correct judgment or opinion can scarcely ever be formed by hearing one side of a question only, and many have misjudged and denounced it from this cause. When the facts of the case

147672

are patiently elicited from evidence on both sides, and sufficiently and carefully weighed, a person may come to a just conclusion with much more certainty. Such evidence we propose to offer, and, in doing so, we respectfully solicit your careful attention, and ask an impartial decision. Let all prejudice be thrown aside, and let facts speak for themselves.

Our opportunities for a calm, deliberate, and close investigation of Spiritualism, for a term of years, have been as good, perhaps, as could fall to the lot of any individual, and the medium was one of the best we have heard of. We conducted it, from first to last, with candor, earnestness, and scrutiny.

Early imbued with a deep regard and veneration for religion, and believing it the most conducive to the welfare and happiness of mankind, both here and hereafter, we have ever most earnestly desired to see the principles and precepts of the Redeemer, received, adopted, and practiced by mankind, in that united and fraternal spirit which that great teacher so urgently and eloquently portrayed by his example and instruction. Sectarianism, and creeds, and traditions of men, the fruitful sources of division, discord, prejudice and bigotry, we never could harmonize with the true principles of charity, love and truth, which emanate from God, and always attend the true follower of Christ. It cannot be done.

With this in view, we have endeavored to take our stand upon the broad platform of charity and love, and cast aside all action and feeling as wrong, in the professed christian or the church, which come in conflict with these glorious principles; and on entering the church at the age of mature manhood, we were pained to discover the pride, the fashionable corruption, if not the open vice of which it had become the too common receptacle; but, most of all, the sectarian divisions of it. Each branch of it seemed a party warring against all others of its household, and claimed for itself the greatest amount of truth and piety. If they attempted to cover each other with the mantle of charity, thrown over all externally, to endeavor to hide this deformity from the eye of the world, beneath its ample folds might still be seen jealousy, selflove, and cold prejudice. We do not say that in the church we did not find noble exceptions to this. There are such exceptions, we believe, in all its branches. In a general sense, however, the facts are lamentably prominent.

Long, and in sorrow, have we pondered over these things in relation to the church, after seeking in its bosom an asylum for strength and protection against our own weakness, temptations, and infirmities, but found at last it was powerless in itself, and dead, without the spirit of God to give it life; and this spirit seems to be depart-

ing from it, and materialism to be fast taking its place. We thus stood, in this attitude, when, in 1850, we first heard of spirit manifestations, (or spirit rappings it was then called,) at Rochester, N. Y., and shortly afterward at many other places in different parts of the country, and formed a determination to investigate the matter as soon as a favorable opportunity should occur. During the summer of that year, a friend visited Rochester, in whose integrity and judgment we had the most unwavering confidence, and while there he went to hear the rappings through the mediumship of the Fox girls. On his return home, he expressed the most firm conviction

- that it was not an imposition, but a mysterious and startling phenomenon, and was inclined to believe it was produced by spirits who once dwelt in human form upon the earth, as was claimed for it by many who had at that period investigated it to some extent. The intelligence it possessed in answering questions, &c., &c., he could account for satisfactorily in no other way. The resolution formed previously, to investigate the subject, was now strengthened by his report, and a determination to know the truth concerning it, as far as our ability would allow, persevered in, without any chance to do so, however, till near the close of the year. In December, 1850, Mrs. B., a good medium, then residing at Auburn, chanced to visit the place, and through her mediumship

we first heard the sounds called the rappings, and found that intelligence was clearly, and beyond all doubt, plainly manifested in answering questions, whether mentally or audibly, and also in spelling sentences, and this intelligence seemed, by the most scrutinizing tests we were capable of employing, to be beyond, and entirely independent of, the control or influence of the medium. Mrs. B. remained with us but a few days, and in consequence of the numbers who assembled to see and hear, the chance for investigating or fully satisfying the mind concerning it, was too limited to form a just conclusion in regard to it. A few days afterwards, however, an event took place which gave a new and favorable turn in the matter, and proved the commencement of the investigation of spirit manifestations, instructions, and conversations with spirits, which serves to form the basis and body of this work.

On the first day of January, 1851, at evening, while seated in a room in my own house in company with two friends, the Messrs. N., our conversation turned upon the subject of spirit manifestations, and we proposed to seat ourselves by the table, and see if we could hear any sounds similar to those we had heard in the presence of Mrs. B., the medium above spoken of. While thus seated in a listening attitude, N. S. Gardner, Esq., (a brother-in-law,) stepped into the room, and to our aston-

ishment, as he approached the table, a succession of sounds was heard upon it, representing the signal as we had heard it through Mrs. B., desiring the alphabet to be called, which was done, and the following sentence rapped out, letter by letter, till the whole was spelled: "God is rejoicing over the world;" and by answering questions propounded by us, we were informed that the rejoicing he referred to in the sentence, was in consequence of the attention people were now beginning to give the the subject of Spiritualism, and it was the commencement of a great work to be accomplished in the world. It purported to be the spirit of my grandfather, who died many years before I was born, and who was, while in the body, a Presbyterian minister.

As soon as our astonishment had in some measure subsided, we began to inquire of each other, and endeavored to ascertain which one of us was the medium through whom these sounds were made, but could not find out, or come to any certain conclusion; and the two friends, first above named, left for home, and G. and my self retired to another part of the house, where Gardner's wife and some other ladies were assembled. Gardner remarked to his wife that he had just received a letter from Cayuga county, stating that his father had been seized with a paralytic shock, and, when the letter was written, lay at the point of death. He expressed an

anxious desire to go and see him, but said that his business was such, that it rendered it nearly or quite impossible for him to do so. We had informed the ladies of what we had heard, and had spelled out, in another room, and as soon as G. had finished telling about the sickness of his father, sounds upon the table were again heard, though differing from the first described. The signal for the alphabet was again given, and the following sentence spelled: "*Give yourself no uneasiness; it will not be necessary for you to go—father is better. LYDIA;*" and in answer to questions, told us she was a sister of Gardner, who left the body about eighteen years ago. Gardner said that a sister of that name had truly died, corresponding to this time specified. We were still more astonished at this, than we were at the first we had spelled in the other room, as here was still the intelligence manifested, and in such a direct manner, that we should have an opportunity to test its correctness. Who the medium was, we had not yet ascertained. G. was, if not an unbeliever in Spiritualism, almost entirely at this time indifferent to the subject, having given but little attention to it, and we did not think of him as being the medium; neither did he mistrust such a thing himself; but he, as well as most of us, now concluded it was his wife through whom the sounds were made, and she was inclined to believe, herself, that she was the medium. We found

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that none of us could hear the sounds, however, except when Gardner was present, and after frequent trials to ascertain, we were at length convinced that he was the medium; which proved to be the case beyond all doubt, and an excellent good one for the sounds or rappings as they were called.

A few days after the above occurrence, a Mr. H., from the neighborhood of Gardner's father, called to make him a visit, by whom he learned that all was true in regard to his father, as the spirit of his sister had spelled out to him. His father was better on the day the communication was given, and finally recovered his health. This test proving true, and the manner in which the rappings were first heard, (G. himself not knowing that he was the medium through whom it was given, till some days afterward,) entirely precluded the idea of collusion or deception of any kind; neither were we looking for or expecting such a thing, until we heard it. It was, with us, entirely unexpected. We could therefore come to no other conclusion, from the evidence of our own senses so pointedly brought to bear upon us, than that it was truly and verily what it purported to be—a direct and unmistakable communication with spirits of our friends and relatives, who had once lived in the body; and in this belief we calmly settled down, and all subsequent

investigation has only served to confirm us stronger and firmer in that faith.

For several days succeeding the above, when we had leisure from our daily business avocations, (and at no other time, except when we had leisure, would they ever communicate freely,) short sentences were continued to be spelled by the same mysterious agency; such as, "all is well;" "we are commanded and sent;" "the cross is reappearing," &c., &c.; all of which we carefully watched and recorded, which we have continued up to the present time, except at intervals when the medium was absent on business, which called him from home mostly during the summer months.

Extracts from this journal, thus kept, will form the subject of the following pages, copied verbatim, as they were spelled out to us; a plain and unvarnished narration of facts as they occurred and were recorded at the time; nothing from memory alone; no coloring; no claim on our part to learning or qualified authorship; a history of truth, a marvel—the most of it purporting to come from the spirit of that great and good man, John Locke, the noted English writer and philosopher, who left the body about one hundred and forty-six years previous to the commencement of his first communicating with us. Among his works written while in the body, is that well known "Essay on the Human Understand-

ing," so preëminent for depth of thought and purity of language, the reputation of which has spread far and wide, a monument to his memory as lasting as time. Communications from other spirits, however, will also be given as they took place, and stand in the record, as they claim interest for the public in such a work.

We are well aware of the opposition, the ridicule, the reproach and criticism that such a work will have to undergo in the hands of its enemies—those who are deaf and blind to the progression of the age. The fallacies of eighteen centuries are so clustered and interwoven about them, that the encrustation can scarcely be broken for any other light to enter their minds.

Bound in the iron chains of the traditions and creeds of men, they cannot go beyond the limits those bonds prescribe for them; all light beyond, to them, is darkness, all progress innovation, and all wisdom but their own consummate folly. But we rejoice to know there is another class, great and powerful, gathering impulse as the morning light dawns upon their understanding, free and joyous as the bounding wave, rolling onward, onward, ever. Their minds mount up as on eagles' wings, and soar aloft, rejoicing in the new born day, meeting steadily, with eye undimmed, the sun's bright ray, as higher and still higher they take their upward flight. On the vast plains of earth these hosts are marshaling for the

conflict with evil. Truth leads the van, with banner unfurled, while Charity and Love hover around their glittering ranks. No earthly power can stay their progress, or check their onward march to victory. Despots tremble, thrones will crumble, tyranny, rebuked, will soon call for the rocks and mountains to fall upon its hideous head, and hide it from the piercing eye of Liberty, Equality and Reform. From the masses constituting this army of Reform, we expect a welcome. Recruits by thousands are now joining its standard. They seek for truth; they desire to learn; their hands are outstretched toward the light, which beams from truth's pedestal, ready to receive and enjoy its life-giving rays. Each and all that tends to this end they seek, and if they cannot grasp at once the glittering gold, the humble ore that contains it will not be repulsed. With a knowledge of these facts, these humble pages are submitted. The gold in the ore is presented for you to separate; the former you will wisely retain, and the latter cast away.

Numerous works, as we before observed, pertaining to this great subject, are now before the public. The one we present, may contain some new and interesting features not found in them; some new truths, or some old truths, may perhaps be presented in a different garb. A three years almost daily intercourse with spirits, calmly and rationally enjoyed, convinces and admonishes

ts of its great importance to the world. Thousands have not yet enjoyed that privilege. Spiritualism is yet in its infancy. As far as it has advanced, it is not properly understood or appreciated. Its undeveloped germ and its chaotic excrescences have been gathered and held up to view by its enemies only. Its truths have been suppressed. Hatred and malice have endeavored, by misrepresentation, to keep back and conceal or crush the opening flower. Ignorance and prejudice are on the alert everywhere. But still onward gleams the light; their opposition, like clouds of vapor before the rising sun, only serves dimly to obscure the light, for a temporary period of time; they cannot blot it out, or prevent it from rising towards its meridian splendor, when all vapor and obscurity will be destroyed from before it. Its course is onward forever; as observed by the spirit of John Locke, in a communication given by him on the 6th of June, 1852, which we here quote entire, while dwelling upon this part of our subject:

“These manifestations are yet in their dawn, and all the evil loves of men, and all the powers of hell, are arrayed against the truth. Yet the omnipotent Lord Jesus Christ is in them, and their progress, however slow, is sure. Bigotry may cavil; skepticism may sneer; prejudice may turn away her face in scorn; the serpent may be permitted to rear aloft its hideous crest, and

bruise the spirits of men for a time, and times, and a half time; but the seed of the woman shall bruise the serpent's head. As sure as the Lord God liveth and reigneth, so sure will these manifestations go on forever.

“The sun could as soon be stayed by the puny hand of man, as could these manifestations, by any mortal power. They may be opposed, and ridiculed, for so it has ever been with truth, but they cannot be crushed. Their march is onward, forever, conquering and to conquer, until the kingdoms of this world become the kingdom of God and his Christ, and He reign forever and ever.

JOHN LOCKE.”

From what we have seen and heard, and uniformly been taught, by spirits of a high order, we believe it will thus continue as Locke describes it in the foregoing communication, and thus result. The lectures of C. C. Burr, the labored report of the famous Buffalo doctors, the scientific researches of Prof. Farraday, the ridiculous book of Rev. Mr. Mattison, the united efforts of almost the whole press and clergy, the cry of devil by the Rev. Charles Beecher, have all had their day, and spent their puny efforts against it, in vain; it still continues, and the truth goes on and gathers strength daily.

The stone cut out of the mountain without hands, rolls on, and will continue to roll, till it fills the whole earth. We war with no man against his opinions; no

person can charge us with ever trying to proselyte or persuade them of the truth of Spiritualism, simply because we believed it; we always ask them to investigate for themselves. We respect every man for proclaiming his honest opinion and belief, and only condemn him for not seeking to obtain evidence for himself, or when he wilfully persists in an untruth, after such evidence has been afforded him. Our mission in this work is only to give to the world what we have seen and heard, and leave it for them to judge of its truth or falsity. We give it as we received it.

Previous to the commencement of the journal we are about to offer, we will explain the manner in which we conducted our circle, and how we received it.

On the 14th of January, 1851, about twenty individuals met at a private house in the neighborhood, and, by direction of the spirits, organized a circle, to meet regularly once or twice a week. These meetings were public, and no person was to be prohibited from attending who chose. Besides this, we were to meet in private circles, as often as convenient, whether few or many attended, for the further investigation of the matter.

This circle was composed of members of various churches—Methodists, Baptists, Presbyterians, Quakers, and others who made no open profession of religion—all agreeing, and bound together in the bonds of christ-

tian union and friendship—and thus worshiping God in true harmony. The principal mediums were Mr. Gardner, before named, a rapping medium, and a Mrs. H., an excellent clairvoyant medium, a lady of irreproachable character, and in all respects a christian. Mr. G. made no open profession of religion; through him, most of the communications recorded were obtained.

At the organization, the spirits recommended a form of exercises to be observed at each meeting, to promote order and regularity. This was given through the clairvoyant medium. She saw and conversed freely with spirits, while in the clairvoyant or spiritual state, into which she was always thrown by invisible agency. This form of exercises was as follows: The meetings were to be opened by reading a chapter in the bible; then singing, and audible or mental prayer, then attend to the instructions given by spirits from the bible, or otherwise, communications spelled, ask questions, &c., &c., &c., and close by prayer.

This form we uniformly observed, and found it a great help to promote order, quiet, and harmony, for the reception and enjoyment of spiritual communion. A charge was given to Gardner, from a spirit, through Mrs. H., while in a spiritual state, at the commencement of his mediumship for the circle, as follows: "To Mr. Gardner—You must pray in your family; attend

promptly to all the duties pertaining to your business in life. Keep your mind as calm and composed as possible, under all circumstances. Be careful about casting your pearls before swine; in other words, be careful in selecting company for conversation on spiritual matters. For you, it will be well to let the scoffer and unbeliever pass, without saying but little to him at present, and read the bible."

To Gardner, who, as we before observed, made no profession of religion, this seemed quite a requirement. How far he observed it none but Him, who knoweth the secrets of all hearts, ever knew. At all events, he was now found frequently engaged in reading the bible, to which before, from his own acknowledgment, he had been quite a stranger.

The next communications received from spirits, which we think of noticing here, were spelled out, by rapping, "Love your enemies; keep yourselves unspotted from the world; love God, and serve him in spirit and truth, and the redemption shall be your reward."

On the 22d of January, following, Mr. H., from Cayuga county, was again here. He was Gardner's school-teacher formerly, and lived in the neighborhood of G.'s father and mother. This spirit (of Lydia G.) came while Mr. H. was present, and spelled the following: "We have met again; tell father and mother." A few

minutes afterward a succession of loud raps were heard, and John Locke—the author Locke, before spoken of—was announced by spelling his name. He said he wished to correct some things in his former writings, and would like to make Gardner the medium through whom he could do it. We had none of his writings, except his dialogue with Bayle, in the old English Reader. Asked him if there was anything in that dialogue which he wished to correct. He answered, yes. We read it aloud, and when we came to the sentence—“Like theories to explain the phenomena of nature”—he stopped us, and spelled, “Like theories *endeavoring* to explain the phenomena of nature”—one word added. Said that was all he wished corrected in that dialogue. We were afterward conversing about clairvoyants, and asked Locke, “Do clairvoyants, when they think they see things, while in that state, actually see them correctly?” He answered by spelling, “It is owing to the state of the mind of the clairvoyants, and their advancement in correct moral culture and attainment.” The experience of those who have closely investigated the subject of clairvoyant sight, we think will readily testify to the correctness of this answer.

On the 24th of January, at evening, Locke came again, and spelled, “Do you remember the instruction I gave you?” We asked if he had reference to his de-

sire to correct his writings through us. He answered, "Yes." We were talking about procuring them for that purpose, when he again called for the alphabet, and spelled, "You will get them in due time." We ascertained it was on the subject of his theological views, as expressed in his works, which he wished to correct, and we then supposed we must have his writings before us for him to do it.

We then asked him if he would come and converse with us often. He spelled in reply, "Alone." Asked, "When Gardner and myself are alone?"

A. Yes.

Q. Do you request, then, that we shall not call for you, or seek to communicate with you, when others are present?

A. Yes.

Q. Do spirits always hear and know when we call them?

A. No.

Q. Do other spirits being present immediately inform the one asked for?

A. Yes; and the interview ended.

We design in the following work to show what spirits have taught us in regard to God, the bible, and our duty to our fellow-men, and also such other instruction as they were permitted to give, as we progressed. We

also design to speak of communications of deceptive spirits, and those who seem to be evil, as well as the good, thereby holding up to view both sides, with explanations and instruction concerning them, as given us, which has not been clearly explained in any previous work on Spiritualism we have had the pleasure of reading.

In giving the introduction of Locke to us, as before mentioned, with his object expressed, (that is, to correct the theological ideas advanced in his writings while in the body, whenever they were wrong,) we mentioned that we supposed we were to have his works before us. But it will be observed that he proceeded to do it in his bible lessons and explanations to us, and had accomplished it in this way before we were aware of it; thereby expressing his present views and belief in theology, and at the same time instructed those who listened. If any views or instructions are advanced in these lessons by him, which are different from what he advanced in those writings, it constitutes the correction he desired to make. This he informed us afterward.

The reader may observe, by a perusal of this work, that the idea frequently advanced by some of the opposers of Spiritualism, that communications are always in accordance and proceed from the mind of the medium, or from some mind of those present, and nothing can

go beyond, or is independent of their minds, is false and futile.

Communications were frequently given us which none present ever knew or thought of before, some of them in regard to things to occur in the future, and consequently could not be known; all of which, when given by a truthful spirit, proved true to the letter. We have seen ponderous bodies moved without physical aid or contact; we have heard audible voices of spirits, and music the most heavenly; have felt the touch of spirits, and have seen things, while in a spiritual state, which would, if not unlawful, be improper and imprudent for us to utter, at least before the scoffer and unbeliever. We have read everything published, which we could get hold of, whether in opposition or in favor of it, carefully and impartially. We have communicated with the powers of darkness, and had evidence of their signs and lying wonders, and with the blest spirits of love and light, whose instructions and advice breathed an emanation from God alone. We have viewed it upon its dark and upon its light side. We have been taught the causes of its deceptions, and the result of its truth, and we shall endeavor to lay all before the reader in the following pages, impartially, as we received them.

An objection is raised by its opponents, that it should be crushed; for they say it makes people insane. We

only reply, we have carefully examined this, and know that if Spiritualism has wrought upon the weak and unbalanced mind, so as to produce insanity in hundreds, property, the doctrine of endless punishment in a lake of fire and brimstone, uncurbed passions, and numerous other causes, have made their tens of hundreds so. In the annals of time and history, who ever read or heard of so great a work being accomplished in so short a time, with so little undue excitement. Spiritualism, from a small beginning, to be recognized by the world, only five or six years ago, has increased beyond all precedents. They now number in the United States alone over one and a half if not two millions! embracing within its fold those of all ranks, condition and sex, from the most giant and brilliant mind of education and intellect, down to the simple and unlearned cottager; among them, many from all sects, and denominations of christians. The infidel and unbelieving, by thousands, are also made happy and caused to rejoice in the truth.

Sometimes it is asked by the opposer, what good has it done? We answer, it has already brought more unbelievers in the existence of a God and the soul after death, to rejoice in a knowledge of the truth, than the united efforts of the whole clergy, with all their powers of eloquence, and persuasion, and argument have been

able to accomplish in the last quarter of a century. Statistics will prove this. The blind have been made to see, the deaf to hear, and the lame to walk, the sick restored to health, &c., &c. And these things are not done in a corner, but in our very midst, as thousands of rejoicing witnesses can testify; but yet, the blind opposer continues to ask, what good has it done? Like the Jews in our Savior's time, they have eyes but they see not, and ears but they cannot hear, lest they should know and be converted.

The inconsistencies and deceptions of Spiritualism, produced by the vicious and evil disposed, whether proceeding from those in or out of the body, we hold up to reprobation and scorn as freely as our most formidable opponents. But we claim for its heavenly truths a fair and impartial hearing and examination. Let this be given it, and we fear not the result. Our enemies are prone to preserve the chaff, and throw away the wheat of Spiritualism, and this chaff is dispensed and fed to the people from both pulpit and press, the truths of it concealed, and only its fallacies exhibited. Is this fair? Is it honest? Is it Christ-like, or even honorable? All we ask is fairness and honesty; with this we are content.

Search carefully the glorious instruction and precepts advanced and inculcated by the spirits of truth and light, whose mission it is to harmonize this wicked and incon-

gruous world, and practice those precepts from the heartfelt principle; then, still raise the cry of devil, if you can. Can the fountain send forth sweet and bitter waters at one and the same time? Can grapes be gathered from thorns, or figs from thistles? If these truths of God, these precepts of wisdom and love, proceed from the devil, at least give him his due, and acknowledge him a different being from what you have heretofore represented him. We say truth cometh from heaven alone; from hell it cannot proceed.

For our belief and fearless advocacy of the truth we have suffered contumely, reproach, and persecutions, violent and bitter, our business in life injured, and nearly crushed, for a time, our society hated and shunned, our reason questioned, and our family slandered and villified; but in all this we glory, knowing that the truth has always been thus assailed, and that we shall come out conquerors and more than conquerors, through our Lord Jesus Christ. These light afflictions, which are but for a moment when compared with eternity, shall work out for all who are exercised thereby a far more exceeding and eternal weight of glory.

We believe a glorious era is dawning upon the world; and if we frequently repeat it, it is because we love to dwell upon it. Mankind are to be fraternized and redeemed. The great crisis of wrath and discord will

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soon be passed. The seeds of peace are sown, and in due time the germ will spring forth to gladden and cheer the earth. The time will come, and is not far distant, when man shall no more lift his hand in bloody warfare against his fellow-man. Their swords shall be beaten into plow-shares, and their spears into pruning-hooks. The stains of the blood of the martyrs for Christ will be wiped out of the earth forever. Before this is accomplished there may be a last, a great and fearful struggle, cruel and sanguinary. But the glorious proclamation, "Peace on earth, and good will to men," has been proclaimed by angelic voices, and will be consummated. Evil must first be destroyed. Who would not engage in the warfare for such a result? This is our cause, and this our aim in presenting these humble pages before the world. We expect no pecuniary reward or worldly advantage; we are content to continue our earthly pilgrimage amongst the obscure and lowly, in the humbler walks of life. Truth is our aim, and if we shall present it in our plain and simple manner, so as to add to the happiness of any, then is our object obtained, and our labor blest. As to any doctrine advanced (coming as it does from spirits) in the journal before you, they alone are accountable. We are only the scribe to record it, as it came from them. If you war against these doctrines, your conflict must be with a powerful and invisi-

ble agency, not with us. Where we have expressed our own views and belief, we are ready to hear argument, and answer according to our honest belief and convictions.

In judging of spirit communications, it has ever been our rule, and such we advise in others, to receive and cherish all that agrees and harmonizes with the character, precepts, and teachings of Christ; and if anything is advanced or contained in this work not in accordance with this, and not entirely independent, and free from all earthly sectarianism, discard it at once and forever.

SPIRITUAL REASONER.

JOURNAL

OF SPIRIT TEACHINGS, COMMUNICATIONS AND CONVERSATIONS, IN THE YEARS 1851, 1852, AND 1853.

N. S. GARDNER, MEDIUM.

1851.

JANUARY 30.—The medium, Mr. N. S. Gardner, and the writer being seated in a room by themselves, a spirit, purporting to be John Locke, announced his presence, and spelled, “Be firm, and great instruction shall be given you both, in due time.”

We enquired if these spirit manifestations were now going on in Europe, or if in any other country besides this. *Ans.* Yes; and, by rapping, referred particularly to Sweden. He then spelled, “Read Matthew, xxiv. 34: ‘Verily I say unto you, this generation shall not pass, till all these things be fulfilled;’” meaning the things concerning which he had now commenced, and was about to instruct us.

We asked what constituted the generation re-

ferred to. He answered by spelling, "All living previous to the 10th day of October, 1844, and their children;" and this was the generation referred to in this verse in Matthew just quoted. We were then instructed with regard to the 24th chapter of Matthew, as follows :

All of that chapter, from the 1st to the 29th verse, has reference to time that has passed ; all from the 29th verse to the end of the chapter, to present and future time. Verses 30 and 31 he informed us were now taking place ; also taught us that verses 27 and 28 of the 16th chapter of Matthew have particular reference to this present generation.

At evening, same day, some friends were present from a distance, and as we were conversing, the medium being present, the rappings, loud and distinct, were heard upon the floor, and a lady of our family, without thinking of our caution to secrecy, exclaimed, "there is Locke!" or, "Locke is here!" The rapping, notwithstanding this remark, still continued, and a question was asked Locke, before all present, which he answered. The signal for the alphabet was then given, which was called ; and he spelled, "Read Mark, 8th chapter, 21st and 30th verses, viz : '21. And he said unto them, How is it that you do not understand? 30. And he charged them, that they should tell no man of him.'" We understood at once, that he intended it as a reprimand, for not following his request, made once or twice previous, that we should not call

for him, or mention his name, when others were present.*

FEB. 1.—Locke spelled, “Read John, 11th chapter and 26th verse: ‘And whosoever liveth, and believeth in me, shall never die. Believeth thou this?’”

Ques. Is it the body only that dies?

Ans. Yes; and spelled, “And this will have its exceptions. Read Matthew, 16th chapter, 27th and 28th verses;” and continued, “there are some of this generation, who will never die, even their bodies; and there are those who are called dead in trespasses and sins, who cannot be made alive, or, in other words, are not redeemed on the earth.”

Q. Can man arrive to the seventh sphere on the earth?

Spelled the answer, “Not and live.” Continued: “The sixth sphere is as high as man can attain on the earth; at the death of his body he may enter the seventh sphere. Children who have never sinned enter the seventh sphere at death.”

* We have since learned that we lost a great deal by not adhering to this request. We did not, at the time, know that large and mixed assemblies generally possess too little harmony and quiet for spirits to communicate freely. After this, too, we found the curiosity of the community was so much excited upon this subject, that for a long time the medium was surrounded, in all his leisure time, by a multitude, and Locke continued to communicate by permission, in our circle meetings and elsewhere as it happened.

Q. What constitutes a true believer ?

A. Spelled, "Those who believe with all the heart."

Q. Is it all that is necessary, for man to believe that Christ is the Son of God ?

A. No; and spelled, "You must' also love Him with all the heart."

The spirit was then gone some five or ten minutes, and we could get no response from him. When he returned, we asked, "Have you been communicating elsewhere, in your absence ?"

A. Yes; and immediately spelled, "In Providence."

Q. Can spirits travel with the rapidity of lightning ?

A. Yes.

Q. Can people converse with each other at points however distant, by this means or agency ?

A. Yes; but spelled, "Not at present."

Q. Will the time very soon arrive when people can thus converse ?

A. Don't know; and spelled, "Time is nothing with us, comparatively."

Q. Can we progress in this life as fast as in the spirit world ?

A. No; and then the word "done" was spelled, as it always was at the close of each interview.

FEB. 2.—Spelled, "Read Matthew, 13th chapter, 9th, 16th, and 17th verses. Doctor S., a gentleman from a distance, being present, was

asked to read, which he did; but, by mistake, read the 9th, 16th and 17th verses of the 23d chapter, and none present discovered the error until Locke spelled, "wrong chapter," when the correct one specified was read as follows: "9. Who hath ears to hear, let him hear. 16. But blessed are your eyes, for they see, and your ears, for they hear. 17. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

Q. Do those verses refer to the present time, particularly?

A. Yes.

Q. Did the prophets and righteous men of old expect it?

A. Spelled, "They prayed for such manifestations."

Q. By Dr. S. Does the 9th verse refer to those who wish to hear for the sake of the truth, and not from curiosity?

A. Yes.

Q. Does seeing, mean the understanding of these manifestations?

A. Yes.

Q. Shall not our eyes also see spirit manifestations literally?

A. Yes.

Q. Will they continue to increase in interest, as we progress?

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A. Yes; and spelled further, "To all who seek goodness."

A lady being in another room, very sick, the words, "go with the sick," were spelled, and the interview closed.

FEB. 3.—This day we were somewhat cast down in our minds, in consequence of some slanderous and persecuting persons going about the streets and circulating falsehoods, in regard to the mediums and manifestations. While we were talking with the medium about it, the words, "God will forgive them," were spelled; and afterwards, "Read John, 15th chapter, 9th, 10th and 11th verses: '9. As the Father hath loved me, so have I loved you; continue ye in my love. 10. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.'" At the close of reading these verses, he spelled, "You seemed down-hearted; you will receive strength and assistance when you least expect it. Done."

FEB. 4.—To-day a gentleman and lady from Steuben county, were present. They had been believers in Spiritualism, but had become somewhat wavering. They asked Locke if he would give them a communication. He answered, yes; and directed them to read the 31st verse

of the 14th chapter of Matthew: "And immediately Jesus stretched forth his hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?"

FEB. 5.—Locke came at evening, and informed us, by rapping, that he was especially commissioned and sent of God to instruct us in the manner here recorded, for the time being. He answered many questions, but gave no bible lesson.

FEB. 6.—There had been some little misunderstanding between the medium and a member of the circle, and something was being said about it, when a signal for the alphabet was given, and Locke spelled, "Get your family circle together as soon as convenient." As soon as we were all seated he spelled, "Read Mark, 11th chapter, 24th and 25th verses: '24. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them. 25. And when ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses.'"

It will be perceived that, although this was a lesson to be observed and practiced by all, yet at this time it had a special application to the medium, on account of his feelings toward a member of the circle above spoken of. The

following instruction was also given in regard to the verses above quoted.

Q. Does it make any difference what attitude is assumed in prayer, as standing is spoken of in verse 25th ?

A. Spelled, "If the heart is with God it makes no difference. Every pure desire of the heart amounts to a prayer in the sight of God, whether silent or audibly expressed. Verse 24th should read, Believe that ye will receive them, and means all things that are proper to ask of God in prayer, grounded upon the full faith of the petitioner."

A question was then asked, "Is there any person now living upon the earth who is redeemed, or who will never taste death ?"

A. Spelled, "I am not permitted to know."

FEB. 7.—No communication this day.

FEB. 8.—A new medium of doubtful character has just been developed in the place, and hundreds of people are flocking to see and hear the singular and astonishing manifestations given by spirits through her. Doctor H., of our circle, and the medium were talking about it, and spoke in condemnation of the medium and the manifestations as evil, in their opinion. In the midst of this conversation Locke called for the alphabet, and spelled, "Read James, 1st chapter, 16th, 17th, and 19th verses, as follows: '16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning. 19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.'"

That is, all mediums, whether for good or for evil spirits, receive the gift of mediumship from God, and will end in showing his wisdom and goodness, although much evil should seem to result from it at the time. Men should therefore be slow to judge and condemn. He then gave Romans, 12th chapter, 6th verse: "Having these gifts differing, according to grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

If then the gifts are according to the grace and faith possessed by each medium, should we not look for a great diversity of manifestations? And where neither grace nor faith exists, what but evil can be expected? And through such mediums God reveals the man of sin, the son of perdition, and He who now letteth will let until he be taken out of the way. See 2 Thessalonians, 2d chapter, from 3d to 8th verses.

Locke, then, as a further illustration of the diversity of gifts in mediums, told us to read 1st Corinthians, 7th chapter and 7th verse: "For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that." He would wish them all good, but every medium

must have his proper gift, or the gift peculiar to his truthful and moral condition, and this takes place as a natural result, by general laws of God.

FEB. 9.—This evening Locke gave us the 15th chapter of 1st Corinthians, 51st, 52d, 53d, and 54th verses: “51. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. 52. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Q. Will there be a literal sounding of a trumpet?

A. No. These manifestations being spiritual, are the spiritual sounding of the trumpet, and are what the scriptures have reference to, whenever the sounding of the trumpet is spoken of.

Q. Will this sounding of the trumpet continue till the second coming of Christ?

A. Don't know.

FEB. 11.—Locke gave as a lesson this day, 2d Corinthians, 7th chapter, 13th, 14th, 15th,

and 16th verses : “ 13. Therefore we were comforted in your comfort ; yea, and exceedingly the more joyed we, for the joy of Titus, because his spirit was refreshed by you all. 14. For if I have boasted anything to him of you, I am not ashamed, but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth. 15. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16. I rejoyce, therefore that I have confidence in you in all things.”

By this lesson Locke said he wished to convey to us that the faith and harmony of our circle up to this time, was a source of comfort and joy to him. He also informed us that he had invited another spirit of a high order to visit us, unknown to us at the time, and represented by Titus in the verses given, and said he wished us to continue harmonious, obedient to God, and punctual in our duties upon all occasions.

We inquired of him again about the medium and manifestations mentioned on the 8th. All seems discordance and confusion, yet mingled with some astonishing tests of spirit knowledge and power. Locke spelled in answer, “ God will appoint it all for the best in the end ; ” and again, “ Be not discouraged ; ” then left for the evening.

FEB. 12.—We were directed to read the 8th

chapter of John, 26th verse: "I have many things to say and judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him."

Told us he wished to convey to us by this a sense of his watchful care and guardianship over our conduct and actions, both at present and in the future. Spelled out, "God judges of good deeds as well as bad." Also he wished to show to us, that his mission to us and the world was from God, and to instruct us as *he* had heard or been instructed. He then gave us the 2d chapter of Romans, 2d verse: "But we are sure that the judgment of God is according to truth against them which commit such things;" and closed by giving the 2d chapter of Hebrew to read, desiring us to notice particularly the 13th to 18th verses. After reading it, we asked what was meant by the word devil therein spoken of. He spelled out, "A term used to represent sin."

FEB. 13.—This being an evening for the regular meeting of the circle, when all were assembled, Locke gave the 4th chapter of 1st Timothy, 14th, 15th, and 16th verses, and spelled, "This is for Mr. M. to meditate upon. '14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16. Take heed

to thyself, and unto the doctrine; continue in them, for in doing this, thou shalt both save thyself, and them that hear thee.'”

The Mr. M. to whom this was given, was a member of the circle, and was also a member and class-leader in the Methodist church.

Locke then told us to read the 12th verse of the 6th chapter of 1st Timothy, and spelled “This is for all: ‘Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.’”

FEB. 14.—Mr. G., the medium, had the two last verses of the 1st chapter of John given him by Locke: “Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, verily, verily I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man.”

The tests which G. had already received in the short period of time he had been a medium, astonished him often, and confirmed him strong in the faith, and here was conveyed a promise of still greater things than any he had yet received. After Locke had left, a spirit came, purporting to be Gardner's sister, Lydia, mentioned in the introduction, and spelled to him the following: “Be not discouraged; you are right, and God will reward you accordingly.”

The sounds made by this spirit are always uniform, and resemble the sound made by striking gently with the end of a pen-holder upon a glass tumbler. Another spirit also spelled, "God's teachings are spreading light to the world."

FEB. 15.—Locke gave this evening the 3d chapter of John, 6th and 7th verses: "6. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. 7. Marvel not that I said unto thee, ye must be born again."

Explanation. Being born of the flesh means being born of sin. Spelled, "It is natural for man to sin." Being born of the spirit, he spelled, "All your minds and affections are changed when spirituallly born."

Q. Can the new birth take place before we leave the body.

A. Yes.

Q. Will it take place with all after they leave the body?

A. Yes.

Q. Does the death of the body constitute a new birth with all?

A. Yes. And spelled, "But some fall into lower spheres than others."

Q. Does man always know when he experiences the new birth?

A. No.

FEB. 16.—Forenoon. Read 1 Thessalonians, 3d chapter, 12th and 13th verses: "12. And

the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you. 13. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

At evening circle meeting, we were directed to read John, 16th chapter, 13th, 20th, 21st, 22d, 25th, 27th, 28th, and 33d verses: "13. Howbeit, when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

Q. On the last verse above written—does the spirit of truth mean Christ at his second coming?

A. Yes: and he will receive his instruction from the Father.

"20. Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned to joy."

Ex. Means that you shall be persecuted for the truth's sake, and the world will rejoice over your persecutions, but your sorrows shall be turned to joy in the end, by the triumph of the truth, and your persecutors will then be sorry and ashamed.

Verses 21 and 22 not explained.

"25. These things have I spoken unto you in proverbs: but the time cometh when I shall no

more speak unto you in proverbs, but I shall shew you plainly of the Father."

Ex. Refers to the second coming of Christ, in the consummation, when he will teach you face to face.

"27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Ex. This ought to rejoice, and encourage those who are faithful.

"28. I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

Ex. Has reference to the Savior's first advent.

"33. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Ex. Refers to his spiritual coming in the heart.

Locke was then asked if these manifestations represented the second coming of Christ, or if by these he had come. He spelled in answer, "The spirit of Christ is in every good heart. Christ has come spiritually by *the spirits instructing you*, but has not yet come literally."

The question was then asked, if they were sent of God. He spelled, "Sent by the Father and the Son." This sentence led Mr. M. to ask, "Are God and Christ, or the Father and the Son, two distinct persons?"

A. Yes.

Q. Are they one or the same in spirit?

A. Yes.

Q. Did God dwell in the body of Christ literally.

A. No; and spelled, "God dwelt in the body of Christ spiritually."

Q. Do good spirits dislike sectarianism.

A. Yes; and continued, "It has been the cause of much disunion and bloodshed upon the earth."

Q. Does it make any difference, if the heart is right, how we believe in regard to the unity or trinity of God?

He spelled in answer, "It makes no difference."

There were so many different opinions in regard to this, held by the members of the circle present, we were fearful it would lead to contention and discord, and we asked if we had not better drop the subject for the present.

A. Yes; and spelled, "Brother M. will close by prayer." After the meeting was closed, the spirit of our sister came and spelled, "Teach the love of God to all your friends."

FEB. 17.—Locke came, and gave Galatians, 5th chapter, 10th verse, and left immediately. "10. I have confidence in you through the Lord, that ye will be none otherwise minded, but he that troubleth you shall bear his judgment whosoever he be."

At evening, while we were at a neighbor's house, to visit another medium lately developed, Gardner being there also, a spirit spelled, "Sing,"

and then, "Read Romans, 1st chapter, 11th, 12th, and 13th verses: '11. For I long to see you, that I may impart unto you some spiritual gift to the end ye may be established. 12. That is, that I may be comforted together with you, by the mutual faith of both you and me. 13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.'"

As soon as the above was read, he spelled, "For Gardner," and it seemed to be a special greeting from the spirit to him.

At evening we asked more particularly about it, and he spelled in reply, "Had reference to Gardner and myself;" and after a pause again spelled, "Great things shall be revealed to Gardner; fear not."

FEB. 18.—Several of us being together, the conversation again fell upon the manifestations through the medium before spoken of, as doubtful and evil. They still continued unabated. Two of our members had just returned from witnessing them, and were laughing and condemning it. In the midst of this, loud rappings were heard upon the floor, and this sentence spelled, "Why are you so quick to judge?" The spirit left as soon as the sentence was spelled. Gardner's sister, however, came, and spelled, "My dear friends, I am often with you all. Do not look for per-

fect happiness in the body; it dwells with spirits."

FEB. 19.—This day Doctor H., from Dundee, called to investigate and witness spirit manifestations. Locke came and spelled a message to his friend Doctor S., who was noticed as being here on the 1st and 2d instant: "Say to Doctor S., be firm." As none of us were thinking of him, it pleased us much. Doctor H. remarked, he would be quite happy if he could be a medium to communicate with spirits. Locke spelled in reply, "Love God with all your heart, and you will." We asked Locke if he would inform us where he was principally communicating at present. He spelled in answer, the names of the following places: "Leeds, Milan, Geneva, Vienna, Paris, Warsaw, Salem, Bath, and Dover," besides, with us; and he said he frequently communicated in all these places the same day. He then desired us to read 1 Thessalonians, 3d chapter, 12th and 14th verses: "And the Lord make you to increase and abound in love, one toward another, and toward all men, as we do towards you," &c., &c., being the same as was given on the 16th instant. This repetition was sometimes resorted to by spirits when they wished to impress the subject it contained more forcibly upon our minds.

FEB. 20.—2 Corinthians, 4th chapter, 6th, 7th, 8th, 9th, 15th, 16th, 17th and 18th verses, given

by Locke: "6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us; 8. We are troubled on every side, yet not distressed; we are perplexed but not in despair; 9. Persecuted, but not forsaken, cast down but not destroyed; 15. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

We ascertained that when lessons from the bible were given by spirits, as in this and other cases, which were intended to apply directly to us as a circle, either as advice or exhortation, or where they desired to express their own feelings or sentiments, no other explanation of it would be given. The object in view should be plain and apparent, by the language contained in the quotations. A person present remarked, that such lessons could only proceed

from a good source, and spoke of their wisdom and happy adaptation. A response was immediately spelled: "Can anything but goodness come from that which is good?" We were then told that the time would soon arrive, when there would be a different mode of communicating from the rappings. We have none of us seen or heard any other. The spirit then said he had been to Warsaw and returned, while we had been sitting here.

FEB. 21.—The 14th chapter of 1 Corinthinans, 6th and 7th verses, given by Locke: "6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you, either by revelation, or by knowledge, or by prophesying, or by doctrine? 7. And even things without life, giving sound, whether pipe or harp, except they give a distinction in sounds, how shall it be known what is piped or harped?"

Etc. His plain instructions from the bible and otherwise, cannot be misunderstood. It is all in our own language. We have also become so familiar with the peculiar signals and rappings made by him, we can distinguish them in a moment from those of any other spirit we have yet heard, as easily as we can distinguish and designate any member of our family by their different voices. This was the subject of conversation when the above verses were given.

FEB. 22.—Locke gave us 1 Corinthians, 4th chapter, 3d, 4th, 5th, and 6th verses: “3. But with me it is a very small thing that I should be judged of you, or of man’s judgment; yea, I judge not mine own self. 4. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. 5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God. 6. And these things, brethren, I have in a figure transferred to myself and to Apollos, for your sake: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one, against another.”

After the foregoing verses were read, Locke spelled, “Watch the future, and it will explain all.”

The above lesson was given on account of many strangers to the manifestations being present. Some exclaimed it was a great mystery; others thought perhaps it was electricity, influenced by the mind of the medium, or some other one present. Some were judging it one way, and some another; many, however, were believers.

FEB. 23.—At Gardner’s house, in the evening, Locke spelled, “I have a secret for Gardner which shall be revealed to him before morning;

do not think it a dream." This was fulfilled. That night, after retiring to bed, G. was thrown into a trance or spiritual state, by spirit agency, and saw a curtain let down before him, on which was inscribed the following sentence in large golden letters, viz: "Be firm in God, for He is Love." The spirits would not permit Mr. G. to mention this to any one, and no reason was given him for this prohibition. A few days afterward it was solved through the clairvoyant medium, Mrs. H. While in a spiritual state the whole was revealed to her, and she revealed it to the circle. Gardner had not mentioned it to any one.

FEB. 24.—Locke gave 1 Corinthians, 13th chapter, 11th, 12th, and 13th verses: "11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This lesson, in its application, is as follows: Very many new mediums have recently been developed in the country, in this vicinity, all around us, nearly all of whom seem to have deceptive, discordant and evil manifestations. We are all perplexed, and cannot understand it. Many are making derision of it, and others

abandoning it as evil altogether. Mediums are deceived so much, that they, too, have lost confidence, and many refuse of their own accord, and by the advice of their friends, and justly, too, we think, to have anything more to do with it. We were thus expressing ourselves, when Locke came and gave the above lesson. He said that discordant spirits would not disturb us if we continued firm to the end. We told him these discordant things were destroying the confidence of mediums, and all who came in contact with them all around us. He spelled, "It is their own fault." They do not understand it; their questions are foolish, worldly, temporal, and spirits are attracted to answer them accordingly. They see but through a glass darkly, and think, and act, and speak like children in the matter. And he told us when we became excited about it, and spoke harshly, we were in that respect in the same condition. He said we ought to be thankful that in our circle harmony continued; and we would be instructed more about it hereafter. We have faith and hope, but lack charity; as we progress, our understandings will become more enlightened. This is the explanation and instruction in substance, given by the rappings in answer to questions. He exhorted us to the exercise of more charity, and spelled, "Do all have it?"

FEB. 25—Locke gave the following lesson, intended expressly for the circle: 1 Corinthians,

14th chapter, 26th, 27th, 30th, 33d, 36th, 37th, 38th, and 40th verses. "26th. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

Ex. By the spirit. A symbol of the state of your circle, when you have met of late. There is too much noise, talking, and confusion; you have all become teachers, and your spiritual instructor is repulsed.

"27. If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret."

Ex. Order should be observed in asking questions. Select one of your number to do it, and only one to explain or interpret.

"30. If anything be revealed to another that sitteth by, let the first hold his peace."

Ex. Refers to all, but more particularly to the medium.

"33. For God is not the author of confusion, but of peace, as in all churches of the saints."

Ex. As much order should be observed in a circle of Spiritualists, as in any other meeting for religious worship.

"36. What! came the word of God out from you? or came it unto you only?"

Ex. You should receive instruction as children, and not desire to teach.

"37. If any man think himself to be a prophet or spiritual, let him acknowledge that the things

I write unto you are the commandments of the Lord.”

Ex. All Spiritualists should so acknowledge it, when the precepts and words of Christ and his apostles are given by him or other spirits.

“38. But, if any man be ignorant, let him be ignorant.”

Ex. If any person present does not understand the instruction being given, let him wait, and not ask questions to disturb the meeting, till it is explained by the interpreter.

“40. Let all things be done decently and in order.”

The above lesson was much needed by our circle, and described its condition precisely. Too much discordance and talking is creeping into it.

FEB. 26.—The 3d and 4th verses of the 11th chapter of 2 Corinthians given: “3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your mind should be corrupted from the simplicity that is in Christ. 4. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”

Ex. He fears our discordance may attract spirits who will attempt to deceive us by teaching doctrines in opposition to what he has

taught us, viz: things in opposition to Christ and his gospel.

FEB. 27.—This evening a spirit, purporting to be of high order, came and gave us 11th chapter 2 Corinthians, 2d 3d and 4th verses; the same that Locke gave us yesterday, with the addition of one verse. This was done, as we before stated, in order that our minds should be fully attracted to the lesson given in the quotations. He wished to impress us that a fearful time was approaching our circle, and wished us to heed the lesson, and observe it carefully.

Locke then came and requested us to read 2 Corinthians, 7th chapter, 2d, 3d, and 4th verses: "2. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3. I speak this not to condemn you; for I have said before, that ye are in our hearts, to die and live with you. 4. Great is my boldness of speech toward you, great is my rejoicing of you; I am filled with comfort, I am exceedingly joyful in all our tribulation."

Ex. He has never deceived us, and rejoices in our mutual attachment and the reception he has alwas met with from us.

After Locke left us, we had rappings and communications from spirits through another medium, but as we have no confidence in them, we do not record them.

FEB. 28.—To-day Locke spelled at Gardner's,

"You and Dr. Lewis better improve the present opportunity while you can." He was asked to explain his meaning, but he declined, and spelled, "You will be impressed." Gardner's business will call him away in a few weeks, to be gone several months; this was probably what he meant in the communication above spelled.

At evening, when we met, Locke gave us 1 John, 4th chapter, 1st, 2d, and 3d verses: "1. Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. 2. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: 3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world."

Another warning against false and deceptive spirits, and advice to try them to see whether they are of God. He said this was a sure test; not, however, the simple assent of a spirit that he believes or acknowledges that Jesus Christ has come in the flesh, for an evil spirit could assent to that, in order the more effectually to deceive; but if they confess their belief in Christ from the heart, and, by their conversation, instruction, and communication, give undisputed evidence of it, then receive them. This is the test, and is sure. The last verse conveys to us a

warning that deceptive spirits are about us, waiting an opportunity to approach and deceive us, if possible. We thanked Locke for this warning and advice. He spelled, "Thank God." He then told us further, that all mediums are chosen to be such by God, and that some spirits who seem to be deceptive and give wrong communications, may think they are right, and believe, themselves, what they say. Their intentions, therefore, toward us are not bad or willful. He said there was no doubt but ignorant spirits would also come, and endeavor to instruct us. These things will be the means of much trouble and difficulty in the world, in regard to Spiritualism, but all will end well.

MARCH 2.—Phillippians, 3d chapter, 1st, 2d, and 3d verses given: "1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2. Beware of dogs, beware of evil workers, beware of the concision. 3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Another warning to us, to beware, and defining, in the third verse, his own position. Said the best communications would be when but few were present, and they harmonious. Spelled, "Dear brothers, the gate that opens toward heaven is found by practicing love toward each other, truth, and charity."

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MARCH 3.—Locke gave the 4th chapter of James, 7th, 11th, and 17th verses: "7. Submit yourselves, therefore, to God. Resist the devil and he will flee from you. 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 17. Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."

After the reading of these verses was finished, he spelled, "I want you to practice these teachings." In answer to a question what the word devil meant in the 7th verse, he spelled, "Resist evil."

Evil, which the spirits have been warning us against for several days past, seems fairly to have broken loose in our very midst, though not exactly in our circle. At a house in the neighborhood, where a medium resides, (the medium spoken of heretofore in this work.) manifestations have for some days been going on similar to those enacted at the house of Rev. Mr. Phelps, in Stratford, Connecticut, at a more early period of Spiritualism. Chairs, stove, furniture, and other ponderous things, are thrown about the house; bed-clothes stripped from the beds where people of the house are sleeping; books thrown frequently from the table to the floor; missiles thrown at the heads of people; the medium's clothes torn from her body while

wearing them ; tables moved and lifted from the floor, with people standing on them, &c., &c.—and all done without contact with any person or visible agency. Hundreds of people have been there to witness these things, and will testify to the truth of it. The medium is a young married woman, very ignorant, and reputation not good. She says she is frequently pinched violently on her arms when no person is near her, and shows the marks left, as if made with the thumb and finger of a hand. For nearly half the time, for three or four days, she has been in the most frightful fits, produced by fear, and it is thought that she cannot long survive in this condition.

We are told by our guardian spirits to stand firm and unmoved, notwithstanding this ; all will be well. What can it mean ? The spirits who have been instructing us decline, as usual, saying but very little about it, and seem to be determined to adhere strictly to the principle of not bringing a railing accusation, or speaking evil of any one.

MARCH 4.—No scriptural lesson to-day. A person promised, by spirits, that he would become a medium some months ago, asked the spirits concerning it. In reply was spelled, "be patient, for God will direct all for the best ;" and told him, by rapping, that he could converse with him now, if permitted, and then spelled, "God's angels are ready to instruct you,

by His permission. Be firm in God, for He is love."

MARCH 6.—Locke directed us to read Colossians, 3d chapter, 2d, 9th, 13th, and 16th verses: "2. Set your affections on things above, not on things on the earth.

Ex. A command for us to obey. Spelled, "You are too apt to cling to earthly things."

"9. Lie not one to another, seeing that ye have put off the old man, with his deeds."

Ex. Putting off the old man, means putting off evil.

"13. Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Needs no explanation.

"16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Ex. If any wrong exists between brethren, select such hymns or psalms as are applicable, and all join in singing them together.

Q. By Mr. M.: God does not forgive men without repentance; why should we forgive our fellow-men without repentance? He spelled in reply, "Are you equal?" that is, equal with God.

The manifestations mentioned on the 3d, as transpiring in the neighborhood, have had a ten-

dency to excite alarm in our medium, Mr. Gardner, although he is a strong man, not easily excited, and possessing much firmness. The spirit of his sister came to-day and spelled to him, "Dear brother, you should not fear, for your guardian spirits will protect you." He asked her if she gave this in consequence of his fears of evil spirits, of late, and she answered "Yes." The medium for the above manifestations is recovering from her fits.

MARCH 7.—Several people from Yates county visited us to-day, to investigate Spiritualism, through our medium, among them a gentleman who was what is usually called infidel in his religious views, and an unbeliever in Spiritualism; rather disposed to make light of it, but possessed of too much good breeding to show his disregard for it in the presence of the medium and other believers; by profession a lawyer. Locke soon came, and desired us to read the 15th and 16th verses of the 1st chapter of Titus: "15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16. They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate."

This was truly applicable and appropriate to the occasion. The good sense of the gentleman spoken of enabled him to perceive it, and we

sat sometime without a word being spoken. Locke broke the silence by spelling, "God will forgive such." Mrs. H., the clairvoyant medium, was present, and while in the spiritual state improvised and sang a most beautiful hymn. We tried to take down the words as they were uttered, but did not succeed.

MARCH 8.—1 John, 5th chapter, 1st, 2d, 3d, and 4th verses, and the 12th chapter of Romans, from the 9th verse to the end of the chapter, were given by Locke, as instruction and exhortation to all present. Rev. Mr. B., a Christian preacher, called to investigate. Many questions were asked Locke by him, which he answered, and spelled some communications to him. One was, "Love God with all your heart, and impressions will flow to you."

MARCH 9.—The preacher, Mr. B., and several other members of churches present, believers and unbelievers in Spiritualism. Locke gave 2d chapter of Colossians, 5th, 8th, and 18th verses, which he said would be applicable to both classes. "5. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 18. Let no man beguile you of your reward, in a

voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

MARCH 12.—Locke gave 1 Timothy, 4th chapter, 1st, 2d, 6th, 8th, 10th, 12th, 15th, and 16th verses: "1. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: 2. Speaking lies in hypocrisy; having their consciences seared with a hot iron. 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 10. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe. 11. These things command and teach. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

A special exhortation to all present.

MARCH 13.—Lesson by Locke this day in Galatians, 6th chapter, 1st, 2d, 3d, and 10th verses: “1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2. Bear ye one another’s burdens, and so fulfill the law of Christ. 3. For if a man think himself to be something, when he is nothing, he deceiveth himself. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Exc. The above is given in consequence of a member of our circle, who is at times somewhat refractory, and a little inclined to be a superior and teacher, occasionally being the means of discordance in the circle. He seemed to apply it to himself in a measure, for he asked Locke immediately, “Are we not getting along as well as we can, in our circle?” Locke spelled in reply, “Ask yourself,” and then told us to ask ourselves the same, individually.

MARCH 14.—The 6th chapter of Luke, 21st and 22d verses given by Locke: “21. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. 22. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man’s sake.”

Promises which will be fulfilled upon all true

followers and believers in Christ, and who are thus persecuted for their belief. A person spoke of seating himself alone from the crowd at the railroad depot to-day, in preference to mingling in their foolish and light conversation. Locke spelled, "I was with you there." At evening, Locke gave 4th chapter Philippians, 4th, 5th, 6th, 7th, 8th, and 9th verses: "4. Rejoice in the Lord always, and again I say rejoice. 5. Let your moderation be known unto all men, the Lord is at hand. 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. 9. These things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

The foregoing lesson he informed us was in substance what he wished to say, and what he would say if talking with us in the body, face to face. He wished us particularly to look over the instruction already received from him, and observe it strictly. Quite a large company were present, and after the lesson there was much

noise and confusion. A lady from a distance was quite anxious to get communications spelled from Locke, but none was attempted. After the company dispersed, we asked him the reason, and he spelled, "You could not have got correct communications with the confusion." We ascertained this lady was a medium.

MARCH 15.—Our lesson was from Luke, 5th chapter, 18th, 24th, 25th, 26th, 27th, 28th, 29th, and 30th verses: "18. And behold men brought in a bed," &c., &c. A full copy of the verses of this lesson is omitted, on account of the space it would occupy; we merely give the explanation of each verse as far as received:

18. There will again be a time when disease will be cured by the laying on of hands of the true believer, as in the days of the Savior and the Apostles, and this will be before the redemption.

24. The faith this man had induced the Savior to heal his disease, and pronounce the forgiveness of his sins also.

25. He glorified God for his restoration to health, and was changed in his mind and affections.

26. All present were amazed, and also glorified God. The evidence produced by witnessing this miracle, caused a belief in them, that it was the Messiah, and they were filled with fear on account of their previous denunciations and persecutions of him.

27. The publican, Levi, mentioned in this verse, is synonymous with Matthew.

28. Matthew became a believer in Christ, and left off his former sinful habits. Spelled, "Cast out the old man." The literal reading would make it appear that he rose up and followed the Savior from place to place.

The 29th and 30th verses need no explanation.

Locke informed us he was about to close his instruction to us, for the present. When this was announced to us, we all expressed our sincere regret, at which he spelled, "I will be with you again, if God permits." Many questions were asked and answered. We asked Locke if he had ever known or seen us previous to January last, when he first came and spelled his name. He answered, "Yes;" and spelled, "Saw you with Gardner at Providence, in the grove on the hill, first. This was nine years ago, long before we knew anything of spirit manifestations, and we had entirely forgotten our walk together in this grove, north of the city of Providence, in Rhode Island, until thus reminded of it by Locke.

At the meeting of the circle this evening, Locke came and spelled, "God impresses, and I obey;" and then directed us to read the 13th chapter of 2 Corinthians, 4th, 5th, 6th, 7th, 11th, 13th, and 14th verses: "4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of

God toward you. 5. Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6. But I trust that ye shall know that we are not reprobates. 7. Now I pray to God that ye do not evil; not that we should appear approved, but that ye should do that which is honest. 11. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. 13. All the saints salute you. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

At the close of this, he informed us this was his farewell, and the last teaching he was permitted to give us at present. All were sincerely affected at this parting. Strange as it may appear, perhaps, to some, we had become as warmly attached to this noble spirit for his long and constant desire to instruct us for our good, as we ever felt for a dear and beloved friend in the body. We spoke of his leaving us, therefore, in heartfelt sorrow and sincere regret. He saw our feelings and sympathized with us, and spelled, "Dear brothers, mourn not at the will of God, for I shall be with you all whenever permitted, which I trust will be often." We then separated with heavy hearts.

MARCH 16.—The absence of Locke at our

meeting was much felt, and things did not move forward with that life and animation that his presence usually gave. A spirit came, however, and spelled his name, "Lorenzo Dow." Answered many questions. At length another one came, and directed us to read the 10th verse of the 1st chapter of 1 Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

This was an exhortation to continue as when Locke was with us, and seemed so much like his former teaching that we felt much cheered. After this spirit left, the spirit of Gardner's sister came, and spelled, "Let the spirit of Christ dwell in all your hearts." Gen. F. Marion also came, and spelled, at the close of our meeting, "Do your duties."

MARCH 17.—A gloom still hangs over us in consequence of the absence of our friend Locke. We have all anxiously desired and sincerely prayed that he might be permitted to return and continue his instruction to this circle. Other spirits, equally as bright, perhaps, seemed strangers to us, and we miss his well known sounds in our little assemblages, as we would the voice of a loved companion.

MARCH 18.—Since Locke left us we have been

somewhat careless and dilatory about getting together. This evening, however, we all seemed to assemble together "with one accord and one mind, at one place," without any previous notice or understanding, and as Locke promised us he would be with us at times, if permitted, we all secretly desired and openly expressed a hope he would come this evening. While thus waiting in anxious solicitude, Locke's well known signal was heard, and hailed with delight. It seemed loud and animated, and he directed us to read Philippians, 1st chapter, 25th, 26th, and 27th verses: "25. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith. 26. That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again. 27. Only let your conversation be as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel."

No person can fully realize, except those present, with what joy and force the annunciation of a return to abide with us, (the language contained in the above,) was received. To hear a recital of the circumstances can convey but a faint idea of the reality. Our joy was so loud and expressed with so much noise, that Locke was forced to restore quiet himself, which he did by spelling, "Do not talk so much while

getting communications." The following question was then asked by Doctor H. : "If Adam and his posterity had never transgressed, would they have become as elevated by progression as the inhabitants of other planets, who have never sinned?" He spelled in reply, "God's will is fulfilled as it is;" and after a pause, spelled further, "The earth is so formed that sin must dwell therein;" and continued the instruction by rappings. The earth is not a perfected body, and as man is composed of the elements of the earth, he is consequently imperfect, and thereby subject to disease, sin, and infirmity, and being nourished and sustained from the products of the earth, continues and sustains this liability. At the consummation of the redemption all will be made perfect. We asked if the earth would then be made perfect, or attain perfection, as well as man. He spelled in answer, "The redemption makes it perfect."

MARCH 19.—Locke came and spelled, "To cultivate an even temper is the first step toward heaven." This was no doubt intended for some of our circle. While all were sitting in silence, some of the most wonderful spirit manifestations we had ever witnessed were made. The whole house seemed to shake and rock to and fro, as if by an earthquake. The windows rattled, and the medium's head and upper part of his body appeared to be enveloped in the flames of an electric fire. He was much agita

ted, and trembled violently. In a few minutes all was again still, and Locke came and told us the manifestation was made by a spirit of high elevation and exceeding power. He then told us that light was spreading in Warsaw, in Poland, more than in any other place where he was now communicating in Europe. We asked if the spirit of liberty and a desire for a restoration of their government were prevailing there. He spelled, "The spirit of Christ is spreading there."

MARCH 20.—Asked Locke if our thoughts were not directed and influenced by spirits a good deal. He spelled, "Every good thought has the spirit of Christ in it." We asked where our bad thoughts proceeded from. He spelled, "From ignorant spirits." "Are all our thoughts impressed by spirits?" Spelled, "Nearly every thought. Your own spirits dictate and originate some thoughts."

This evening had a pleasant and animated meeting. Locke gave the 1st chapter of 1 Corinthians, 28th, 29th, 30th, and 31st verses: "28. And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are. 29. That no flesh should glory in his presence. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemp-

tion. 31. That according as it is written, He that glorieth let him glory in the Lord."

A lesson to teach us that God, in selecting mediums, frequently chooses those who are called weak, and foolish, and base, and vile, by the world and the opposer, as well as the wise, and those who profess great piety. The manifestations of learning and power, frequently given through weak and unlearned mediums, confounds the mighty, more than through a medium of more wisdom and education; and the spirits told us that when ministers and church members asked us why, if Spiritualism was true and of God, it did not come to them who were in the church, pious and good, instead of to the weak and non-professor, as it did frequently, to answer them, by referring them to this chapter, and tell them to read from the 22d to the 28th verses.

After the close of the meeting, our medium (Gardner) went home, but many remained in the room, and spirits commenced manifestations through a young girl present, who had recently been developed a medium. She was thrown into a clairvoyant state, and rappings were also made, through her, quite loud upon the floor. At first we were much interested, and listened with much attention, but soon found the whole was from deceptive spirits. Charges were made by these spirits against other mediums and individuals, of the most false and malignant character, and this scene of falsehood and deception

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was continued for a long time. These things put quite a damper upon the enjoyment received at our meeting in the fore part of the evening. We felt amazed, chagrined, and irritated, and went home resolved to inquire into it the first opportunity. This is the first occurrence of the kind in our circle, but this was after Locke had spelled "done," and left for the evening.

MARCH 20.—Sought an interview with the medium, G., to investigate the proceedings of last evening. Locke came, but declined answering questions in regard to it. He merely spelled, "Be calm and deliberate," and shortly left us. These words which he spelled only served to add to our desire to know more about it, and increased our excitement. The spirit of G's sister came and spelled, "Give yourselves no trouble; all will be explained as soon as permitted." This assurance soothed us very much, and we settled down with a determination to wait patiently for the time of explanation.

Our circle has much increased in numbers, and, from the great diversity of minds now composing it, we have not that harmony we formerly enjoyed at our meetings. Locke came again and gave us to read the 8th, 9th, and 10th verses of the 4th chapter of 2 Corinthians: "8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9. Persecuted, but not forsaken; cast down, but

not destroyed; 10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

He left us with this, without explanation, but we could see its application, and it cheered us very much. Although we were perplexed and cast down by these manifestations of evil and deceptive spirits, and the persecutions and sneers of the unbelievers, who also heard and witnessed them, yet our faith in the true ones remained strong, and we were reminded that the Savior passed through much worse ones, and was even persecuted unto death, which Paul, it seems, in the 10th verse of the above lesson, always bore in mind in the midst of his troubles.

MARCH 21.—We remarked, this evening, that we should be apt to receive all spirits with more caution and distrust than formerly, and we should scarcely believe any strange spirits in the future, till we had thoroughly tested them. Locke spelled, "Do you believe all spirits in the body?" and told us to be as cautious with those out of the body as our experience had taught us to be with those in the body; and further spelled, "See that they have attained the high spheres;" and he said he meant the high spheres of goodness and truth, and not the high spheres of intellect, without these attributes. A strange spirit then came, (we knew by the sounds it was not Locke.) We mistrusted it

was a deceptive spirit, and asked Locke afterwards, when he came, if he would tell who it was. He answered that it was a truthful spirit, and spelled, "Douglass;" said it was Douglass, an earl of Scotland.

MARCH 24.—Locke gave the whole of the 6th chapter of 2 Corinthians to-day, as encouragement, and an exhortation to patience under persecution and affliction, and to avoid, as much as possible, contention and association with the scoffer and unbeliever. By mistake, we first read the 6th chapter of Galatians, and we remarked he had given us that chapter before. He spelled, "Do you not think you need this lesson?" meaning the 6th of Galatians. We then discovered the mistake, and read the right one. The spirit of Mr. M's mother came and spelled to him, "Let the star of Bethlehem be your guide." The spirit of G's sister also spelled to him, "Dear brother, you did not realize the pleasure it gave Louisa and myself to meet you to-day. LYDIA." He had conversed with them by the rappings, through another medium, but did not know till the above sentence was spelled, that his sister Louisa, there mentioned, who left the body recently, was present.

MARCH 25.—Locke spelled, "Light begins to break in upon the darkness of the earth." We were much elated with this communication, and, as he sometimes finds us as much depressed, he

spelled, "Be not carried away at times; we are not always permitted to be with you; be more even." A spirit purporting to be Lorenzo Dow, then spelled, "I labored near this place while in darkness." We ascertained, from some person present, that he once preached a mile or two south of this village.

At evening quite a number of people were present, amongst them them Elder H., a preacher of education and worth. Locke gave the 4th chapter of Ephesians, 29th, 30th, 31st and 32d verses: "29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. 32. And be ye kind, one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

He told us the spiritual era now dawning upon the world, would result in expelling sin and sectarianism from the earth, and usher in the redemption. He spelled, in regard to himself and other spirits, in answer to a question by the preacher above alluded to, "Our mission is to harmonize the world." All seemed pleased with this interview.

MARCH 26.—In company of two or three

friends, besides the medium, we were relating a dream or vision of the previous night, of traveling through a pleasant valley, but it seemed dark, so that we were unable to distinguish the objects which surrounded us, plainly, yet all who were traveling in company together, appeared very happy. As soon as we had finished the relation, Locke spelled, "You are now in that valley of darkness. Light begins to break in upon the darkness that surrounds you." Soon the spirit of Gardner's sister came, (who we shall hereafter designate Lydia G. for the sake of brevity,) and we asked her if she could communicate to us as well as spirits of higher order could. She spelled, "Not quite; it is owing to their elevation as to correctness." We then asked her if she had ever seen the Savior.

A. "No."

Q. "Have the apostles ever seen him?"

A. "Yes;" and spelled, "While on the earth."

Q. "Do all spirits desire to see him?"

A. "Yes;" and spelled, "This desire does not tend to make us unhappy." She then spelled, "Cultivate love and harmony, and you have a foretaste of heaven."

Dr. De F., one of the friends above mentioned, had the name of a deceased brother spelled out to him, and as the Doctor was on his way to visit an aged father, he asked the spirit of this brother, who had spelled his name, if he would give him a communication for his father. He

answered he could not, but spelled for the Doctor, "Cheer him in his old age."

At our meeting at evening, Locke gave the 13th chapter of Hebrews, 1st, 4th, 5th, 6th, 16th, and 18th verses: "1. Let brotherly love continue. 2. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. 3. Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body. 4. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I never will leave thee, nor forsake thee. 6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. 16. But to do good, and to communicate forget not; for with such sacrifices God is well pleased. 18. Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

After the reading of this lesson was concluded, he spelled, "Try and live happier," and left. Soon the spirit of Louisa G. was announced, and Gardner asked her if she would spell the name of the place where they last saw each other before her death. She spelled, "Port Byron." G. said this was true. Lydia G. was also present, and spelled as follows: "God impresses and angels are inviting all to the throne of eternal light." This last has reference to

spirits communicating with those of earth, and thus inviting them.

MARCH 28.—James, 5th chapter, 8th, 12th, 16th, 19th, and 20th verses given: "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh. 12. But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation. 16. Confess your faults one to another, and pray for one another, that ye may be healed. 19. Brethren, if any of you do err from the truth, and one convert him; 20. Let him him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Spirits of a high order are impressed that the coming of the Lord is at hand, or not far distant. It is not right to take an oath in any case, not even on the witness stand. Better affirm.

MARCH 29.—This evening, several of us at a private sitting, had a most beautiful manifestation from spirits. It was audible singing in the room apparently over our heads; it was soft, sweet, and harmonious, but we could not distinguish words. The clairvoyant medium, Mrs. H., was present, and in the spiritual state saw the singers and knew them. She said

there were three of them—spirits of our relatives. Afterward Locke came, and gave the 2d chapter of 1 Corinthians, 1st, 3d, 5th, 10th, 11th, 12th, and 13th verses: “1. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the excellency of God. 3. And I was with you in weakness, and in fear, and in much trembling; 5. That your faith should not stand in the wisdom of men, but in the power of God. 10. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God. 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. 12. Now we have received not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. 13. Which things also we speak, not in the words which man’s wisdom teacheth: comparing spiritual things with spiritual.”

Ec. He came to teach us truths declared by Christ, a testimony of God. He saw our weakness, and feared for our condition of darkness and want of the true light and spirit, lest we should not willingly receive and understand it.

MARCH 30.—We regret to discover doubts and discord creeping into our circle, which has hitherto been quite exempt from it. Some few thus influenced, seems to affect the whole-

They make so much confusion that a free communion with the spirits is much hindered and retarded. A communication was spelled, that unless these unruly members reformed, they would be cast aside. Locke taught us that in this spiritual coming of Christ we would discover a type of the events that occurred at his first advent. False prophets would arise, and iniquity would abound. Referred us to the 24th chapter of Mathew, as an illustration, and said it applied to the present condition of our circle; verses 10th, 11th, 12th, and 13th: "10. And then shall many be offended," &c., &c. "11. And many false prophets shall rise, and shall deceive many. 12. And because iniquity shall abound, the love of many shall wax cold. 13. But he that shall endure to the end, the same shall be saved."

In the above lesson is a representation of false and deceiving spirits and mediums, through whose deceptions the love of many will wax cold, by the iniquity exhibited and abounding in them. Some of the circle are in this cold state, from this very cause.

MARCH 31.—To-day, two members and the medium being present, a spirit called for the alphabet, and spelled, "Darkness is hovering around your circle, discord and disunion is with you. Darkness will soon close in upon the brightness that once encircled you;" and directed us to read it before the circle. We asked

if we were to lose communications or be deprived of them entirely. He spelled, "Unless you are more united." He afterwards said, in answer to questions, some of us perhaps might continue to have them. We were much astonished at this announcement, and as the spirit who gave the above, (we knew by the rapping,) was not Locke, we were still in hopes it would prove false, and from a deceptive spirit. When Locke came, however, he confirmed it as true, and from an exalted spirit. He had been spared the disagreeable duty, and another spirit had been commissioned to perform it. Locke informed us it was with much difficulty he had been able to communicate with us for some time, on account of the repulsion the conduct of some of our brethren had produced.

We asked him if our communications would all cease.

A. "Don't know."

Q. "Will they be resumed if we all strive to do right in the future?"

A. "Yes."

He said there had been more evil and discordance going on than we were all aware of. He then left us. We felt much disturbed and cast down at this disclosure, and the medium was more agitated than any of us; his sister's spirit came, and spelled to him, "Be more composed." Soon another spirit came, and spelled, "The cross is reappearing." The sounds made by these spirits were much louder, and more

animated than any we have heard of late, and cheered us considerably. Locke then came again, and gave the 13th verse of the 2d chapter of Colossians: "And being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

While we were thus engaged, quite a number of the members of the circle came in, among them the disaffected ones. After they were seated, we read the communications we had just received, and all seemed amazed and confounded, without speaking a word. The silence was broken by Locke, who called for the alphabet, and spelled, "You were sent here to harmonize." His former lessons, exhorting us so often to union and forgiveness, came to our minds, and we began confessing our faults one to another, and, in peace and harmony, we resolved to do better in time to come, and try to avoid the necessity or liability of another reprimand from the spirits. Locke then told us to avoid as much as possible large and mixed assemblies in getting instructions and communications from spirits; if the circle was large, to meet and exchange views, and exhort and edify each other in that way, but to avoid confusion and discordance. Let a few harmonious minds quietly assemble for spirit instruction; let one be selected to ask questions, and in this way all can be conducted in more order, and good and free communications will be the result.

Our interview for this time was closed by a spirit, who spoke through the clairvoyant medium (Mrs. H.) while in the spiritual state, as follows: "The earth is to pass away with a great noise, as written in the scriptures. This noise and passing away has now commenced in the contentions of men consequent upon these new spiritual manifestations and the great reforms attending them. Evil will do all it can to retard its progress and influence the minds of men against it, but in vain; its course is onward to victory and triumph. Truth will accomplish its mission. Cheer and encourage each other in that which is good, and if thy brother err, go to him kindly and talk with him. Be faithful and diligent in your daily avocations, and begin anew from this day forward. And may the peace and love of Christ abide with you all."

APRIL 1.—New life and joy appears to exist again in our circle. The same spirit who spelled the warning of our dark condition to us, now came again, and spelled, "Eternal light is breaking in upon the darkness of the earth. The reign of Satan is closing." He told us, before the reign of evil would close, however, there would be terrible times upon the earth, and much bloodshed, according to his belief and impression. After this is over, universal peace will reign triumphant upon the earth forever, wars and fighting will be known no more, and all

spirits of a high order think this time is not very far distant in the future.

Twice we have had the sentence, "The cross is reappearing," spelled out. We asked this spirit to explain what was meant by this. He spelled, "It means that persecutions are coming again, as in the days of our Savior, and that Christ is reappearing."

We asked, will he come personally?

A. Yes.

Q. Are these spirit manifestations a representation of his coming?

A. Spelled, "In part."

Doctor H. asked what Paul meant by the change spoken of in Corinthians, as taking place in a moment in the twinkling of an eye. He spelled in answer, "The redemption."

Locke then came, and spelled for them, "Sing." A hymn was selected, which they attempted to sing from memory, but omitted one verse, which none of them could remember. Locke spelled, "Sing all of it." They told him they could not remember the verse omitted; and as they had no book which contained the hymn, they were about to give it up, when Locke told them he would spell the commencement of the forgotten verse. He did so, and it then came to mind, and they sang it. He then spelled, "Prayer by Brother M.," and the meeting was closed.

APRIL 3.—The medium is preparing to leave

us, on business which will keep him from home during the summer. Locke came and gave 5th chapter of Matthew, 11th and 12th verses: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. 12. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Said it applied to us on account of our belief in Spiritualism.

APRIL 4.—Some questions were asked upon our temporal matters. A spirit spelled, "We do all for you we are permitted. God will do all for your welfare," &c., &c. Again: "Your guardian spirits will always impress you for the best, in matters of this kind." These sentences were not spelled by Locke (we think) but the spirits of relatives. Good spirits always seem to hesitate, and dislike to answer questions in regard to temporal affairs. We have been taught that we are very likely to be deceived, when we ask such questions, as a lower order of spirits are attracted.

At evening, the 10th chapter of John was given us to read by Locke, with regard to the 27th verse of that chapter, (The sheep hearing his voice, &c.) "Means their conversion and consequent entering into eternal life from a state of death in which they were before, in sin." This was spelled out. In relation to the 28th

verse, he spelled, "Will be in a state of progression." Mr. M. said this seemed good, and he thought that spirits could always be known or judged, in this respect, by their communications. He spelled in reply, "This is the true way." He then spelled, "Love God more," and left for the evening.

APRIL 5.—It being known that Mr. G., the medium, was about leaving home to be gone some time, the house was crowded at our meeting this evening. So many discordant minds, and so much confusion, that Locke attempted to spell a communication, but was forced to relinquish it. He succeeded, however, in spelling, "It is impossible to say all I intended." We retired to another room, apart from the crowd, to see if we could get the communication he intended to spell, but Locke declined giving it this evening, and spelled, "I will give it another time."

APRIL 6.—The circle having convened, Locke spelled as follows: "Dear brothers and sisters, should seeming darkness cast gloom over your happy circle, be not discouraged, but pray to God with all your hearts, and he will never desert you, but his angels will stand ready to cheer you all.

LOCKE."

The spirit of Lydia G. then came, and spelled, "Place your affections on Christ, and he will lead you into eternal light.

LYDIA."

Another spirit also came, and spelled, "Love those that persecute you."

APRIL 7.—Locke spelled, "Love and pray for each other, not forgetting Christ." One of the circle appeared quite down-hearted about the medium's going away; said he was afraid the circle would go down, as we should have nothing to stimulate us to keep up our meetings. Locke spelled in reply, "If the thought of separation is to discourage any of you, your faith is, I fear, like chaff before the wind. Do not doubt that which is purely from God." The man who was expressing his fears asked Locke if he meant him, and he said "Yes."

APRIL 8.—The spirit of Mr. M.'s mother came, and spelled to him, "Choose light rather than darkness, and be firm in God, for he is love. Darkness cannot dwell with him;" and while we were waiting for further communications, Lydia G. came, and spelled, "Locke is absent."

At a meeting in the evening, Locke came and gave the 2d chapter of 1 Timothy. Wished us to notice it particularly from the 1st to 8th verses. The three first, he said, was an exhortation he wished us all to observe and practice.

APRIL 9.—The medium left us to-day. Just before starting, Locke spelled, "Do not let separation make you forgetful of each other." As soon as Locke spelled this he left, and seemingly

a large company of spirits commenced rapping and communicating to us. The names they gave for themselves were those of several of the apostles, and other spirits of high order. They made us promises of the most gratifying nature, seemed impatient to converse, and informed us we should have as good mediums as Gardner in our circle, as soon as he was gone. They said all they told and promised us would surely be fulfilled before the first day of August next. It is hardly necessary to remark that we doubt all of this, but hope it may prove true.

JUNE 21.—Received a letter from our medium, Mr. Gardner, endorsing the following communications, spelled out to him since he left home, for the circle. We therefore enter them in the journal :

“Try and live happy on the earth, and greater happiness is in store for you all.”

“Worldly intelligence is in its infancy yet. This is but a foretaste of what is to be revealed to those in the body.”

“Ye sectarian churches, tremble, for your corruption is to be destroyed and the world enlightened.”

AUGUST 4.—A period of about four months has elapsed since our medium went away, and during this time nothing of interest in Spiritualism has occurred with us. No other fully developed medium being in the circle, we have attempted to

communicate with spirits but little; and our enjoyment in this respect is not as when Locke and other spirits were conversing with us, and instructing us in some good thing almost daily. The first of August is past, and the promises made by spirits through Gardner, on the day he left, have none of them been fulfilled. Our doubts of them, noted at the time, were therefore correct. They were false prophets. We have been cautioned by elevated and exalted spirits to place but little confidence in promises made by spirits who make them and set a specified time for their fulfillment, unqualifiedly. A good and truthful spirit will generally, when speaking of things to occur in the future, when a period of time is designated, add, that he gives it as his belief, or according to his impressions, and it rarely fails to be accomplished. By experience, we have proved this to be a good test to judge the spirit making promises or foretelling events.

Went by appointment to meet the medium, Gardner, where he was spending a day or two, at the house of a relative, in Steuben county. After retiring to a room by ourselves, Locke came and spelled, "Let godly hearts be united with the influence of His divine love." This was the greeting after our long separation. He next spelled, "Manifestations, I am impressed, will soon change in manner and person," and told us, in answer to questions, that it would be within six months; and added, by spelling, "So

I am impressed." Said there would be a more free and understanding method than by the rappings, and it would spread with more rapidity under this change. In regard to persons, good and reliable communications will be more confined to mediums of correct principles, good moral culture, and those possessing harmonious minds and dispositions. Evil as well as good mediums are necessary and permitted, in order that all classes may have notice of the manifestations.

AUGUST 5.—Somewhat annoyed in the forepart of the day by deceptive spirits, who seemed anxious to communicate. Locke finally came, and we asked him, if any change was effected in the mind or disposition of man simply by death of his body.

A. No.

Q. What is the immediate condition of the good man after death?

Spelled, "He is rid of all inclination for sin; sees himself in a true light; more humble; loves God with all his heart."

Q. Does the death of the body constitute the punishment for sin?

Spelled, "In part;" and in answer to questions, said further, there is also punishment in remorse of conscience, and regret for having sinned."

He then spelled, "The earth itself must be purified; so I am impressed. Said all spirits

were instructed by impression. These impressions they give to us by external manifestations, as they receive them. Spirits, he said, were composed of substance, but of so pure and perfect a nature that they cannot be seen with the natural eye.

The following communications were spelled for the circle :

“To the circle: Be of good cheer; fight on. God is with you all, and to such as hold out faithful, great shall be their reward in heaven.”

“To Brother M.: Go ahead in goodness; a bright reward awaits you in the spirit land. Peace and happiness in the body.”

“To Doctor H.: Brother, hold fast to that which is good; be content with what God bestows.
LOCKE.”

These two last were the only ones he spelled to individual members. Speaking of one of the ladies, he spelled, “She is firm.”

The spirit of Lydia G. then came, and spelled to her brother, the medium, “You have much to discourage you, but, with the help of God, you can overcome all evil influences, and darkness will appear bright, a foresight of heaven.
“LYDIA.”

We remarked we were anxious to be instructed concerning the first resurrection and second death, spoken of in Revelations. In reply, was spelled, “That time will soon come.” In regard to the redemption, informed us they were more deeply impressed that the redemp-

tion of the world is not very far distant in the future, than they were when they first began communicating with us ; and we unthinkingly asked Locke, if he thought it would be consummated within twenty years. He spelled, in answer, "I am contented to learn at my Father's will," and made no other reply.

We asked him, if he would spell the name of the greatest city in the world for spirit manifestations, at this time. He spelled, "London ;" but said Milan was the greatest according to the number of inhabitants, and that Cleveland, in Ohio, was the greatest in the United States.

AUGUST 21.—Met the medium again at the same place. Locke came and spelled, "my time is short," as a hint for us to improve it. The first instruction was, for us to be careful about continuing to solicit communications, at any sitting, after a truthful spirit spells the word "done." All received after that should be weighed with caution. Then spelled, "Rapping will soon cease with Gardner. He will be permitted to see, I am impressed." Gardner asked if there was anything he could do in order to progress faster. Spelled, "Love God with all your heart." The names of several spirits of our relatives were given as being present, and we asked if they desired to converse with us. One spelled, "As God sees fit to impress," and, by answering questions, told us spirits only have anxiety to do things according

to the permission and will of God. To this they are perfectly resigned, and spelled for us, "Be not too anxious." Said too much anxiety hindered progression. Lydia G. then spelled, "Let a union of feeling exist while separated."

The following is a communication given through Mrs. H. in September, while in a spiritual state: "You lose a great deal in not following directions given by spirits. They may look small to you at present, but will end in great results. These manifestations must be cherished; they must be loved, and not disobeyed, if you wish to be benefitted by them."

OCTOBER 9.—Our medium is still absent; but we have had the pleasure of a visit from an excellent writing and speaking medium, (J. W. H.) the first medium of the kind we have seen. Below is a communication received through him, purporting to come from a spirit of high order, as follows:

"To —: I am with you, and, in your reflective moments, endeavor to direct your thoughts aright. God hears your petitions, and will not suffer you to fall, if you look well on what you tread. Set not down your foot until you have cleared away the rubbish, and are sure that the Eternal Rock forms your footing; and then, when the storms come, and the rains descend, and winds blow, you will yet remain, for God has sworn, and his rock cannot be moved.

“You are to follow the star which He has set, whither soever it moveth.

“Question not God, but pray his spirit to sustain you in the trial of the Refiner’s fire.

“The hopes of men have nearly fled, their imaginations have blinded them, and their folly shall be made apparent as the noonday. Come ye out from them, and be removed from them. Keep afar off, for their contaminating influence but retards your spiritual advancement. As ye have walked so continue, but with caution proportioned to the besetments of the journey; and soul inspiring raptures shall crown thy faithfulness.

“Grace to you, and peace from God the Father, through his special manifestations, world progressive. Amen.”

DECEMBER 6.—Mr. Gardner, the medium, has returned, to remain with us through the winter again, and we resume our journal. Some members of the circle have been preparing to remove to Mountain Cove, Virginia, to join a settlement of Spiritualists at that place. Lydia G. came, and she was asked if in her opinion it would be best for them to go. She spelled, in answer, “Time will bring forth what will be for your mutual welfare.” We asked if Spiritualism was still progressing as rapidly as ever. She spelled, “All is progressing; render thanks to God.”

DECEMBER 12.—Have received but few communications, if any, for several days, though we have been quite anxious and tried frequently. This evening a spirit came and directed us to read the 8th verse of the 5th chapter of Galatians: "This persuasion cometh not of him who calleth you." We told him we could not understand what he meant to convey by this verse, and he spelled, "Your anxiety for communications." He said this anxiety was produced by impressions from evil or ignorant spirits, who were anxious to communicate.

A lady present said she sometimes composed and recited poetry in her sleep, but could never remember the words so as to repeat them when fully awake. The spirit spelled, "The time will come when you can remember, Mary." The clairvoyant medium, Mrs. H., has left the place, and another one (Miss C.) has recently been developed, but she has not progressed sufficiently to be reliable; yet many good tests are given by spirits through her. We are sometimes perplexed in consequence of the manifestations thus received, as they conflict with former teachings. The medium also is confused by it. A spirit spelled concerning it, "Rest your minds and bodies quietly." On the 9th instant, we received a visit from Mr. H., a gentleman of the Mountain Cove circle, Virginia. He is direct from there. Says Elder S. has progressed much, as a medium, and has communications from the Savior himself. Spirits that we believe truth-

ful decline saying much about it, but when they do speak of it, they teach us that Elder S. is deceived in thinking this spirit is the Savior, although he may be honest in this belief.

DECEMBER 13.—A spirit came and spelled, "I am with you most of my time, for a season." Mr. D., a member of the circle, has been developed a rapping and writing medium. He and Gardner were both with us to-day. While we were conversing, the alphabet was suddenly called for, and the words, "Go, Gardner, do thy work," were spelled loud and energetically, and then, through the other medium, told him to go without delay, and return when it was finished. Gardner went immediately, and after he went out the house was discovered to be on fire; had taken fire from a stove-pipe in an upper room, and the flames had already burst through the roof in several places. It was seen in time, however, to give the alarm and save the house, without serious damage, though its destruction seemed inevitable at first. The flames were soon subdued, by the assistance of friends, before the engine reached the building. The spirits told us they were at that time not permitted to spell direct that the house was on fire, but spelled the sentence for Gardner to go, in order that he might see it after he got outside the house, and give the alarm.

DECEMBER 20.—The rappings through Mr. D.

are nearly as loud and distinct as through Mr. Gardner. This evening, through D., a spirit came, and when asked to spell his name, spelled James L. Scott. We asked if Elder S. had left the body. He said "No;" and in answer to questions told us that spirits of living men could sometimes leave their bodies and go to distant places, and communicate like spirits of the dead; especially those who are clairvoyant. This was new and singular to us, and after D. retired, we investigated the matter through Gardner, but no spirit we conversed with would vouch for its truth. We therefore stand in doubt of its truth, at present. It appears strange to us that a truthful spirit should always refuse to disclose and bring to light the wrongs and deceptions of evil spirits. They however refer us to the 9th verse of Jude's epistle, as an illustration of the rule or principle which governs them in this respect. They will not bring a railing accusation against any one, whether in or out of the body.

DECEMBER 24. — Lydia G. spelled, "Dear brothers, be firm, be patient, be diligent, for the dark shades of ignorance are fast fading away, and the glory of God's goodness is nigh at hand." Locke then came and spelled, "I have come to let you know that I am one of your circle again." This announcement was joyfully received. We asked him concerning the name of James L. Scott, and the instruction

about it spelled through Mr. D., on the 20th. He merely spelled, "It matters not;" and, like the others, declined an explanation. We remarked we believed all would be explained in God's own time, and we would rest at that. He spelled, "Remember that," and left.

DECEMBER 28.—One of our circle had a vision the night before, of a man riding through the air on horseback, carrying a large flag unfurled; wore a helmet upon his head, and was cased in armor from head to foot. The horse seemed to move without effort, and was of a redish color. The vision was so plain and distinct that it seemed a reality, and left a vivid impression upon the mind. He called upon others to look at the horseman. Some refused to look, while others rushed forward to the place from which he could be seen, but were too late; he had moved out of sight.

While relating this vision in presence of the medium, and wondering what it could mean, the alphabet was called for by a spirit, and the following spelled, in regard to it: "It was a figure of what you will see unmasked if you do God's bidding." Concerning those who tried to see the horseman, but were too late, he spelled, "Oh my God, I fear that there will be thousands too late!" Another spirit came in a few minutes afterwards, and spelled, "God works his wonders within himself." The rappings by which this last sentence was spelled

were much louder than those ever made by Locke. This spirit gave us the 8th chapter of Romans to read. Lydia G. then spelled, "I am eager to communicate lengthy, and will, with less confusion." We do not have that quiet and stillness now that we had when Locke was giving the scriptural lessons.

DECEMBER 31.—The 3d chapter 2 Peter was given and explained. These may be called the last days, or a new era—the last days of sin and evil, abounding in scoffers at the manifestation of spirits and the truth of Christ, both in and out of the body. The world does not yet recognize these manifestations as the sign of the coming, or rather the spiritual coming of Christ, and virtually say, where is the fulfillment of the promise of his coming? Do not all things continue as they were from the beginning? Many are looking for a great literal event, revolution or destruction of the earth, to take place suddenly in one day, as men reckon time. But in this chapter it is said, "Beloved, be not ignorant that one day is with the Lord as a thousand years, and a thousand years as one day." God works by means, and these means accomplish their end by time and progression. When the day will come and the consummation be complete, and all sin and evil burnt up or destroyed, no man or spirit knoweth. This destruction or burning up of sin and evil, is what is meant in this chapter by the earth being burned up.

This is to be effected by the fire of truth from God. See Hebrews, 12th chapter, 29th verse: "For our God is a consuming fire." This fire is now already kindled, and burning in the hearts of spirits and men, and will continue to burn, until the end is attained. All sin in the spirit world, as well as upon the earth, is thus to be consumed. See 2 Peter, 3d chapter, 7th verse: "But the heavens and the earth which are now, by the same word, are kept in store *reserved unto fire* against the day of judgment, and perdition of ungodly men. See, also, 12th verse. And the promise is for a new heaven where righteousness shall afterwards dwell, as well as a new earth. See verse 13th.

In regard to the 16th and 17th verses, the spirit dwelt particularly upon the melancholy fact of so few men, even among professors of theology, understanding properly the true meaning and intent of the scriptures. This lack of understanding is common to all, without that spiritual opening or development of which the apostles themselves, in the days of Christ, were also deficient; for at the time he appeared to them, as recorded in the last chapter of Luke, he referred them to the scriptures concerning himself, contained in the writings of Moses, the Prophets, and the Psalms, which it seems they did not understand; for in the next verse (45th) it says: "Then opened he their understanding, that they might understand the scriptures." One object in the present mission of spirits to

earth, is to open man's understanding of the New Testament writings to the things concerning his spiritual or second coming, as he opened the understanding of his apostles to Old Testament writings in regard to the things concerning his first advent, and explain the gospel in its true light. *Lack of faith* in God and his Son Jesus Christ, with a want of a proper understanding of the scriptures with regard to Christ and his mission, whether in person or by his ministering spirits, has long led man, and continues to induce him to wrest the scriptures to his own destruction and that of his fellow man. See 16th verse of this chapter. Faith, he continued, has much to do with man's happiness, both here and hereafter, and spelled, "Faith constitutes the spirit and soul, in part."

The Saviour told the blind Bartimeus, when he restored his sight, that his faith had made him whole. If all could have this faith, all could be made to see and understand. If it was possessed even to the extent of a grain of mustard seed, the true and living faith, man could accomplish much. We remarked that being almost constantly deceived, from our infancy, by the world, doubt became ingrafted in our very nature, and almost destroyed our faith in everything. He spelled, in reply, "The world is all deception, seemingly." We asked him if he could not see and realize it more fully now, than he could while in the body. He spelled, "I could see it then plainer than the world can

now." We told him, then, of trials, also, with deceptive spirits, as well as those who were deceptive in the body, all serving to keep us from the free exercise of faith, and at times leads us to doubt. He spelled, "Let your stars so shine that it will be hard to dim them with doubt." This lesson closed the interview for the day, and also the year 1851.

1852.

JANUARY 2.—Lydia G. came and spelled the communication she referred to, (as wanting to give,) on the 28th ult., as follows :

"Kind spirits, it affords me great pleasure to advance a few ideas to you at this time, from impression and permission. The work God intended has commenced; an awful crisis is near at hand. Let your footsteps be such that no star shall outshine yours in glory.

"Eternal happiness, such as earth and all that is earthly knows not, awaits you. Be firm, and I will be with you more. LYDIA."

This spirit usually spelled her name at the end of her communications. She left without explaining the above. When Locke came, we asked him to explain it. He said, "the work commenced," was the redemption. The "awful crisis" means the great revolution now commencing in Europe, and which will finally extend over the whole world.

A spirit purporting to be Gen. Andrew Jack

son, spelled, "Oh my country, my country, I fear and tremble for thee!"

Some discordance and contention having occurred in the circle again, Locke spelled, "O, dear brothers and sisters, why will you let worldly contention draw the veil of darkness before your eyes."

JAN. 24.—We have now two mediums, besides G., developed, or partly so, and communications and conversations with spirits have become so common and frequent, we could not conveniently record them, and we have suspended it for the last several days; but by desire of the spirits, we resume it again—perhaps in order to show its progression from the commencement.

A spirit purporting to be a sailor, came to-day, and in answer to questions concerning his death, informed us that he fell from aloft, and struck upon the deck of a vessel, which caused his death; and he was buried in the sea. He spelled as follows: "Land-lubbers, God is doing much for the poor, neglected, worn, and forsaken sailor." While we were doubting his truthfulness, from the manner in which he commenced his communication, he spelled, "Pray for me;" and then Locke, who it seems was present and heard our conversation, spelled, "Heed the sailor's warning voice, for he comes with fresh garlands from the holy mount of God, the refuge of the oppressed of every land or na-

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tion." Another spirit spelled, "Eternity! O how little you realize its greatness!"

Some questions were asked Locke, relating to the science of astronomy. He spelled, "Ask Sir Isaac Newton questions on astronomy;" and, in answer to questions, said that men who had a favorite pursuit or study in any of the sciences, in this life, would still continue to progress and advance in it, in the spirit world. Mr. M. said he supposed we should ask Locke questions relative to the human understanding. He spelled, "You will find a faithful servant in John Locke."

Whilst conversing about mediums and their development, Lorenzo Dow spelled, "The seals are set, and will be opened at God's will."

The reader will perceive that spirits are with us in our social circles, and though unseen, they now join with us in common conversation as freely as though they were present in the body: a great step in progression from our commencement, and a pleasing one. We wait for and expect their remarks and opinions, as much as though they were present in the flesh.

Two young men, Messrs. W. and F., called to ask questions of spirits, through the mediumship of Mr. Gardner. They live at some distance from this place, have lately become mediums, and have had some very extraordinary spirit manifestations. The alphabet was called for, and the following spelled to them: "My young friends, you live in an age pregnant with

immortality. Heed, then, these your attending spirits, and watch, lest you enter into temptation." Besides this, many questions were answered them by spirits.

JAN. 25.—Rather dull at the commencement of our sitting this evening. Locke spelled, "It needs more animation." We asked him if he would introduce a subject for conversation. He answered "Yes;" and spelled, "God is love."

Later in the evening, Gardner took up a book which lay upon the table, of that kind sometimes called light reading. Locke spelled to him, "Better not read that book; read such as are dictated by spirits." Mr. M. asked if spirits could dictate books, and also public speakers without the person so dictated being aware of it. Spelled in reply, "We can dictate some of your greatest statesmen and peers."

Another spirit then spelled, "God is with you in your meetings. Form a circle and remove the lights." We did this with some hesitation, as spirits have rather objected to our doing this at our circle meetings heretofore, and we were fearful it might not be good spirits. After sitting in silence a few minutes, beautiful lights were seen in various parts of the room. Some of them resembled the light made by the fire-fly, and others like electric sparks. It was singular and beautiful indeed. After witnessing this for several minutes, we were requested to re-light the lamps, and the following sentence

was spelled: "Keep your bark in the right course; you have an experienced pilot; beware of doubts; the Savior is the pilot."

After seeing the lights above spoken of, we were speaking of the various spirit manifestations we have seen and heard, and amongst them the rappings. These through Mr. G. are always loud, distinct, and frequently at such a distance from him on the table or floor, that generally the most obdurate unbeliever was convinced that it was not done by the medium. Locke spelled, in regard to it, "Rapping is the most convincing to the unbeliever." He then attempted to give us some instruction in regard to the different spheres in the spirit world, and spelled, "Behold I bring you a mystery which you cannot solve at present." The 8th chapter of Hebrews was given us to read; also the 14th verse of the 3d chapter of 2 Peter, in relation to our belief in the second coming of Christ.

JAN. 26.—While conversing with the medium this evening, in a room apart from where the rest of the company were assembled, a small stone struck with some force against the stove pipe and fell upon the floor, probably to attract our attention; then the stove (which would weigh at least one hundred and fifty pounds,) made a sudden movement, which jarred the room; the front part moved around several inches. As we were some distance from the stove, neither of us touching it, we were a lit-

He startled, and asked if this was a spirit manifestation.

A. By rapping, "Yes."

Asked if we remained passive, any other manifestation would be made.

A. "Yes;" and immediately we heard a loud report resembling the discharge of a pistol, which seemed to proceed from under the stove. We then heard rapping upon the floor, and we knew the sounds to be those made by Locke. We asked him if he would tell what spirit it was that made the above named manifestations. He answered "Yes;" and spelled, "Paul." We told him we had been taught that the apotles, or spirits of elevated spheres, never made demonstrations of this kind. He repeated the signal for the alphabet, and spelled "Jones," making the name "Paul Jones." We had interrupted him before he had finished spelling the name in full. He said Jones was not a bad spirit. We found the pebble-stone, which was thrown against the stove-pipe, lying upon the carpet, and preserved it.

It was a cold night, the doors and windows all closed. How the stone could be got into the room, is a mystery. Physical manifestations with us were of rare occurrence, which is the reason of describing this so minutely. We have, however, frequently heard tunes beat upon the table, loud and correctly; seen lights moving about the room, &c., &c., but this is the first

time we have witnessed a manifestation of this kind.

A spirit, purporting to be Silas Wright, afterward came and rapped through Mr. D.; answered many questions, and just before leaving spelled, "Let your minds be more centralized on divine things."

JAN. 27.—Only three or four of our firmest believers together this evening. Locke came and spelled, "Be more active; not so dull; be cheerful." Soon afterwards Lydia G. spelled, "Rejoice, for brightness breaks in upon Zion's holy mount; stand unmoved." Then another spelled, "My mission is truth and holiness. Lo! behold the shepherds are on duty." Not long after this, we had another physical manifestation, that somewhat startled us. We were desired by the spirit, rapping, to continue passive and silent for a few minutes. We soon began to feel a sensible and rather forcible vibration in our chairs, and the house shook as if by the slight shock produced by an earthquake. This motion would cease and be repeated, at our request, some six or seven times. Then was spelled the words, "You end here," instead of the word "done," usually spelled at the close of our sitting.

JAN. 28.—A young lady, Miss G., a member of the circle, was developed a medium for the foot and hand rappings, to-day, much against her

will and choice. She had seen mediums of this kind, and disliked this mode of manifestation very much. It is perfectly involuntary, and entirely beyond her control. Questions are answered promptly and correctly, and sentences spelled out. Her development as a medium took place suddenly, without any previous thought or warning, while on a visit at the house of a friend, some miles from home. She is a very healthy girl, of fine character and attainments, proud spirited withal, and consequently rather mortified, at first, with the uncouth and unceremonious manner by which the spirits exercise her hands and feet. She is, however, a firm believer, and is becoming more reconciled. She is an excellent medium, and, so far, appears to attract a high order of spirits.

At evening Locke came, and through Gardner, gave us to read, the 6th chapter of 1 Timothy; and when we came to the 14th verse, where it speaks of the appearing of our Lord Jesus Christ, he stopped us, and spelled, "Which I am impressed will be soon." We again asked him when he thought it would take place. He spelled, in reply, "Be content to learn as fast as I do." When we read the 16th verse, he spelled, "Mortality can never approach the Deity." Said he had not been permitted to give instruction concerning the coming of Christ in so pointed and direct a manner before. Said all took place in progressive order, and spelled, "I advance daily." At the close of the meeting,

Lydia G. spelled, "Dear, friends, this an important age for you all; full of greatness. Kind spirits are bearing tidings from you to the Father's throne."
LYDIA."

JAN. 31.—This evening the spirits gave us a communication that a member of the circle must be excluded from it, for the present, for wrong conduct. Said we must inform him in a mild but firm manner. He acknowledged the punishment just.

FEBRUARY 1.—A spirit, purporting to be Dr. Benjamin Franklin, came, and gave us to read the 3d, 5th, 8th, 23d, 24th, 25th, 27th, and 28th verses of the 1st chapter of Phillipians as a greeting and short exhortation, and spelled, "You shall all be made to see and hear; the decree has gone forth;" but left immediately, without explaining the communication.

FEB. 3.—At Gardner's house, Locke spelled the following: "Man being but a glimmering germ of immortality, and nearly extinct by reason of sin, he hath not ability to look steadfastly upon the reflection from God; therefore heavenly light approaches him as God sees fit." This communication was given in answer to the questions, why greater light and power was not manifested through mediums to convince the world at once of the truth of Spiritualism beyond all doubt; and why those who were becoming mediums were not developed faster.

The communication was spelled, letter by letter, by Locke, and is a quotation of a paragraph in a spiritual paper called the "Disclosures," &c., published at Auburn, No. 11 of volume 1. It is the same in substance, but not all in the exact words of said paragraph.

Lydia G. then came, and spelled, "Awake, and be doing, for the morning of the God of love breaks upon you. LYDIA."

Another spirit spelled, "The glory of God continue with you all." Then Lorenzo Dow spelled, "Study your hearts." In this way spirits would frequently come and spell such short sentences, and then leave immediately.

FEB. 5.—Locke gave the 3d chapter of Revelations, and another elevated spirit spelled, "Oh that you had faith sufficient." The manifestation of shaking the house and those present in their chairs, was again repeated, but not as forcibly as the similar one before recorded. The 5th chapter of Hebrews was then given us to read, and this closed the exercises for the evening.

FEB. 7.—The room where we held our meeting this evening was full. Mr. M., one of the most zealous and devoted believers in Spiritualism we had at the formation and commencement of the circle, got up before the audience, and expressed his doubts of the whole of it, as he had been deceived by a spirit through a me-

dium in his own house. We were neither grieved nor astonished at this, for we had been warned of it beforehand. "And because iniquity shall abound, the love of many shall wax cold." This prophecy came to our minds with much force in his case. Brother M. has long been a prominent member of a sectarian church and a dear lover of its forms and ceremonies. The opposition of this church and a communication from a deceptive spirit was enough to throw him off his balance, and proves the parable of the Savior true in the 5th chapter of Luke, 37th verse: "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." But he is still our friend, and we have no disposition to judge him harshly.

A spirit through one of the mediums, to-night, said we should not have so many at our meetings, and that we should begin to exclude some. Afterward, when Locke came, we asked if this direction came from a truthful spirit. He spelled in reply, "Did Christ exclude any? God will warn all;" and, by rapping, told us these spirit manifestations would be carried to every nation, kindred, and tongue, under heaven, and then shall the end come.

FEB. 8.—The 11th chapter of Hebrews given. Locke said he was communicating this evening with five different circles, and spelled the name of each place where, viz: New York, Newark,

N. J., Springfield, Mass., Cleveland, Ohio, and ours. New York, he said, had the greatest spirit manifestations now, of any place in the United States. Not long ago, he told us Cleveland was the greatest. He then spelled, "Build your faith upon Christ." Mr. M., (the gentleman spoken of yesterday, who expressed his doubts in the matter,) was present at these two meetings, for the first in a long time. When he heard the well known sounds made by Locke, his old attachment seemed to return for the moment, and he spoke of his former attachment with much zeal and warmth. Locke spelled, in answer, "That attachment, brother M., remains the same with your obedient servant, John Locke."

Mr. O. S. and lady, from near Penn Yan, in Yates county, were present. While here, Locke spelled the following communication for them, viz: "Dear brother and sister, let the faith you follow teach you to live in the bonds of charity with all mankind, and you will die with a true hope of bliss beyond the grave.

"JOHN LOCKE."

FEB. 9.—Many deceptive spirits appeared to be present and anxious to communicate with us, and have us believe them truthful. We tested them mildly, and they soon ceased troubling us, and spirits of a high order visited us. Gave the 9th chapter of Romans to read, and then some excellent advice in regard to our conduct and

spiritual elevation. We always feel and realize the presence of such exalted spirits. Love and devotion pervades the heart, and lifts it with gratitude and thankfulness to God, to whom be praise forever more.

Two preachers called to investigate Spiritualism to-day, but the medium being absent, we had no opportunity to gratify them. One of them insinuated that it was because we were afraid of his scrutiny, and called Spiritualism a humbug and delusion; also compared it with Mormonism, &c., &c. We have frequent exhibitions of such self-esteem and self righteousness. We referred him to the 3d chapter of 2 Peter, the first three or four verses. This seemed to add to his anger. We also spoke of the present unhappy divisions in the churches, and of the Savior's words, that "a house divided against itself should not stand." They went away somewhat excited; but all preachers who come to investigate the subject are not of this class, by any means.

FEB. 10.—When the medium returned to-day, we told him about the preachers who called yesterday in his absence, and he was sorry that he was not at home to give them an opportunity. Locke soon came, and we asked concerning the words of the Savior quoted yesterday, of the divided house, and remarked if that was the word of God it must prove true, and divi-

ded sectarianism fall. He spelled,—"It truly is the word of God, and will triumph to their shame and sorrow."

Speaking of Bonaparte to-day, Locke spelled, "Ambition was his inspiring idol." At evening, one of the two preachers spoken of yesterday called again, and we were happy that the medium was now present. We read the 19th chapter of Acts, and asked questions of Locke in regard to it, which he answered with his accustomed freedom. *Notwithstanding the presence of the preacher, he did not seem to be in the least intimidated.* But we could not induce Elder B. to ask a question, or make any remark, though we kindly and cheerfully urged him to do so. We spoke of the opposition of ministers, and related the remark made by a preacher we were conversing with a few days ago. He said if the spirit of his own father should come and tell him he was happy, he should believe he lied, for he died out of the church. Locke immediately spelled, "Teach that man that God is love." The rappings were loud and distinct in spelling this sentence, and no mistake was made in a single letter, although Elder B. tried to make confusion by rapping at the same time with his fingers upon the wall or back of his chair, in imitation of the sounds made by Locke. Several ladies and gentlemen saw him do this, but as he did not succeed, he reported in the neighborhood, the next day, that he saw a young girl leave the room, and he presumed she

went into the cellar and made the raps on the floor. As it happened, there was no cellar under the room, and many to whom he told it knew this to be the case. What will men not stoop to in order to carry their points against the truth, and men, too, professing to be ministers of the gospel of Christ!

FEB. 12.—Many extraordinary tests given this evening, in describing spirits by a seeing medium. Many were described so accurately, and some peculiarity spoken of, that relatives and friends were recognized by those present, although entire strangers to the medium. Miss C., the medium for seeing spirits, is not yet sufficiently developed to be always reliable, but bids fair to become an excellent medium. Locke spelled, through Gardner, concerning people who die sometimes out of the church, and without making any open profession of religion, as follows: "It is not always a sign of a dark spirit because they make no open profession while in the body."

Paul Jones came again this evening, and made some more very striking physical manifestations.

FEB. 15.—This evening the subject of slavery was discussed at our meeting, and an exciting conversation was the result. Mrs. A. K. Foster and her husband have been lecturing in the the place, upon this subject. Locke came, and,

in the midst of the conversation, directed us to read the 18th and 19th verses of the 4th chapter of Luke: "18. The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; 19. To preach the acceptable year of the Lord."

The mission of Christ and his ministering spirits.

A person present remarked, that a happy change had come over the spirit of his dream in this respect. Locke spelled, in reply, "A change has come over the spirit world, as well as the world of sin and darkness."

FEB. 16.—Unusual harmony prevailed in our little circle to-day, and the demonstrations were loud, free, and animated. We spoke of it, and Locke spelled, "Here is a strong circle; faith is not wanting." We observe that a few doubting ones in a circle will frequently seem to create a repulsion and hesitancy to communicate with good spirits. Locke told us to be mild and cautious in conversing with spirits. Evil spirits, and those of a low order, can be made angry. Those of a high order cannot be made angry, but may be grieved. At the close of the interview he spelled, "It is your duty, one and all, to cultivate happiness, love for each other and God. Adieu."

FEB. 17.—Locke spelled, "Dear brothers and sisters, seek love, faith, and above all, charity." Much other conversation took place not recorded.

FEB. 19.—While conversing upon the subject of prayer and the proper time to engage in it, Locke spelled, "You will always be dictated by spirits. Pray when the spirits dictate." He then told us when we were opposed, denounced, and ridiculed for our belief in Spiritualism, to treat our opposers mildly, and refer them to the 3d chapter of 2 Timothy, from the 1st to the 8th verses inclusive. Those who are mockers, to the 19th verse of Jude's epistle. Persecutors, to the 10th verse of Jude. Those who require extraordinary tests to convince them, to the 39th verse of the 12th chapter of Matthew.

FEB. 20.—Many strangers present from a distance. Locke directed us to read the 2d chapter of 1 Peter. Afterward many excellent tests of Spiritualism were given. The 3d chapter of Galatians was given to one of the mediums. After all were gone but a few members of the circle, Locke spelled, "I want you to get together alone, to-morrow evening;" and left immediately after spelling the names of those he wished to be present at the time specified.

FEB. 21.—A few assembled this evening, according to the request of Locke, spelled out yes-

day, and the following communication was spelled to us: "A voice from the Mountain—Kind friends, your desire has not passed the spirit world unnoticed. We speak the truth freely, knowing your welfare best. We are deeply impressed that you will not be called to the Mountain this spring. There is a great work to be done elsewhere; mankind is to be redeemed; therefore, go on. Fight the battle of faith; follow your daily impressions; ever keep in mind that star which will guide you to the land of the redeemed. LOCKE."

This was expressly intended for those who were preparing to go to Mountain Cove, in Virginia, this spring, and was of course in opposition to their present intentions. All resolved, however, to adopt the advice thus given, and remain where they are. The 5th chapter of Luke was given us to read, at the close of this interview. Here is an example of the watchful care spirits have over those in the body, and advice kindly given, unasked and unexpected.

FEB. 22.—We were talking of the spread and extent of the present spirit manifestations, and asked Locke if any of the Jews were investigating. He answered, "Yes;" but said none were doing so at present in the city of Jerusalem. We inquired if any of our great men or public officers were becoming acquainted with it. He answered "Yes," and said some members of congress and other leading men of the

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nation were investigating it. Spelled, "Seward has daily impressions from John Quincy Adams." Conversations were also held with other spirits, of much interest.

FEB. 23.—To-day some twenty or more different spirits came and spelled their names through Miss G., the medium mentioned as being developed on the 28th of January last. Some of them would also spell short communications. One was spelled by a spirit, purporting to be Miss H. W., who died not long since in this place. She was a Sabbath-school teacher, and spelled the communication to one of her former pupils, a young lady who was present, as follows: "Caroline, I am glad to see you. Do you ever think of me?" Another, said to be from Jemima Wilkinson: "Love all; do good to all." Another, "Indians never die.

"OSCEOLA."

At the close, the 4th chapter of Philippians was read by spirits' request.

FEB. 24.—Locke gave the 12th, 13th, 14th, 25th, 26th, 27th, and 28th verses of the 1st chapter of Colossians, and as it is intended as a direct communication, showing his mission and the relationship which he stands to us, we give it in full, as we did the former scriptural communications received from him: "12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the

saints in light: 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: 14. In whom we have redemption through his blood, even the forgiveness of sins: 25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; 26. Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints: 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

This has been literally true with Locke thus far. He has proved himself a faithful minister of Jesus Christ, always exhorting and instructing us in things pertaining to the love and glory of God, and our present and everlasting good. But his lessons and communications speak for themselves.

Lydia G. came and spelled, "Dear friends, keep within the full tide of glory, and a celestial port awaits you."

FEB. 24.—Locke spelled, "The examples of Christ are full of love, charity, and glory,—profit by it, kind friends." Much other instruction was also given.

FEB. 25.—This seems to have been another day for spirits to make calls especially. The names of such spelled are, Milton, Homer, Follet, Hume, Bonaparte, Josephine, Alexander, Osceola, Armitage, Quin, (a London lawyer,) Lorenzo Dow, Gibbs, the pirate, &c., &c.

But few spelled more than simply their names. Quin, however, spelled his residence and profession while in the body; and in answer to why he came, he spelled, "I come to make a civil call." Alexander spelled, "You enjoy privileges greater than I enjoyed during my lifetime. I love to communicate." Lorenzo Dow spelled, "I preach now; Dow saw this before he left the body." Josephine B. spelled, "Call me often; I can tell you things that will be useful to you all." Gibbs' conversation was characteristic of the man.

The following names were spelled afterward, viz: J. Q. Adams, Locke, Franklin, Z. Taylor, J. Wesley, A. Jackson, and the wife of a gentleman present, who, when in the body, was an educated deaf mute. This spirit gave some excellent tests in conversing with her husband, by means of the deaf mute alphabet, through the medium, Miss G. She controlled her hands, and spelled sentences in this way, although the medium has never seen it used before. Mr. A., the husband, was entirely convinced by these tests. A person asked J. Q. Adams concerning the firm and undeviating course he took on the slavery question while living in the body. He

spelled, "I done as I thought right." A spirit then came, and said he desired instruction and light. We were suspicious, and not disposed to hold conversation with him. Locke spelled, "I feel as meek and lowly as they." We then talked with him, and he spelled, "Did Jesus die for all?" Said he would like to come back and live in the body again, that he might lead a different life from the one he had spent in the body. This is the first spirit we have ever conversed with who expressed such a desire. A spirit, purporting to be Dr. B. Franklin, then came, and we asked if the telegraphic wires, passing near a building, rendered it more unsafe from lightning. Said the wire rendered it more safe. Said hickory posts were the best to support the wire, as hickory was a non-conductor of lightning, and spelled, "Did you ever know a hickory tree to be struck with lightning?" A gentleman present said he thought he had. The spirit rapped "No." Whether this was Dr. Franklin, and the philosophy true, or not, we have no means of judging. Afterward, when speaking of deceptive communications, Locke said if there were no evil or deceptive ones to operate as a check, the world would be confounded.

FEB. 26.—Lydia G. spelled, "Dear brothers, you must expect dark and sorrowful hours, trials and temptations. Your present situation warrants nothing more; but, glory to God, the

vail which separates you from the light of heaven is fading away, and a new morning will appear.

LYDIA."

FEB. 27.—A spirit came, name not given. Desired us to read the last four verses of the 4th chapter of Acts, and left without giving any explanation.

Afterward a new and singular order of spirits came, different from any we have talked with, judging from their communications. They claimed to be spirits of our relatives, and seemed to dwell upon temporal matters wholly. They prophesied great and happy things for us in a worldly point of view, in the future. This is so different from the teaching of Locke and other truthful spirits that we have no confidence in it, but notice all as it takes place, that we may review, judge, and compare at some future time. All may contain a deep lesson of instruction in Spiritualism, a connecting link in the chain of progression.

FEB. 28.—A Methodist lady was speaking highly in praise of her preacher. Locke sanctioned what she said in his praise, and spelled, "O that he were free!" We inquired if he meant from sectarian shackles. He answered "Yes;" for which a person reprimanded us. Locke spelled, "Never fear to speak of divine truths;" and then directed us to read the 7th chapter of Romans, and left us a few moments.

He returned while we were talking of Elder S. and the Mountain Cove settlement, and spelled, concerning Elder S., "He is doing more than you are aware; still he is liable to be deceived. Goodness marks his course." We then turned the conversation upon the 7th chapter of Romans, just read, and he spelled the following communication: "Evil strives harder with man after his conversion than before. Let every man have a mind of his own, with the principles of Christ before him; not too firm, but open to conviction."

A question was asked if he believed God was possessed of shape.

A. No.

Asked if Christ existed now in the glorified body in which he arose after his crucifixion and death. Said he believed so. Mr. M. asked him if he believed the prayer of Christ would be answered. He made no reply, but spelled, "You have had sufficient; ponder it well."

Then came another spirit, and wished us to read the 4th, 5th, and 6th verses of the 2d chapter of Hebrews: "4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will; 5. For unto the angels hath he not put in subjection the world to come whereof we speak. 6. But one in a certain place testified saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?"

The spirit who gave the above spelled his name "Leland;" said it was the Elder John Leland. Locke then spelled, "You must believe and be happy, now and forever. Amen."

At evening quite a number assembled, and Locke requested us to read the 4th chapter of 2 Timothy, and when we read the 3d verse, "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers having itching ears," he stopped us, and spelled, "That time has come."

The Methodist preacher, Mr. G., who resides here this term, has a communication written down, which he reads as coming from a spirit, in order to ridicule it. A lady, speaking of it this evening, said it must have been given by an evil or ignorant spirit. Locke spelled, "Did it come from a spirit? why don't he proclaim the communication from some of his brethren?" A remark was made that it might be a fabrication, and it was possible the preacher knew it. The medium said he thought that was judging too harshly. Locke spelled, "Remember, dear brother, that you cannot tell what man may be prompted to do." We asked Locke if we should inform the preacher of this conversation, and he spelled, "Be mild and godlike with him." Some females present got into dispute and contention, and became considerably excited. Locke spelled, "Let your minds be calm, for the spirit of Christ

loves not contention." This served to quiet them, and restore good humor and calmness.

FEB. 29.—A spirit, purporting to be W. H. Harrison, came, and he was asked, "Did a deep sense of the great care and responsibility of the station you was called to fill, as president of the United States, add to the hastening of your spirit from the body?" He answered "Yes;" and said it came upon him with crushing weight. The passage of scripture he quoted just before his death, he said was impressed upon him by the spirit of his father, viz: "Watchman, what of the night?" &c.

We were relating a dream or vision of some beautiful birds we saw. Locke called for the alphabet, and spelled, "Birds of Paradise; O, that you could comprehend, with your gross natures, the realities but for a moment!"

MARCH 1.—Locke gave us the 29th, 30th, 32d and 35th verses of the 13th chapter of Luke to read, but gave no explanation.

MARCH 2.—Spirits continue to communicate more and more freely. We are informed there is discordance in the circle at Mountain Cove, Virginia. We were speaking of it with regret, and Locke gave the 4th, 5th, 7th, 8th, 9th, 12th and 17th verses of the 4th chapter of 1 Peter, which he said had particular reference to that circle, and also to ours: "4. Wherein they

think it strange, that ye run not with them to the same excess of riot, speaking evil of you : 5. Who shall give an account to Him that is ready to judge the quick and the dead. 7. But the end of all things is at hand : be ye therefore sober, and watch unto prayer. 8. And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. 9. Use hospitality one to another without grudging. 12. Beloved, think it not strange concerning the fiery trial which is to try some of you, as though some strange thing happened unto you : 17. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the gospel of God ?”

Mr. L. F., from Starkey, Yates county, present this evening.

MARCH 4.—We inquired of Locke to-day, if he had any news of interest to communicate from Europe. He answered “Yes,” and spelled, “All is commotion. War is at their doors.” Asked if he would inform us what countries of Europe he believed would be involved. He spelled, “Switzerland, France, and England will be involved, as well as Russia;” and after some other conversation desired us to read the 8th, 9th, 10th, 12th, 13th, 16th, 17th, 18th, and 22d verses of the 2d chapter of 1 Peter.

MARCH 6.—A spirit came and wished us to

read the 14th verse of the 12th chapter of Exodus: "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, ye shall keep it a feast by an ordinance forever." The spirit who gave this, called himself Locke at first, but upon further conversation and questioning, he got angry, and proved to be a deceptive spirit, threw off the mask finally, and acknowledged himself such, and said he gloried in it. The verse above given by him was no doubt to excite our curiosity.

MARCH 7.—Locke gave the 15th chapter of 1 Corinthians, from verse 51 to the end of the chapter. Some of this we have had given and explained before. Asked concerning the verse in which it is said, "The sting of death is sin," &c., &c. He spelled, "The body being sinful of itself, struggles to retain the spirit." Asked him concerning the spirit who gave the verse from Exodus yesterday. Said he was not permitted to explain, and spelled, "Be contented, and learn to advance in the spirit world as fast as you would like to, in your present state. God dictates at his will. Unum, done." The word "Delta" has been spelled several times within a few days past by spirits, but we can get no explanation given of what it means.

MARCH 9.—The 3d chapter of Amos, the 3d of Joel, the 7th of Daniel, and the 5th of Amos

given us to read to-day, but no explanation can be had from the spirits in regard to their meaning or application.

MARCH 10.—We made a mistake in understanding some of his answers to questions to-day, and he spelled, "I do wish you would be more careful in getting answers." This was after he corrected them. They are always very precise in this respect. We were then directed to read the 91st Psalm. Mr. M., by mistake, read the 101st, and none of us knew that a mistake had been made, till Locke spelled, "Have you got the right Psalm?"

During the reading of this psalm, an inside door flew open with much force, and no person being near the door, we asked Locke, (who we supposed was yet present,) if it was done by a spirit. He answered, "Yes." We asked him if it was Paul Jones, as he was in the habit of giving such manifestations; and we understood him, "No." Asked if it was an evil spirit. "No." "Done," was then spelled, and soon after a spirit rapped again, and spelled his name, "Paul Jones." We inquired if he threw open the door, and he answered, "Yes." We replied that we had asked Locke if it was Jones, and he told us it was not. He said we had not asked Locke such a question. We still declared we did, and he spelled, "Be not so sure." We told him we were sure, and if he was Paul Jones, which we doubted, he could give us another

similar manifestation to convince us. He spelled, "It is not my mission to convince unbelievers. I leave that with my Father in heaven." We still adhered to the fact of asking the question—that we knew. He spelled, "If you did, I am not aware of it." We then said it might be Paul Jones, but we still doubted it, as Locke never deceived us. He spelled, "You shall never doubt me again." We then asked if he was offended.

A. "No."

Asked if he was grieved.

A. "Yes;" and spelled, "May you never be visited by darker spirits; God bless you all; adieu."

We give this as a sample of conversations frequently held with spirits, but as they contain no particular instruction, we have not recorded them often. We are inclined to think this was really Paul Jones, and we were deceived by the spirit whom we supposed was Locke, immediately after reading the psalm. Locke might have left immediately after setting us right in regard to the psalm, and a deceptive spirit answered our questions about Jones, in his stead.

The above occurred in the fore part of the day. In the evening, we experienced another manifestation of shaking the house, similar to those twice before recorded. Soon after, Locke announced his presence by rapping, and we inquired if he knew what spirit made the manifestation just spoken of. He answered, "No."

In a short time afterward, however, he said he had ascertained, and it was a good spirit, and of a high order. Dr. De F., of Ohio, was present, and some others, who thought it strange that a spirit could not answer, the first time, such a question. Locke saw their wonder and perplexity in regard to it, and spelled for them the following: "Dear friends, God moves in a mysterious manner. His goodness is inconceivable. I am but a child, as it were; therefore is it strange that I cannot answer all your questions? If I could, you, with your gross natures, could not comprehend it, any more than I can beyond my proper sphere; be contented, knowing all is for your welfare. To God be all the honor and glory forever. LOCKE."

The 6th chapter of Isaiah given us to read.

MARCH 11.—Locke gave us some instruction in regard to the susceptibility of mediums. Said some spirits can more easily communicate through some mediums than they can through others. Much depends upon the affinity and the correct and moral culture of the mind of the medium. We spoke of a gentleman of Boston who has once been an enthusiastic believer in Spiritualism, but who now stands in unbelief and doubt. Locke spelled, concerning him, "Do you know what order of spirits he attracts? According to his faith, so will his manifestations from spirits be."

MARCH 12 and 13.—Locke gave an exposition of the 7th chapter of Daniel,—omitted on account of its length. Manifestations are unusually free and animated. There appears to be great rejoicing, if we may so speak, with spirits communicating with us. Locke spelled, "These are glorious times for us, I think. How is it with you, dear brothers and sisters?" Mr. M. said he hoped he might continue to deserve such times. Locke spelled, "Amen, I love to talk with you." Mr. M. continued; "We consider them rich indeed." Locke spelled, "Rich in glory. God's goodness is free." A person remarked, there were but few present and these harmonious, and he had observed that we always received communications from spirits more freely at such times. Locke spelled in reply, "I have told you so seven times, and I am willing to tell you seven times seven more." Locke now introduced another spirit, by giving us notice that he was about to do so, by spelling the name. "Nott" was spelled; said it was Dr. Nott, formerly of Union College. The Dr. conversed with us upon the deep responsibility of his station while in the body; and then Locke introduced Robert Burns, the poet, in the same way.

At evening, Mr. W., a gentleman from Yates county, called to hear the rappings. Locke spelled a communication for him, and also spelled the names of the principal places in Europe where he is now communicating, viz: "Bath,

Lyons, Milan, Nubia, and Presburg; and as he was about leaving, he spelled, "I am under the painful necessity of bidding you all good night."

MARCH 16.—Spirit voices are now heard occasionally, and the manifestations increase in interest. We asked if any new mediums for more extraordinary manifestations were about to be developed, and the following reply was spelled: "We are not permitted to know about mediums, until the sparks break forth; then 'tis with the greatest joy that we communicate to our brethren and sisters in darkness and bondage."

At evening, quite a number present. Some seemed disposed to make light of it, and were much engaged in trifling conversation. The 8th chapter of Jeremiah was given us to read, but being somewhat perplexed and annoyed, we could not see or understand its application. The spirits noticed the condition of our minds, and spelled, "Oh, that God would open your hearts to a better understanding. God knows I feel to pity your weakness; but be not discouraged, for God is able and willing to open your eyes to light and knowledge." With some hesitation we remarked that we believed a part of the chapter was intended for some rather cold professors of Christianity present, and the sectarian churches in general. He spelled, "never fear to put the garment where it belongs." After this, many singular manifestations were made by spirits;

many were shaken in their seats, and lights were seen flashing about the room, &c., &c.

MARCH 17.—Lydia G. spelled, "You are truly blessed. May you ever be found worthy subjects of God's blessings."

We asked Locke concerning what he spelled in August last, that rappings would cease being made through the medium, Mr. G. He spelled, "I know rappings will cease through Gardner, as soon as a better way can be devised by progression." We said we thought that the unbeliever would not be convinced of the truth of Spiritualism as readily through speaking mediums as they would by the rappings. He spelled, "When we do speak, they shall, ah! shall know the difference, many of them to their sorrow and astonishment." After some further conversation the following was spelled: "You shall all hear groanings, and calling on the mountains to hide them." We asked if he thought this would take place before we left the body. He spelled, "It seems so;" or so he was impressed. At the close, was spelled, "Render to Locke the things that belong to him."

MARCH 18.—The spirits inform us to-day that spirit manifestations have increased more than fourfold within the past year, and they believe they will continue to increase in a still greater ratio in the year to come. Some years it may increase more than others. A question then

arose concerning the Witch of Endor spoken of in the bible. Locke said she was a clairvoyant medium, as such mediums now exist, and that while in the clairvoyant or spiritual state she saw and talked with spirits, as they do now; and the witches of Cotton Mather's time were mediums, also. The spirits in those days made an attempt to communicate with the world, as now, but were repulsed, in consequence of ignorance and unbelief.

MARCH 19.—A spirit spelled, "The most important thing is, to love Christ and follow his examples." And in a few minutes afterward, the following communication was spelled: "Dear brothers and sisters, you seem impatient for some great event. I would ask you to pause for a moment, and see how bonntifully God has blessed your little circle. I am content to learn at my Father's will. Now I would say to all, live for God; teach each other; God will permit as fast as it will be for your mutual benefit. Great and glorious manifestations are in store for you. I entreat you to love each other without dissimulation. Be kind, be tender, be like lambs, and God's mercy is yours."

The above communication discloses the true state of our minds. Like thousands of others, no doubt, we have been looking for some great and overwhelming event to transpire in Spiritualism, which would literally shake and confound the world. We have been looking for God more

in the devastating whirlwind and the storm, than in the still small voice in which he approaches the world in these manifestations. Go into the streets, in many places, and speak of Spiritualism, and men will tell you it is dead. We heard of it, it is true, they say, but it was a short lived humbug, and was exploded by the Buffalo doctors long ago, and all passed away. How little do they know or think that throughout the whole world, with the return of every day, it is rapidly increasing and gaining strength. Still and silently it marches on, with giant strides. Many men who pride themselves upon a knowledge of the world and its events, are blind to its progress, and still more so to the importance its truths involve; while on the other hand, thousands and tens of thousands are daily and hourly feasting upon the soul-reviving joys it gives.

This evening two spirits being present and conversing upon heavenly and divine truths, a young lady present was so much pleased, that she said she dreaded to hear the word "done" spelled, the usual signal for closing each interview. In a short time after the lady made this remark, one spirit spelled, "I am bound for my celestial mansion," instead of spelling "done," as usual, and the other one spelled, "Earthly friends, good night;" and both were gone. After these two left, another spirit came, rapped very loud, and spelled, "Let the shepherds be on their watch, for the morning light approaches. The wolves are loose." We inquired who were meant by

the shepherds, and he spelled, "God's dear children." Another spirit then spelled, "Love little children." A gentleman said he supposed spirits were with us often when we did not know it. A spirit spelled, in reply, "I am with you when you least expect it."

MARCH 19.—Locke was here, and we asked him concerning the event recorded in Acts, of Peter's knocking at the gate where the disciples were assembled after his release from the prison. They thought it could not be Peter, but concluded it was his angel. Asked if they believed in spirits—the reason of their saying it was his angel—and that spirits could make such a demonstration as to knock at the gate. He answered, "Yes;" and spelled, "They had faith which was like an anchor to their souls." Said spiritual sight was often the result of faith; their faith gave them interior sight. He then spelled, "All heaven groans o'er the state of fallen man. Deep drops of pity wash your fevered brows. True hope lights up our souls with your reality of the future. You have understandings; exemplify the same for God. Be ready to fly to the mountains when called. Let your light shine from pole to pole, from east to west. Be God's chosen few. Let the world have reason to bless your memory, in the name of Christ Jesus, is the heartfelt wish of
JOHN LOCKE."

When speaking of our attachment for him, he spelled, "I entreat you, do not let me rob

Christ of any of your love." He then directed us to read the 133d psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity," &c., &c. We inquired of Locke what was meant, in the foregoing communication, by being ready to fly to the mountains when called. He said it was a fitness and preparation, in this our present state, for spiritual elevation at the death of the body. The spirit of the vicious and evil-minded person cannot, by the law of affinity, rise to that elevation on the holy mountain of the Lord, at death, as that of the good and virtuous. "Zion's holy mount," is an expression sometimes used by Locke, to represent this spiritual elevation. We can now join with Locke in exhorting all to be ready to fly to the mountains when called, and by so doing escape the valley of spiritual darkness and ignorance, lying shrouded in gloom at its base. To attain this elevation of light and glory, and escape the dark valley, by all who dwell upon the earth, has been the exhortation and mission of the spirits of truth in all ages of the world, since the fall of man.

MARCH 20—Locke came and spelled, "The sweet perfume of the morning breeze begins to break in upon the stagnant state of fallen man. Exult O man! exult in the goodness of God!" Mrs. B., a Methodist lady, and a member of the circle, has recently been developed a writing medium. Whole pages are written by her hand

in some language which none of us can read or understand. Lengthy communications are also written in our own language. Through this medium the spirits gave us several chapters to read, both in the Old and New Testaments. Lydia G. came, and, through Gardner, spelled, "I love to converse with you all."

MARCH 21.—Conversed with spirits through the mediumship of Miss G. They tell us eventful times are on the eve of development, both in a literal and spiritual point of view. They spoke of some mediums, in distant places, of fine attainments, and through whom they can communicate with great facility and power.

MARCH 22.—The spirits referred us to-day to the Washington monument now in process of erection, from material furnished by numerous states and countries, as emblematical of the great spiritual structure which is to be reared by material from every nation, kindred and tongue under heaven. The work, they stated, is now going on, and cannot be stopped by all the united efforts of opposing foes.

MARCH 23.—Had a conversation with Locke through Mr. G. Several mental questions were asked and answered as usual, when he spelled, "I want you to ask no more mental questions," and gave us as a reason that he wished all present to know and bear witness to what was said

by him, or us, and referred to this passage of scripture: "By the mouth of two or three witnesses all things shall be established."

MARCH 24.—The following communication was spelled to-day: "Darkness and sin love to mingle together. Come out, O man, come out from thy prison-sphere! Come where glory awaits you! Come with charity deeply stamped on every brow. Let the star of Bethlehem guide the way! Angels of light stand ready to receive you with open arms. You must expect trouble, but it adds to your glory. Be not deceived; examine yourselves well; see that your hearts are purified by the blood of the Lamb. Learn to be happy in this world. Do all in the fear of God, but the end is not here."

After a few minutes, Locke gave us the 4th chapter of Nehemiah to read, to teach us that Spiritualists are called upon to labor in the cause with their weapons of defense in their hands, as the Jews did in building the walls of Jerusalem, when threatened and surrounded by enemies. These chapters and quotations from the bible, given by spirits, always have a force of application to the time, circumstances, or matter under consideration, which strikes us with admiration; and we think cannot fail to convince the most skeptical, that the source from whence they emanate, at least bears evidence of deep knowledge and superior intelligence. The spirits always specially direct us to the chapter or

verse they wish to refer our attention to, and in no one case were any of us sufficiently conversant with the bible to have found them unless so directed, without turning over the leaves and searching for them by regular course. A spirit purporting to be Martin Luther, came and spelled his name to-day.

MARCH 25.—The subject of many persons going to hear spirit rappings more for the curiosity and singularity of the phenomena they exhibit, than from any desire to obtain the instruction given by the intelligence manifested through them, was talked about, and Locke spelled the following, in reference to such persons: "They may hear a different sound. God will do a short work when they least expect it." We were afterward speaking of the spiritual paper called the "Disclosures," &c., &c., that portion of them published at Auburn, N. Y. He spelled, "I would impress you that there is nothing bad in those papers." After some other conversation, the following was spelled: "I wish you all to understand the great and glorious principles of Christ. Be servants, not gods; encourage each other in that which is good. Be Christ's heralds to the world; great streams from little fountains flow. Shun the very appearance of evil. Live for God more than man. More anon." Said the communication was not finished, and he would finish it some other time. Spelled "done," and left.

MARCH 26.—Locke came and spelled the remainder of the communication commenced yesterday, as follows: "Spirits in the bondage of flesh, O that your eyes could see, and ears could hear the celestial beauties of God! You would all feel more grateful to that Spirit which is the giver of all goodness. Thanks, O thanks to God, darkness cannot always reign triumphant; heavenly light is now breaking in upon your understandings. The monster sin must yield to truth, which is mighty and shall prevail. The decree has gone forth; pure angels are administering to fallen man his necessary wants to an inheritance of God's love. You have duties to perform; do the same in the fear of thy God, not man. Ask in full faith, and thy Father which is in heaven and knows all will freely give thee.

"JOHN LOCKE, Gent."

We remarked in conversation, that when we were corrected by spirits it was always done in a kind manner. "Locke spelled, "We do all in a kind manner; it is our Father's will." Inquired of him about a spirit who came occasionally, and appeared inclined to sport and mirthfulness. We were suspicious of him. Locke spelled, "He is not the worst spirit; he never deceives to harm. Have you not been taught to instruct each other?" A person present spoke rather severely concerning a person who had opposed him. Locke spelled, "Judgment belongs to God." Miss G. asked if he would spell a communication for her. He spelled,

“Sister, stand firm ; remember how I was persecuted ; I now enjoy my reward.”

MARCH 27.—The spirits who are with us to communicate this evening appear to be anxious to converse wholly upon temporal matters. We have been taught to mistrust such, and receive their communications with much caution. Locke told the medium our minds were not sufficiently harmonious for him to approach us. In the afternoon a better state of mind existed, and Locke spelled, “See that your foundation is firm, and not built upon the sand.”

MARCH 29.—Locke spelled the following :
“Dear brothers, you think that you see dark and gloomy hours ; and, in fact, you do, but you little realize the trials which the beloved apostles passed through. They are receiving their reward, which is unspeakable. Do you think that a God of love will suffer any of his dear children to pass through persecutions of every kind without their reward ? Believe me, dear brothers, there is a crown of glory in store for the faithful, which has never been tarnished by mortal hand, which shall never fall by the proud usurper, ambition. Its most glittering gem is love and good will to all mankind. Seek, O seek to obtain it !
LOCKE.”

APRIL 4.—The medium, Mr. G., is about to leave us again for the summer ; we consequently

anticipate but little reliable intercommunion with spirits after he is gone, as the other mediums are not sufficiently developed. Locke spelled, in regard to Gardner's going, "Be not desponding, you shall not be left alone in darkness;" and further, "I have much to say, but withhold it for fear it may not edify you." Shortly afterward he spelled the following question: "Are you firm in the faith of these manifestations?" We told him we were. He then spelled, "I fear that if a few dark and gloomy clouds should surround you, you would all despair of that blessed hope which you seemingly possessed." We still replied that we felt we were firm. He spelled, "How long would you be so firm, if you were cut off from all manifestations?" We asked him if he thought we could ever doubt, after the evidences we have received. He answered, "Yes," and said man was liable to doubt; but after a few moments spelled, "I love to try you; bear with me, dear brothers."

APRIL 12.—Gardner has gone, and just before he left an attempt was made by false spirits to deceive us, which, for ingenuity and depth of management will compare with anything of the kind we ever witnessed. We detected it in time, however, to prevent any inconvenience resulting from it, and only laugh at our credulity.

MAY 14.—This is a day of great tribulation for us, such as, in the mercy of heaven, we have but rarely been called to experience. A dear and much loved little son, aged about four years and a half, left the body by death, and his released spirit took its flight to a happier and a better world. What language is adequate to express our grief at this bereavement! Yet we sorrow not as those who have no hope of a life beyond the grave. We know that he yet lives, though temporarily removed from our sight, and his spirit will continue to be with us often. Almost the last words the little sufferer was heard to utter were, "Mother, if I die, I shall come to you and see you, but you cannot see me." He had for a year been much interested in Spiritualism; would often ask questions when spirits were communicating, which they were always particular to answer; and, young as he was, he knew the words he spoke to his mother would prove true.

MAY 15.—Mr. Gardner is here to attend the funeral of our little boy, to whom he was much attached. Locke came frequently, and spelled short sentences to console and comfort us in our affliction. Already we thought, at times, we realized the presence of his happy little spirit, near and about us, but spoke of it doubtfully, when Locke spelled, "Oh, doubt not that little ministering spirit; let him approach you." Our gratitude and comfort at this soul-cheering an-

nouncement none but the bereaved can properly appreciate.

MAY 16.—This day consigned the body of our little Merwyn to the bosom of its parent earth. After returning from the grave, Locke came, (Mr. G. being with us,) and by rapping told us Merwyn was also here with him. We asked if he knew where we had deposited his body. Locke answered for him, "Yes," and spelled, "That is of no consequence." We were anxious to converse with him, but hardly knew what questions to ask, or how to ask them, so they would come to his infant mind and comprehension. Locke, no doubt, saw the working of our thoughts in this respect, for he spelled without asking, "His mind has become vastly expanded;" and then, in answer to questions, informed us that Merwyn had entered the fifth sphere in the spirit world, and consequently was more advanced in wisdom and knowledge than any one of us present in the body, and would fully comprehend any question we were capable of understanding ourselves, but spelled, "When he approaches you he will come in a child-like manner." By this means he would retain his identity, and it would appear more real and be much more consoling to us. This is one of the happy results of a belief and enjoyment of an interview with those loved ones removed by death from our sight. Death is robbed of more than half

its terrors, and friends are made to rejoice in the midst of grief and melancholy.

MAY 17.—Our natural feelings, notwithstanding all, will occasionally find vent in tears. Merwyn and Locke were again with us, and Locke spelled for M., “Pa and ma, why do you weep?” Locke said he could hardly understand why we should weep, while he had been made so happy by the change, and was permitted to be with us at times as before. Locke then spelled the following beautiful and appropriate quotation :

“Bury your grief in the dead Merwyn’s grave;
Revive your joys on the living Merwyn’s throne.”

MAY 18.—Several of the circle being in company with the medium to-day, Locke came and spelled the following: “Do you believe that Christ appeared to the apostles externally after his resurrection?” We did not know how to answer the question, and he spelled further, “Did they not see angels at the same time? Could they see them with their natural eyes?” After a pause, he answered these questions himself, by spelling, “No person has ever seen a spirit with his natural eye,” and in answer to questions, taught us that the apostles were spiritualized to see the Savior after his resurrection, and also to see the angels, and saw them only in this spiritual state, as mediums now see them; then spelled, “Power has never been taken

from Christ. I see him daily, and you do also." We asked him in what manner. He spelled, "In love in each other." Some questions were asked concerning man's redemption, soul and body. He spelled, "If the body becomes spiritual man will never taste death; he can become so advanced the change will be like a pleasant dream. Every earthly body must return to the mother, and the spirit to the Father," and then spelled, "Grow, brothers; you are children. I am for Buda," and immediately left.

A spirit, purporting to be Emanuel Swedenborg, then came, and spelled, "Why are you all opposed to my writings?" meaning, he said, Spiritualists generally. We replied, we were not opposed to his writings, and added, that perhaps many condemned them without ever having read them to know what they really were; they should read them carefully before doing so. He spelled, "That is all I ask." We inquired what spirits instructed him most in his writings. He spelled, "Abraham, Noah, Zachariah, Malachi, John, Luke, and Paul. He then spelled, "Swedenborg has much to say, if you will receive it without prejudice; my mission was not filled while in the body." We replied we would gladly receive it, and publish it to the world, if we had an opportunity. He spelled, "I know you will." He said he was impressed we should see and talk with spirits while yet in the body, as he did; it would require time and

progression, however. We asked him if the Swedenborgian church was at present any more free from sectarianism than other churches of the day. He spelled, "Corruption and sectarianism they have for their foundation; Christ has left their sanctuary. More anon."

MAY 19.—The medium leaves us again to-day. Locke came and spelled, "Remember and meet often; Swedenborg will be with you and impress L. so strong he cannot doubt, and John Locke will assist as far as his limited knowledge extends. Brother B., a member of the circle, will not be a silent listener." We expressed regret at parting with the medium. He spelled, "It will not always be so. This is a glorious work; do not, O dear brothers, do not let it go down." This was in reference to our mutual friendship for each other; said we could destroy it by improper conduct.

We asked L. if the spirit of our little boy was present, and would give us a communication before Mr. Gardner left. He answered "Yes," and spelled the following: "Do not feel so lonely, for I am often with you all, and so happy I cannot express to you." Locke spelled this for him, and then spelled, "Write often; be servants to love and charity. Adieu."

MAY 20.—Mrs. B., the writing medium before spoken of, returned to-day from a visit to her friends in the village of Waterloo. While

there, she showed some of the unknown language, written by spirits through her hand, to a gentleman, Doctor E., who is conversant with several languages. He said he could read and understand it, and translated one page for her into the English language, as follows :

The Lord is omnipotent, and will be their God.

The Lord is thy shield.

The Lord is king, and will rule over the earth.

The Lord is mighty, and will govern the nations.

The Lord is true, and will perform the things He spoke to the children of men.

The Lord is love, and will save the world from sin and affliction.

The Lord is just, and will give unto the inhabitants of the earth the true reward of their works.

The Lord is good, and will not punish in vain.

The Lord is kind, and will try to instruct the world in wisdom's ways.

The medium through whom this was written is a lady without the advantages of an education. She does not understand any language but her native English, and before becoming a medium was but little in the habit of writing ; yet whole pages of manuscript are filled with great rapidity with this unknown language, and written in a neat and uniform style of penmanship.

JUNE 6.—Mr. Gardner is again with us on a visit, and a new order of manifestations is given through him. His spiritual sight is opened under the influence of spirits, and he sees the communication to be given in large golden letters

G*

on a groundwork or curtain which appears to be unrolled before him. A foreshadowing of this manifestation was given him on the 23d of February, 1851. (See page 50.) In being prepared for the peculiar state in which these communications are given, he becomes in a measure paralyzed; his breathing at first is labored and difficult; his eyes glassy and unnaturally brilliant. As soon as the spirit has sufficient control, he commences repeating the words as they are presented to his vision, in a slow, distinct, and impressive manner. If he struggles against the influence when he feels it coming upon him, and endeavors to remain silent, the spirits will notify those present by the rappings (which he cannot control) of their desire to communicate in this way, and he is much agitated and disturbed until he calmly submits and resigns himself passively to this powerful yet harmless influence. The singular changes and appearance produced upon the medium during this phenomenon at first were rather startling to all of us, but we were soon quieted, and our attention wholly absorbed by the words which proceeded from his lips. The first communication received through him by this method, is already inserted in the introduction to this work, but we think it also entitled to another insertion here, under the date of its occurrence, as follows:

“These manifestations are yet in their dawn, and all the evil loves of men, and all the powers of hell are arrayed against the truth, yet the

omnipotent Lord Jesus Christ is in them, and their progress, however slow, is sure. Bigotry may cavil, skepticism may sneer, prejudice may turn away her face in scorn, the serpent may be permitted to rear aloft its hideous crest and bruise the spirit of men for a time and times and a half times, but the seed of the woman shall bruise the serpent's head; as sure as the Lord God liveth and reigneth, so sure will these manifestations go on forever. The sun could as soon be stayed by the puny hand of man, as could these manifestations by any mortal power. They may be opposed and ridiculed, for so it has ever been with truth, but they cannot be crushed. Their march is onward forever, conquering and to conquer, until the kingdoms of this world become the kingdom of God and his Christ, and he reign forever and ever.

“JOHN LOCKE.”

In obtaining the above communication, the medium was only permitted to see each word or sentence as fast as it was written down; so it was impossible any error should occur. As soon as it was finished he returned to the normal state, with a slight shock, similar to that produced by holding the wires of a mildly charged electrical machine.

A short time since, the medium, while laboring under mortification and doubt, produced by the communications of deceptive spirits, had his spiritual sight suddenly opened at midday, (like Paul,) when seated in his room, meditating

alone. A bright light shone around him. In the midst of this, Locke, his two sisters, and our own little boy, in their spiritual existence, stood before him, and remained and conversed with him some minutes. He said their appearance was inconceivably bright and glorious; the light in the room seemed much brighter during their presence than the common light of day. He there and then solemnly promised he would never doubt again, but continue, as formerly, firm in the belief that spirits of light and truth communicated with man, as well as those of darkness and deception, and many more, with us, of the former than the latter kind.

JUNE 7.—We often receive impressions from spirits which we think at the time originate in our own brain. Locke spelled concerning this, "Self-esteem often destroys the power of impressions." Men through self-esteem often attribute to their own powers of mind the brightest gems of thought they utter, and do not suspect that spirits of wisdom and light first give the impression, to which they give external utterance. We inquired of Locke, does our little Merwyn progress finely in his spirit home? as we would inquire of a teacher concerning a child at school. He spelled in answer, "Heaven is progression."

In regard to the present commotions of the earth and the revolutions to follow, he spelled, "The fight will be a spiritual battle." He said we could

not understand or comprehend the whole of the great work to be accomplished, and spelled, "Poor children, will you ever understand?" and also spelled "Yes," in answer himself. Afterward spelled, "You have all neglected talking, to your detriment. Have you not been impressed to talk? We then asked him about Gardner's seeing Locke and other spirits described yesterday. He spelled in answer, "It was a favor from God, to save him from despair." He then spelled, "If the united efforts of the circle tend toward divine love, good spirits will fly to the rescue."

Swedenborg then came, and spelled, "The man who lives near to God may trust. God can establish His kingdom in every heart which fully has a desire for divine love and instruction." When we spoke of Swedenborg and his wonderful powers as a medium, while in the body, Locke spelled, "He was a medium especially from God." We asked Swedenborg if it ever produced undue excitement, or disturbed the usual tranquillity of his mind, to see and converse with spirits while in the body. He spelled, in reply, "All my excitement was of a divine nature."

Another spirit now came, purporting to be St. Paul, and spelled, "I cannot approach Gardner. If I could, the very stones would cry out;" and, after a pause, added, "I may yet." Perhaps some people may be disposed to doubt and condemn our familiar conversations with

spirits so exalted, far, far above us while in the body, how much more so now, dwelling in light ineffable. We should not judge spirits by an earthly standard. They inform us the more exalted they become in the heavenly spheres, the more humble they are. Locke once spelled, when speaking of the humble and lowly, "I feel as meek and lowly as they." And this looks reasonable, for it exemplifies the character of Christ. We never knew a spirit in communicating with us, however exalted, to turn away or refuse to answer a question asked even by an innocent little child, however simple and child-like; alas! for such examples in the world, how rare.

Locke spelled, "The time will come when the least shall be greatest, and the first shall be last." We told him we did not know how to apply this. He spelled, "You soon will know."

In the course of the evening, some things had been received through another medium, which we thought came from wrong spirits. Locke saw the perplexity of our minds concerning it, and spelled, without our having said a word, "Be not discouraged; deliverance shall come if your conduct merits it." Sometimes two or more spirits would converse with each other by the rappings through G. This evening a conversation of this kind was kept up for some time. As no person but the spirits themselves could understand this conversation, the curiosity of a lady present was excited, and she asked Locke

what the subject of their conversation was. He spelled, in reply, "It was on conjugal love we were conversing; will instruct you as soon as permitted."

JUNE 8.—The medium leaves us again to-day. Locke spelled, "You shall yet rise like the Phoenix from its ashes. Have strength to overcome all impediments, and the prize will be more glorious. Be God's dear lambs until we all meet again; let that be soon."

A spirit then spoke a farewell through G. as follows: "Dear brothers and sisters, we are about to be separated. Let not a spirit of discouragement nor discontent find a harbor in your hearts. Be of good cheer; pray for each other's spiritual welfare; God will give you strength to overcome all trials.

JULY 13.—Nothing of interest in Spiritualism has occurred in the circle since Gardner left here, in June. He is now again with us to remain a few days, but the spirits do not communicate as much by rapping through him as they have formerly. The following communications were received from the spirits, while he was in a spiritual state, and the words seen in golden letters and repeated to us slowly, so that we could write them down as he uttered them. For a more particular account of this manifestation, see the description given of it, June 6th, 1852, pages 153-6.

The first communication received in this way, at this time, is as follows: "There are thousands who acknowledge the necessity of destroying all creeds of faith, and returning to primitive Christianity. But by what light would they return? By the light of self-derived intelligence? By that same delusive phantom which has led the churches into their present land of darkness? Vain expectation; for if by self-love and self-intelligence the sunlight of heaven has been shut out of our view, does it follow that we should cling to the same phantom, thinking that it will bring us back to truth and duty? The Divine mind alone is luminous; it lights the world. Besides, Divine Providence never retreats; its course is onward. The earth rolls not back on its axis to find the morn, nor retrogrades in her orbit to find the spring, but onward forever. As well might the silver-haired man of eighty, lame, blind and leprous, by the simple effects of his own will return to the freshness and bloom of youth without any change of his material body, as can the church, blind as she is from the fallacies of eighteen centuries, lame and ulcerated at the very heart's core, of herself return to that state of purity that she enjoyed in her youth, without a medicine from the Great Physician, or a voice from the Lord, saying, 'Arise, and walk.' She can never hope for a radical cure, without a new dispensation revealed from heaven."

JULY 14.—Another in the same way: “The teachings of these spirits are of themselves eminently pure and spiritual. They open to your understandings the internal sense of the word. They are given to you as rational and spiritual beings. They are given to the angels, and when by them given to you, are intended to make you like angels. They teach you the laws and principles of the spirit world, but because they are so spiritual in their character, they are called by many dark and mystical, and indeed they must seem dark and mystical to those who have no desire nor belief in the spirit world. (But unto you who are the Lord’s true disciples) it shall be given to know the mysteries of the kingdom of God. But unto those who are without, all things are done in parables. JOHN LOCKE.”

Another: “No person with a cultivated mind, who looks attentively upon the present state of the churches, can fail to perceive that there are famines, pestilences, and earthquakes, in divers places. The body of Christ has been rent limb from limb by intestine feuds. Neither can he fail to perceive wars and rumors of wars. Christian faith and christian charity have become separated, and brotherly love nowhere abounds.

“The churches everywhere are in great tribulation. Brother betrayeth brother unto death, and the father the son. Men, professing the religion of Jesus Christ, are seen to be selfish, sensual, and worldly minded. When we closely

examine the fundamental principles upon which is based the reigning philosophy of the day, we find it deeply imbued with that spirit of sensualism which has maintained its grasp upon the human mind ever since the fall. A deep-rooted skepticism is apparent everywhere.

“For this reason religion has almost lost its hold upon the mind of multitudes. Men, professedly religious, seem to have but little desire for spiritual good or spiritual welfare.

“But amid the consummation of the age, there appeareth the sign of the Son of Man in the clouds. A light from heaven, above the brightness of the sun, is seen to dawn upon the world. The new city of Jerusalem is seen descending from God, out of heaven, as a bride adorned for her husband; but as yet, few have measured its length or breadth, for the reason but few have had the golden reed wherewith to measure the city. Few have been able to walk in the light of it. The light shines upon the darkness, but the darkness comprehendeth it not. The Lord, at his second advent, is standing in your midst, but the eyes of men are holden that they should not know him.”

JULY 15.—Another communication received in the same way: “If the teachings of these spirits are true, then it must be acknowledged that they are of paramount interest. If there be a possibility of their being true, then certainly they are worthy of the deepest investiga-

tion. Multitudes of the first men of the age have given them this, and have all, with one united voice, exclaimed, that whereas we were blind before, we are now made to see. But the greatest proof that they are true and from heaven, is the sweet repose they bring upon the most remote chambers of the soul. They teach you how to get rid of your sins, as the Savior taught you, the Redeemer of the world. They open the eyes of the spiritually blind; they raise to newness of life the spiritually dead; they cleanse the leprous. Could they do this were they from hell? Can the devil open the eyes of the blind? Oh, ye scoffers and unbelievers, your destruction is sure; through the power of truth your reign is short."

Swedenborg came, and we asked him if he knew the spirit who gave this last communication. Answered "Yes," and spelled the name "Pontus Panus;" said he was a Jew, and a spirit of an exalted sphere; left the body in Europe some centuries ago.

JULY 16.—We asked Locke to instruct us concerning the redemption, as we have never had any direct teaching from him on this subject. He spelled, "You are unable to comprehend teaching on that subject at present." We told him we had seen communications from other spirits, teaching the redemption of both soul and body, plain and direct. He spelled in reply, "The spirits who gave those communica-

tions saw it as they gave it. You cannot see the true meaning, neither could the spirits who gave them. They gave it as they received it. Does Gardner understand all the communications given through him? Can a child, with all its purity, understand algebra?"

This instruction, spelled out and given us by Locke, we think should be particularly observed, as it presents a solution of the disagreement and discrepancies often seen in the views advanced by spirits on theological subjects. Spirits communicating with us, give instruction upon these subjects as they receive and understand it, honestly differing in belief and opinion as among professors of theology and other learned men in the body. Truth is arrived at only by progression and elevation. God is the fountain and is pure, but water, though issuing from a pure fountain, may sometimes be made roily and impure, by the soil through which it passes. We are taught that all spirits in the higher spheres, and near the fountain, teach and believe alike, without any disagreement. All the contradictions and error received from spirits comes from those in lower spheres; consequently, all instruction from spirits which is in opposition to, or clashes with, the perfect attributes of the Deity, or the teachings of Christ, should be discarded. Swedenborg then came and taught us that the low order of spirits, and even those who are evil, are more free and officious at present, in giving direction and advice in matters which

are exclusively temporal and worldly, than good ones, whose mission is the soul's elevation. We were exhorted, therefore, to beware of advice and promises made by spirits in regard to worldly affairs, but spelled, "Their time is short."

In February last, Locke informed us that New York stood the highest in Spiritualism of any city in the union. To-day we asked again concerning it, and he gave its present relative position in twelve states and towns or cities, according to their population, as follows :

STATES.	STATES.
1 Ohio,	7 Wisconsin,
2 Massachusetts,	8 Illinois,
3 Connecticut,	9 Vermont,
4 Indiana,	10 Kentucky,
5 Missouri,	11 Virginia,
6 New York,	12 Louisiana.
CITIES.	CITIES.
1 St. Louis,	7 Milwaukie,
2 Miami,	8 Louisville,
3 Dayton,	9 Chicago,
4 Cleveland,	10 Hartford,
5 Portland,	11 New York,
6 Cincinnati,	12 New Orleans.

He then spelled, "Meet and explain your views to each other. If you are in darkness, a light shall break in which you can comprehend." Mr. Mead asked him to explain the spiritual meaning of a portion of scripture which was not

clear to his mind. The explanation was given, and he spelled, "I would advise you to get Swedenborg's Dictionary of Correspondences. It will give you all light, far beyond what I can in years." Neither Mr. M. nor the medium knew that there was such a book ever published or in existence, but said he would procure it if there was such a one, if he knew where to apply for it; but no person knew or had the most distant idea where the book could be obtained. While we were reflecting upon it, the rappings were heard, and the following spelled: "Of John Allen, Nassau-street, New York; price, one dollar twenty-five cents. SWEDENBORG."

Here was an opportunity for a test, and Mr. Mead resolved to write a letter, and direct to this name spelled out by Swedenborg, and inquire for the book. We wait the result. Swedenborg then spelled, "There will be a direct communication between angels and men in the flesh;" and, in answer to questions, said this would be before the redemption, and he is impressed the time is not far distant when men will see spirits and hear them talk in audible voices.

Locke then came, and some question was asked in reference to things of the future. He spelled, "I am not permitted to let you into futurity." We asked if the spirit of our little boy was permitted to know the pains and unhappiness frequently experienced by his friends

yet in the body. He spelled, "He knows nothing but happiness."

JULY 25.—Mr. Mead has received a letter from John Allen, of Nassau-street, New York, in answer to the one he wrote by Swedenborg's direction, inquiring for the Dictionary of Correspondences. He writes that he has the work, and the price is one dollar twenty-five cents, as the spirit stated, and John Allen really exists, a living man in truth and verity, and keeps for sale in Nassau-street, in New York, not only this book, but also other works of Emanuel Swedenborg. What had mind to do with the intelligence conveyed in this case? All present will testify that they never heard of John Allen, or thought of such a man, until his name and residence was thus spelled. The medium left us again to-day.

AUGUST 6.—Mr. Mead has received Swedenborg's Dictionary from John Allen, and also a newspaper published by him in New York. This book, as Locke described it, is calculated to give much light to the bible scholar and Spiritualist.

AUGUST 22.—After an absence of nearly a month, the medium, Mr. Gardner, is again here, and spirits communicate through him freely as usual. He is perhaps one of the best mediums in the state, and we have not recorded any com-

munications from spirits (scarcely) except those obtained through his mediumship. To-day we were talking of the hatred and opposition of the world against Spiritualism and the manifestations of spirits, when the following in regard to it was spelled: "He that condemns this grieves the Holy Spirit and denies the faith of Christ; woe to such. God gives light to such as walk humbly therein." A remark was made that the proud and bigoted sectarian and the haughty ruler appeared to be the most violent in their opposition, and the farthest removed from the knowledge of it and its enjoyments. He spelled in reply, "God will never give spiritual gifts to those who have earthly powers until they are made meek and humble. Such exemplify Christ."

The conversation then turned upon the discrepancies and contradictions in the teachings of spirits, and we inquired if the apostles or other exalted spirits disagreed in their belief or instruction. He spelled in reply, "God's chosen never disagree."

The spirits taught us to-day, (while speaking of the new or second birth referred to by the Savior in his conversation with Nicodemus, as recorded in the 3d chapter of John,) that no person had ever experienced it except Enoch, Elijah, and Jesus Christ. We asked if they would explain to us what it consisted in, in a few words. They answered, "Yes," and spelled, "Living faith." And in answer to questions,

said that a person having this living faith was spiritually born, and could not experience death and corruption.

We inquired concerning the hell spoken of in the bible, and Locke spelled, "Christ passed through all the hells, while partaking of our nature before his crucifixion and redemption;" said he commenced passing through them at twelve years of age. We replied, that according to the general belief of the world there was but one hell. In answer he spelled, "The hells are as vast as the heavens. You have passed through some of them; as soon as you become wholly devoted to God you have passed the whole of the hells." We asked if it could be possible for man to pass through all while in the body. He spelled in reply, "Man can become so perfect that the last hell can be passed by throwing off the natural body while on the earth."

16:
174

Again, speaking of things in the future, and the power of spirits to know them, a person said that Swedenborg, in some of his writings, taught that spirits were not permitted to know things of the future, unless it was expressly granted at the time by God. At this, Locke spelled, "Now do you think strange that spirits cannot foretell things of the future?" And another spirit spelled, "We cannot see in the future clearly." A young lady present, somewhat inclined to sectarianism, asked Locke if it was not her duty as well as privilege to attend public religious

meetings on the Sabbath. He replied by spelling, "Did Christ mingle with the Pharisees?" She said she believed the Methodist preacher, where she went to meeting, was a medium for spirits to speak through, and she thought he knew it, but would not own it. He spelled, "Is he honest if he believes it and denies it?" She put the question direct, "Does he know it?" He spelled, "I do not wish to condemn him before his idols." She asked him to explain what he meant by his idols. He spelled, "Sectarian creeds." He then spelled, in regard to churches and creeds of the day, "Better keep clear from all sects; where the true light is there gather together in the name of Christ, which lights both celestial and terrestrial spheres." We inquired where the greatest and most convincing spirit manifestations were now being given in the world. He replied, "Buda, in Hungary."

The following series of questions were then asked and the answers all spelled (as recorded) by the alphabet:

Q. Has every man's soul lived in any other globe or world prior to its earthly existence?

A. In a far different state from the present.

Q. Were all things that exist created at one and the same time?

A. God created all things at the creation, all that now is, has been, is to be.

Q. What is the condition of spirits in their hells or lowest spheres?

A. They are deprived of Divine light, and are in utter darkness.

Q. Does God, as Swedenborg describes it in his writings, appear to spirits like a sun?

A. Divine light is so effulgent that it appears like a sun.

Q. Do spirits in heaven recognize and retain their earthly relationship?

A. All are relations, but earthly relatives are attracted.

Q. Do spirits see and receive all they desire in the spirit world, as Swedenborg describes it?

A. If they desire to see it they can; all great desires are realized.

Q. In what does the clothing of spirits consist?

A. Dressed according to the light they have received; some robed in gold, some in silver, some in linen, some in coarser garments.

Q. Does the spirit of man always retain its free agency?

A. It is free to act according to its will; man does not lose his free agency.

AUGUST 22.—In a family circle the spirit of our little boy came and spelled, by rapping, "I love now with heavenly love." We were rarely thus alone with the medium, and a lady of the family observed that she rejoiced at the quiet pleasure enjoyed in communicating with spirits in a family circle. Locke spelled, "Your rejoicing is but a symbol of what you shall be made to

rejoice." We asked, if while in the body. He answered "Yes." We said we hoped what he said would soon prove literally true. Another spirit then spelled, "Locke dwells at the shrine of truth." We had much pleasant conversation with the last mentioned spirit and our dear little boy.

After a while another spirit came and spelled, "My mission is peace. L. Dow." And as we were speaking of the mild and gentle means made use of in the progress and development of Spiritualism, he spelled, "God will not always use mild means, but will use means by which he can do a quick work upon the earth." The spirit of a sister, long in the spirit world, then came and conversed freely by the rappings, and as we expressed our joy at the meeting, she spelled, "We rejoice with you that we can communicate."
AMELIA."

AUGUST 24.—The following communication, somewhat lengthy, was received through the mediumship of Mr. G., by seeing it printed or written in golden letters in the manner heretofore described. It is as follows:

"In the darkness and depravity of the human mind, it has not properly appreciated the reality of future existence. It has not conceived or realized the sublimity of an intercourse with spirits, and it has not been suitably informed with relation to the truths which are beheld and known in the celestial world. From this la-

mentable gloom in which the soul has been sunk for ages, the race has groped with no guide but the feeble light of earthly wisdom ; and thus, through a long and doleful night, the children of men have mourned and sorrowed, as those without hope, beholding no light, no sign of day in the clouded and threatening sky.

“ But in the present era the dawn is rapidly approaching. It is the mission of spirits to bring life and immortality to light. They are sent forth as ministers of faith and knowledge to reveal the reality and nearness of the spirit world ; to overshadow the thinking souls of men with the glory of the angelic presence, and to speak in deepest tones of love the wonders of the divine creation. To the lowly and depressed they whisper, and the heart which was crushed with grief becomes strong with inward hope ; while beneath the power of the influx which they are pouring into the universal mind of humanity, the clouds of superstition and error are taking their everlasting flight.

“ The midnight of the world has passed. The light of dawn is streaming through the shadows of departing gloom, and the world is awakening to its glorious destiny. Arise, for the day is at hand. The glory of the heavenly spheres is dawning upon the earth, and the brightness of angelic wisdom is irradiating the darkened bosom of humanity. Behold ! the angels have now gained a strong and irresistible control over

the world, and they have decided to accomplish the purpose which they have conceived.

“They will cause the tear to flow no more. They will turn the doleful cries of suffering into anthems of universal joy, and they will cover the desolated earth with fruits of immortal growth, whose life shall be breathed out as sweet incense unto God.

“Long has the husbandman labored as in a barren field ; but the time of the harvest is approaching, and the darkness shall flee away beneath the light which shall break like glorious morning on the benighted earth. Let the world listen in the future to the revelations of truth, as it has received, in the past, the influx of celestial breathings.”

AUGUST 26.—The following instruction was received from a spirit (whose name was not given) with regard to the contradictory and conflicting views and teachings of spirits, viz : “ All truthful spirits in the lower spheres teach as they believe, and their belief is not changed by the death of the body (except by progression and time) materially. They may, and do agree, however, upon many important points. There are seven grand spheres in the spirit world, and four subordinate degrees in each sphere. As soon as spirits enter the sixth sphere, all see, know and teach alike, even in the first degree of that sphere. Previous to their entering this

sphere they may honestly differ in belief and instruction.”

This is recorded just as it was received, and we leave it in the hands of the reader to judge of its truth or falsity. It was not given by Locke, but it agrees with our experience in Spiritualism, and to us it appears true and rational.

AUGUST 27.—Mr. Mead had the following communication spelled for him: “You shall see the glory of the faithful shepherds plainer.”

SEPTEMBER 20.—Another month has nearly elapsed since the medium has been with us, so that we could communicate with spirits, and now he has come to remain one day only. Locke came, and we asked the following questions:

“Has the new Jerusalem yet descended?”

A. Spelled, “It is descending now, in the new church being established.”

Q. Does the great medium you have told us about in Buda, in Hungary, still progress?

He answered “Yes,” and spelled, “Unspeaking light will burst upon the world from that source soon.”

Our little boy then came, and we told him our great anxiety to progress in Spiritualism. He spelled, “It is not the spirit of God that prompts you to anxiety, but that earthly tabernacle in which you dwell. We know not anxiety here,

but are all perfectly submissive to the will of God. The Father of the universe is more tender than any earthly parent."

We had much other interesting conversation with spirits during the day, not recorded.

NOVEMBER 29.—The medium is here again to stay two days. Locke came, as usual, and conversed with us. In the course of our conversation we asked Locke what was meant by the frogs being cast out of the mouth of the dragon, described in Revelations. He spelled in reply, "Every spirit manifests itself according to its elevation. Some appear like frogs, some like snakes, while others appear as pure as heavenly alabaster." We then asked concerning the ominous cloud now hanging over Europe. He spelled in answer, "My impressions are, that blood will soon flow in torrents. Watch, O brothers, watch; look to God in faith; hold fast unmoved."

A question was asked concerning the second coming of Christ. He spelled, "His second coming will be in spirit;" and then asked the same question he did once before, (see May 18, 1852,) by spelling, "Did his disciples see him with the natural eye?" He answered himself, "No." Another spirit then came, and by the rappings told us that he was impressed that after the fighting commences, and the first blood is spilled, it would not end very soon, and would be a bloody war. Said he was impressed it

would begin in Europe, and the whole world will eventually be convulsed. A person asked if peace, harmony, and universal love would prevail after the war is over. He spelled, "Nothing but love, peace, and joy shall remain, for God will reign triumphant." The horrors of war and the former revolutions of France were then spoken of, and he spelled, "Oh, how I tremble for France; her valleys are doomed to flow with blood."

When, afterward, mediums were the subject of conversation, Miss G., a medium, asked Locke if all mediums had to go through with trials and deceptions from evil or ignorant spirits. He spelled, "Christ was tempted and tried." She then asked if mediums could do anything to promote or advance them in mediumship. He spelled in reply, "Look to God, believing he will do all to the glory of his name."

As the medium was about leaving us this time, the following sentence was spelled:—"Hold spiritual communication with each other by letter."

Gardner's business is building bridges for railroads, and he is now going to be gone perhaps some time; consequently, there may be a period of some months before we resume our journal again.

1858.

JULY 16 and 17.—A long time has elapsed since Gardner left us; he has now come to

spend a few days with us previous to taking his final leave for a western state, there to remain. The following are some of the communications and teachings received from spirits during his present stay.

Swedenborg came and gave the following instruction in answer to questions. He said that while upon the earth in the body, spirits told him of these days of spirit communion with the world, and that it would be attended with danger to some, on account of deceptive spirits, and he said he gave warning of this, in his writings, in order that the world might know and be cautious. There are good and truthful spirits communicating now, as well as the false and deceptive, and this has been in every age of the world the same, wherever and whenever such communion has been recognized and enjoyed. These times are fully and truthfully described in the 2d chapter of 2 Thessalonians. The man of sin, there spoken of, is now being revealed through these manifestations, as well as the glory of the Lord, who shall finally consume the evil and false with the spirit of his mouth, and destroy them with the brightness of his coming, as the manifestations progress. For the mystery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way. There may be, therefore, great power, and signs, and lying wonders manifested by the spirits of evil; but the wisdom, and power, and glory, and truth given by the spirits commissioned

from the Lord, will eventually triumph. The spiritual coming of the Lord is now taking place, and will continue to grow brighter and brighter as it progresses, till the light shall destroy all powers of darkness now being revealed, both in and out of the body. Many cherish and believe the false communications given by deceptive spirits against Christ and the truths of the bible, because it corresponds with their former hatred to him and the truth, and their pleasure in unrighteousness; and they are left to believe a lie because they are free agents, to act and continue under condemnation if they thus choose. Said these spirit manifestations were the sounding of the trumpet and the coming of the Son of Man in the clouds, spoken of in the New Testament. If men will choose darkness rather than light, which has been gleaming before them for eighteen hundred years, they must suffer the penalty of undeviating laws till they open their eyes to the light. All the sectarian tribes of the earth are now mourning, as the sign of the coming of the Son of Man appears in the heavens; mourning at the delusion, as they call it, and the fear of losing their present power. But he is sending his angels with a great sound of a trumpet, to gather from the four winds, or the four points of compass, all who will hear and believe, and nothing can stay his decree or movements in the great event.

After Swedenborg ended his instruction Locke

came, and we asked what is meant by having a part in the first resurrection. He spelled, in reply, "All true believers in Christ and in these spirit manifestations."

Q. Will there be literal war, bloodshed, pestilence, and famine, before the great and notable day of the Lord, spoken of in the bible?

He spelled in answer, "Literal war and bloodshed ushers in the great and notable day of the Lord."

After this a spirit spelled to two persons, partly developed as mediums, the following sentence: "Let your hands be washed in the fountain of love and light. Your Redeemer will crown you with a crown of heavenly purity."

Conversation falling upon the honest difference of men in their religious belief and opinions, it was remarked, that every good man should be entitled to respect for his honest belief, however adverse it might be to that of another. Locke spelled concerning it, "All will unite in loving God with all their hearts. Blessings will flow to different persons in different manners, and all will feel the spirit of thankfulness;" and further said, in answer to questions, "Let every man (as Paul wrote) be fully persuaded in his own mind, and every man believe in that, if it be good and virtuous, which his honest convictions lead him to, upon thoroughly investigating for himself, and that which will tend to render him the most happy."

A medium had called in Gardner's absence,

and, living at some distance from here, left the following question for us to ask the spirit through him, on his return, viz: "Why do spirits confine him, as a medium, so much to an unknown tongue, and other things which he cannot understand?" We now put the question, and the following answer was spelled: "Ask Brother H. why the apostles could not understand till Christ had opened their understanding;" and gave no other answer.

This evening toward the close, Locke spelled the following communication for Miss G., another medium frequently before mentioned. She was at the house of a friend, the distance of a mile or so, and did not know Gardner was here. It was as follows:

"Sister, it was my wish to have had you present, but I could not impress you. Go on in the way of christian duty, remembering God rewards all his chosen.

"Your obedient servant,

"JOHN LOCKE."

END OF THE JOURNAL.

As the medium, Mr. Gardner, through whom most of the foregoing communications and teachings have been received, has gone to the west, and resides in the state of Indiana, our journal now ends; and, as it may not be uninteresting

to the reader, we here give a brief description of his person and character. He is a man somewhat above middle stature, of strong muscular frame; health always good; his age about thirty; disposition mild; generally calm and collected; not easily excited upon any subject; his general deportment kind and affable; warm in his attachment to friends, and deeply alive to suffering and pain in any one; actively sympathizing with the unfortunate and afflicted. He has what the phrenologist would call a well balanced head, yet liable to, and possessing the same passions, faults, frailties, &c., &c., of other men; his education limited; all he ever received was at a common school in childhood; his spelling consequently frequently incorrect, and he was sometimes at a loss to understand the meaning or definition of words of unfrequent use and occurrence. His reading and knowledge of the scriptures was also circumscribed. We describe him thus particularly on account of the assertions of the opponents of Spiritualism, that mediums are most commonly weak and nervous females, and that no communication can be given through them beyond or transcending their own knowledge or natural attainments. The language spoken through him by spirits, when in the abnormal or spiritual state, although as entirely new and unpremeditated by him as to all others who heard him, was always beautiful, correct, and eloquent in the extreme. Whole passages of scripture were quoted which he had

never read or heard of in his remembrance till it fell from his lips, and in the hundreds of communications spelled through him by Locke and other spirits, we never knew a word misspelled, or noticed a single grammatical error. The rappings or sounds made by spirits through him when sound asleep and in an entirely unconscious state, were as loud, free, and as correct as when in the ordinary wakeful state. In his case, therefore, all the objections above mentioned by unbelievers and opposers utterly fail.

We trust that every unprejudiced mind who carefully reads the spirit communications and bible instructions in the preceding Journal, will not hesitate to acknowledge their entire truthfulness, as they follow them through a three years investigation as they occurred day by day. If they were given by evil, or the devil, he did not falter or tire in proclaiming truth, from first to last. If they do not carry the evidence of truth, and an emanation from heaven, on the face of them, then we confess we cannot understand what is truthful, or what is heavenly. We may, and, no doubt, like all other imperfect beings, frequently do, err in judgment, but we cannot admit that, with common reasoning faculties given us by our creator whereby to judge right from wrong and truth from error, we should always judge wrong. And what is herein recorded is no fiction; it is all truth, which is sometimes more strange than fiction, and can be sustained by hundreds of respectable and unim-

peachable witnesses. In making this statement, and thus testifying to the truth of these spirits and their communications, we do not mean to say, nor be understood, that all spirits are truthful; our experience has taught us to the contrary; but we repeat, that because there are deceptive ones, it does not invalidate or do away with those which are truthful, any more than the truthful ones we have exhibited can make it appear there are no false ones. Truthful spirits do not pretend to deny this themselves, and say this has always been the case in spirit communications since the fall of man, and have proved it to us conclusively by the bible record itself, from beginning to end, and which we shall proceed to show from the bible as we have been instructed by truthful spirits. Truthful, we say, for in a close and scrutinizing communion with them almost daily for three years, we never have discovered the least deviation from goodness and truth, in any sense of those terms, and if we show, from the bible records, communications from evil and deceptive spirits, will it be right for us to condemn the whole bible? No; we do no such thing; "we prove all things and hold fast to that which is good." The seers and prophets of the Old Testament and the mediators mentioned in the New Testament were the same which we call mediums now. They were mediums through whom spirits made their communications to men in the flesh, for no man ever saw or could converse with a spirit without such

mediumship. No man living ever saw a spirit with the natural eye, or heard the voice of one with the natural ear; nor will they ever, for this is one of the immutable laws of Deity.

Previous to the time of Samuel, these mediums were called seers. See 1 Samuel, 9th chapter and 9th verse, which reads thus: "Beforetime, in Israel, when a man went to inquire of God, thus he spake: Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer." In the New Testament they were called apostles and mediators, which has the same definition of the present phrase medium. See the 2d chapter of 1 Timothy, 5th verse: "For there is one God and one *mediator* between God and men, the man Christ Jesus." Also, Galatians, 3d chapter and 19th verse. It is there stated that the law was added in consequence of transgressions, and it was ordained by angels in the hand of a *mediator*. It came from God, by his angels, to man, through a *mediator* or *mediums*; and Moses was the medium.

If, then, seers and prophets and apostles and mediators were all mediums for seeing and talking with spirits, the same laws and conditions existed and were requisite with them, which exist and are requisite with mediums for seeing and talking with spirits at the present day; for the laws of God are always the same, and are unchangeable. A spiritual state is always required to see and recognize things of the spirit.

Paul declares this, in the 14th verse of the 2d chapter of 1 Corinthians: "But the *natural* man receiveth not the things of the spirit of God; for they are foolishness unto him; *neither can he know them, because they are spiritually discerned.*" This, then, being the case, and all being governed by the same laws, evil and deceptive spirits have always communicated through these mediums, as well as those who are good and true; and this the bible also plainly shows. The bible is a record of historical facts and spirit communications wholly. Some of these communications we design to notice, and we desire all who are believers in that book, (and we claim to be of that number,) to follow us carefully in this investigation. We wish those particularly who raise the cry of "devil," so long and loud, in the present spiritual intercourse, to examine the bible closely, and see if the devil was idle and out of the question in the Old Testament times, or in the times of our Savior and the apostles. In short, we design to prove by the bible that evil and deceptive spirits have always communicated through, and troubled, at times, the best and holiest mediums who have ever lived. That good ones have communicated, no person who believes the bible can deny.

In ancient times, the bible bears record in many places of mediums having seen God; as in the 24th chapter of Exodus, 9th, 10th, and 11th verses. It is recorded, that Moses, Aaron,

Nadab, Abihu, seventy elders, and the nobles of the children of Israel all saw God; and it is also declared in the last chapter of Deuteronomy, that the Lord knew Moses face to face. But in this record of their having seen God, we think they were mistaken, for John declares, 1st chapter and 18th verse, "That no man hath seen God at any time," &c., &c.; and Paul, in his first epistle to Timothy, 6th chapter and 14th verse, says: "He dwelleth in the light, which no man can approach unto: *whom no man hath seen nor can see,*" &c., &c. When they saw bright and glorious spirits commissioned from the Lord, they no doubt deceived themselves, and thought it was truly the Lord, as John did on the isle of Patmos, when he saw the bright and happy spirit of one of his brethren, the prophets, and under this belief he fell at his feet to worship him; but the angel forbade him, and proclaimed who he was, and exhorted him to worship God. See Revelations 19th chapter and 10th verse. If John could thus be mistaken, might not the mediums of the Old Testament in like manner have been mistaken, and only saw an angel or spirit (for they are synonymous, all angels being ministering spirits—see Hebrews, 1st chapter, 13th and 14th verses,) whom they thought, at that period, was God, and so recorded it? If mediums were mistaken in their spiritual sight, they may also have been mistaken in the source from whence some of their communications proceeded, when they did not see the spirit who gave it, but only

heard a voice, and the words which were uttered; and very many of the communications received the bible declares were obtained in this manner. They could not hear except when their spiritual hearing was opened for the purpose, any more than they could see without the opening of their spiritual sight; and if they were mistaken sometimes in the former, they were more liable to be so in the latter case. But at the time sincerely believing it, they recorded it all as coming from the Lord. We shall cite a few cases to prove that they were so mistaken at times, and leave it for the reader to judge.

That the mediums could not always tell the source from whence their communications proceeded, any more than mediums can at the present time, is very evident. Yet there were cases where evil spirits communicated, known by the mediums at the time, as in the communications given by the serpent to Eve, the evil spirits who communicated through Saul, and the communications given by the devil (who, it is said, is a spirit,) to the Savior. See 4th chapter of Mathew. By these it will be seen that those persons or mediums, however perfect were not exempt from such evil and deceptive communications; even the Lord and Savior, Christ, was not exempt, who was the Medium of mediums, as he was Lord of lords.

Having mentioned these cases where the source was known at the time, we proceed to prove, in the following cases, important com-

munications received where the medium did not at the time know they were deceptive, but supposed they emanated from the Lord, and so it stands recorded, but which is clear, at least to our mind, could not have proceeded from him or his angels, but from a deceptive and evil source. The first of this class, which we purpose to notice at this time, is the communication received by Abraham to offer his only son Isaac as a burnt offering. We quote the communication as it stands recorded in the 22d chapter of Genesis, 1st and 2d verses, viz: "1. And it came to pass after these things, that *God did tempt* Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2. And he said, Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Now let us carefully examine this communication given to the medium Abraham, and see if, by the test of reason and the bible, it came from God or his angels. "And it came to pass after these things, that God did *tempt* Abraham," &c., &c. James says, 1st chapter and 13th verse, "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, *neither tempteth he any man*;" and James, we believe, is correct in this, for it corresponds with the attributes and perfection of God's character. We cannot believe that he could delight for a moment in inflicting such a

pang in the heart of any one, and especially in the bosom of a man who believed in him so confidently, and loved him so faithfully. God knew his faith and obedience, and every thought of Abraham's heart, and it was entirely unnecessary that He should have put him to this painful trial to prove to him what He already knew. And if this tempting of Abraham did not proceed from Him, and according to His character could not, may we not confidently infer and believe that it proceeded from the same spirit who tempted Eve, and endeavored also to tempt the Savior, viz: the devil? In the second verse he is required to take his son Isaac, his only son, whom he loved, and offer him as a burnt offering. In order to do this, he must commit one of the foulest murders upon an innocent and unoffending son that can possibly be conceived of. And in the 10th verse of the same chapter it is said, "And Abraham stretched forth his hand, and took the knife to slay his son,"—to kill him, to commit the murder, in order to burn the body upon the altar already prepared for that purpose. Could this have proceeded from God? Is it possible for him to do a wrong act or order one to be perpetrated? One of the laws given, it is said, by God's own hand to Moses, is, "Thou shalt not kill." If this was his special command and law in the days of Moses, it was always his law, for he is infinite and without variableness or shadow of turning. If it was always his law that murder

should not be committed, does it look reasonable, or even possible, that he would order Abraham to break it, and that too under the most aggravating circumstances—the murder of an only and dearly beloved son ?

And further: we cannot believe that God ever gave a command which he did not intend to have obeyed. It is wholly inconsistent with his character. That Abraham sincerely believed it proceeded from God, we have no doubt, and under this belief, though at the time incomprehensible to him, he hastened to obey it. This faith, and obedience, and confiding trust was accounted to him righteousness, and the communication which stayed his hand and prevented the murder, as recorded in the 11th and 12th verses of the same chapter, no doubt was truly from the Lord, for it shows the watchful care that God has over all his creatures, and prevented a wrong, and is in accordance with his character and divine attributes; and this is the only true test in judging the source of all spirit communications, and ever has been since the fall of man. Who would believe a communication received at the present time, commanding us to murder a child whom we tenderly loved, although purporting to come from the Lord himself? and if believed, and the medium should proceed to execute it as Abraham did, would he not be called insane? Yet we have all been in the habit of believing that it was all from the Lord, and all right and rational, in Abraham's case, because

we have read it in the bible. We still have as much veneration for the truths of the bible as we ever had, and we believe it abounds in truths; yet a wrong, an inconsistency, a falsehood, which distorts and traduces the glorious character of our heavenly Father, we cannot believe, whether we find it recorded in the bible or any other book; such as the murdering of women and innocent children, or any other wrong recorded as proceeding from Him. God may permit deceptions, as a trial of faith, for he will have a tried people; or he may permit evil to punish evil by his general laws—wicked nations to destroy wicked nations—but we cannot admit that it originates with him or he dictates it. That he may permit it sometimes to accomplish some wise and good end in the economy of grace, we do not doubt in the least. The bible says he permitted and even sent out a lying spirit to deceive Ahab, and this spirit influenced and spoke through all the prophets at that time to inflict a punishment and accomplish a wise purpose with that proud king. See 2 Chronicles, 18th chapter. But we even doubt this as coming from, or dictated by, the eternal God.

The case of the medium Jonah is another one in point, where a deception took place from a false spirit, no doubt, and Jonah, it appears, believed it came from the Lord. It took place as follows: Jonah, chapter 1, 1st and 2d verses—
“1. Now the word of the Lord came unto Jonah, the son of Amittai, saying, 2. Arise and

go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." This was his commission, and no doubt came from the Lord, but Jonah disobeyed, and in consequence of his disobedience was severely punished. When he repented, the command was repeated as follows, 3d chapter, 1st and 2d verses: "And the word of the Lord came unto Jonah the second time, saying, 2. Arise and go unto Nineveh that great city and preach unto it, the preaching that I bid thee." This coming also from the Lord, contained no more than the first command, and this time he obeyed, and started upon his mission, but as it was a three days' journey, before he traversed the city, as he was about entering it, he cried and said, "Yet forty days and Nineveh shall be overthrown." See 4th verse. Here was an unconditional decree added to his true commission, by a deceptive spirit, no doubt, who Jonah thought was the Lord, for when the forty days elapsed and the city was not destroyed, as he had prophesied, he was very angry, and accused the Lord of repenting, and prayed the Lord to take his life; and whoever made the record of the transaction believed that the reason why the city was not destroyed, as Jonah prophesied, was because the king and people turned from their evil ways, and God repented, and changed his mind. See 3d and 4th chapters.

If we take reason and the bible for proof again, as in Abraham's case, the prophecy made

by Jonah could not have proceeded from the Lord. In the first place it is impossible for God ever to say or do a thing to repent of afterward; it would destroy his infinity, and the bible declares that God is not a man that he should repent. And in regard to the prophecy, the 22d verse of the 18th chapter of Deuteronomy is conclusive on that point. It reads as follows: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath *not* spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Now Jonah either spoke the prophecy of the destruction of Nineveh presumptuously, or a false spirit dictated it, or the above test in Deuteronomy is not a true one from the Lord, as it purports to be, for it did not come to pass, and it was unconditional. It is true the people repented, and this was the result of the Lord's true commission to them, to cry against their wickedness, and remind them of it, but it was not made a condition to stay the execution of the prophecy. The prophecy was, "Yet forty days and Nineveh shall be overthrown"—unconditional. That Jonah promulgated this prophecy in the name of God is conclusive, for in the 5th verse of the 3d chapter it is said, "So the people of Nineveh believed God, and proclaimed a fast," &c., &c. When the medium Jeremiah was deceived, and prophesied falsely through the influence of communications from false spir-

its, he, like Jonah, was also angry, and went further, for he accused the Lord of deceiving him, so sure was he that it came from the Lord; and in the 20th chapter and 7th verse of Jeremiah it is recorded that he exclaimed, "Oh Lord thou hast deceived me, and I was deceived; thou art stronger than I and hast prevailed; I am in derision daily, every one mocketh me." Jeremiah, the great and good man and celebrated prophet, it seems was not exempt from the approaches and communications from evil spirits; neither was Abraham or Jonah, all holy and pious men, chosen of the Lord, yet not perfect. All were men possessed of human passions and human frailties, and under certain inharmonious states of mind and body deceptive spirits could approach and communicate through them and to them, just as they do and can through mediums at the present time. Jeremiah describes this plainly and beautifully in the 10th verse of the 20th chapter above mentioned. He says, "All my familiars (familiar spirits) watched for my halting, saying, peradventure he will be enticed and we shall prevail against him, and we shall take our revenge on him." Can anything be plainer than this? They watched for him to halt or go astray, for, in all probability, at no other time could evil or false spirits approach him, and then they could execute their revenge upon him by making him speak their falsehoods in the name of the Lord, or rather speak them through him. It is evi-

dent they were bad spirits, those familiars he spoke of, for their object was revenge, and no good spirit ever seeks revenge; and it is also evident they were spirits seeking revenge by prophesying through him falsely in the name of the Lord, for in the 9th verse of the same chapter he says, "Then I said I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

This is a true exposition of the experience of many mediums we have known, under similar circumstances. We have heard them declare they would no more suffer spirits to communicate through them, and endeavor to guard against and suppress it, but in vain. After a medium is once developed, spirits either good or evil will in some way continue to manifest themselves through them. Jeremiah was filled with joy when good spirits were with him, and spoke through him, and would then sing praises to the Lord. On the other hand, when evil or deceptive spirits controlled him, and spake through him, he cursed the day he was born. See 13th and 14th verses of the same chapter. And we appeal to every good medium of the present time if this is not also their experience. When Saul became a medium, God changed his heart and he was turned into another man. See 1 Samuel, 10th chapter, 6th and 9th verses. **Many a man at the present period has been**

completely and entirely changed in his views and belief by becoming a medium. We have heard testimony after testimony to this fact. The unbeliever in God, the bible, and the existence of the soul after the death of the body, has been changed in this way by becoming a medium, and made to rejoice in the full and happy belief of all these soul-cheering truths.

In the 11th chapter of 1 Samuel, is another error in the source from whence a spirit came upon Saul. It says, (6th verse,) "And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. The spirit of God always controls; never makes men angry. Here a proper discrimination was not made, but in the 16th chapter, 14th and 15th verses, it is declared that an evil spirit from the Lord troubled Saul, and his servants also recognized it; and yet all was recorded as coming from God and the Lord, as usual. See also the 16th and 23d verses of the same chapter, (16th.) In the 18th chapter of 1 Samuel, 10th verse, we find the evil spirit (still said to be from God) having possession of the medium Saul, and prophesied through him, and tried to induce him to murder David, by influencing him to throw his javelin at him. Still, after this, in the 19th chapter of the same book, (1 Samuel,) we find him a medium yet, for a good spirit also. See verse 23d. "And he (Saul) went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on and

prophesied until he came to Naioth in Ramah." But afterward Saul lost his mediumship entirely, through sinfulness and disobedience, and David became a medium in his stead, so that Saul, when he wished to inquire of the Lord, being an enemy to David, was forced to seek out a medium of lower degree, in the witch of Endor, as she was called, but who was truly a clairvoyant medium, such an one as are known at the present day as clairvoyant or seeing mediums. See 1 Samuel, 28th chapter. The history of this occurrence and his interview with the spirit of Samuel is too familiar with every one to need recapitulation.

St Paul the apostle was a medium of astonishing power. He was a clairvoyant as well as a speaking medium; and although he became a disciple of Jesus sometime after the other apostles, yet, as he says, he was not a whit behind them in these important gifts. He was permitted to see the Savior and hear his voice long after his resurrection. He, in the spiritual state, was caught up to the third heavens and paradise, and heard unspeakable words, not lawful for a man to utter, and his visions and revelations of the Lord were abundant. Yet this medium, good and pure as he was, had, like all other mediums, to suffer the approach and communion of an evil spirit at times, permitted of God to keep him humble. But we can best describe it in his own language, in the 7th, 8th, and 9th verses of the 12th chapter of 2 Corinthi-

ans. He there says: "7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, *the messenger of Satan*, to buffet me, lest I should be exalted above measure. 8. For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

We quote these verses to show that Paul not only knew that the spirit from Satan at times communicated with and through him, but he gloried in it, because, if he was a medium for this spirit, he knew that he was also a medium for good spirits, which he represents in the 9th verse, as the power of Christ resting upon him. If a medium for one, like all others he was a medium for both. If, therefore, Abraham and Jonah, and Jeremiah, and Saul, and the apostle Paul were all mediums for deceptive and evil as well as good and truthful spirits, as the bible so plainly declares, why should men and mediums of the present time wonder, and murmur, and condemn, because God permits it now? Are men of the present age better and more holy than those above named? Was not the Savior himself thus tempted and tried? Has the servant become greater than his master?

All comes by undeviating laws, as we before

observed. Man, whether in or out of the body, is free to act, and all, whether in or out of the body, are attracted to each other by the law of affinity. Like attracts its like, and men have idols in their hearts, and ruling passions, and favorite views, and cherished creeds, and evil propensities. With all these things, which they cling to with firmness and tenacity, or at least some of them, perhaps almost unrealized or unknown to themselves, when they go to a medium to inquire of spirits, what order, think you, will they be most likely to attract? That excellent medium, the prophet Ezekiel, describes this so plain and so fully, that we will give his version of it in his own words, in the 14th chapter of his book, as follows: "1. Then came certain of the elders of Israel unto me and sat before me. 2. And the word of the Lord came unto me saying, 3. Son of man, these men have set up their idols in their hearts and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? 4. Therefore speak unto them and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols."

As were the laws of God in this respect in Ezekiel's time, so are they now ; for again we say, they are immutable and unchangeable. Let all, then, hereafter, who go to a medium to inquire of God or his spirits, as the elders of Israel went to Ezekiel, strive to know themselves. Examine your hearts well ; strive to know what idols you have in your hearts, and what stumbling blocks of iniquity you have before your faces, and then judge righteous judgment. Judge what order of spirits you are likely to attract by affinity, and what answers you may expect to receive. No longer go away and condemn the medium or the spirits, but see if the fault, if any, lie not at the door of your own hearts. If a man's idol is wealth, and he goes to a medium to seek direction and advice how to obtain it, unearned, God sees his heart, and will permit spirits to come and answer him according to his idol, and these spirits will probably direct him to a gold mine or a cave of hidden treasures, and if he fails to find it in the first place, they will make some excuse and send him to another, and so continue to send him from place to place, around the world, in search of the *ignus fatuus*, if they could continue to play upon his credulity long enough. So if he has a favorite creed or dogma which he hugs as an idol and wishes to sustain at all events, spirits may be permitted to come and sanction and uphold his belief.

We know this to be true by what we have wit-

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nessed with our own eyes. We have known men to go away from an interview with a deceptive spirit in high glee, and in full faith, in spite of warning and exhortations, to chase a foolish deception, till satisfied of its entire falsity, and then return disappointed and chop-fallen, to denounce the whole as the work of the devil. On the other hand, I never knew a sincere, honest enquirer go away dissatisfied. They are either crowned with choice garlands of love and affection, breathed forth from the spirits of their deceased relatives and friends, or filled, if hungering and thirsting for righteousness and the elevation of their souls. If men ask bread of their heavenly Father, think you he will give them a stone? Things of eternity, things of real value to the soul's best interest, are too often overlooked for the perishable things of earth. Men are prone to worship mammon rather than God. What can, what should, men expect, under such circumstances, when they go to a medium to investigate this great and important subject!

Swedenborg warned the world of the danger of communicating with spirits, on this account, long, long ago; but who, among the vast multitude that read his writings, believed or gave heed to them. In his *Spiritual Diary*, p. 1622, at the conclusion of a paragraph, he says: "On this account the state of speaking with spirits on this earth is most perilous, unless one is in the *true faith*. They induce so strong a per-

suasion that it is the Lord himself who speaks and who commands, that man cannot but believe and obey. This might have been the case with Abraham, Jonah, and Jeremiah, in the instances we have recorded. But because God sees proper to permit evil spirits, as well as the good, to communicate, shall we condemn the whole? Because a man, perhaps from his own fault alone, has been deceived by a false spirit, is it reasonable or wise to condemn the whole as evil? What would be thought of us if we should condemn the whole church because it contained a corrupt member? Or sweepingly denounce the whole body of the clergy because many of them prove bad men and impostors? Yet are they not in the constant practice of doing this, as a body, in the case of Spiritualism?

If God, or his commissioned spirits, would come to their terms, and fall in with their peculiar creeds and dogmas, and suffer men in their own selfish wisdom to teach and dictate Him, would not their opposition and cry of evil soon cease? Or if spirits taught men how to increase their wealth, would not the world, *en masse*, speedily embrace it? How would it appear to those who believe the New Testament, if we should assert that, because an evil spirit had possession of the man at Capernaum, and spoke through him, or the evil spirits who called themselves Legion and talked, through the man who dwelt among the tombs, to the Savior, and were cast out by him, and the numerous other ac-

counts of evil spirits in that book, that the spirits of Moses and Elias seen by Peter and John, the angel seen by Mary at the Savior's tomb, the spirit of the prophets seen by John on the isle of Patmos, and all those spirits of the just who were seen walking in the streets of the city at the crucifixion, were all evil also? Would it appear reasonable or be believed? Yet it would be just as reasonable as it is for these believers in the Testament, to assert the same thing in regard to Spiritualism.

The question may be asked, If the people, the prophets, and mediums of the Old and New Testament times were deceived by false teachers, false mediums, and false spirits, as at the present day, why were they not warned of it? And why does the bible not speak of it? We reply, it does, emphatically, and we would here refer you to some of the very many places, both in the Old and New Testaments, where it was spoken of particularly. First, read the 23d chapter of Jeremiah; that whole chapter, almost, is concerning wicked pastors, false prophets, and profane priests. In the 13th and 14th verses, it speaks of the wickedness and folly of the mediums of Samaria and Jerusalem. In the 17th verse mediums are described precisely like some of the present day, as follows: "They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon

you." In the 21st verse it is said, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." We ask, how did they prophesy? They either did it of their own accord, presumptuously, or they did it under the influence of false and deceptive spirits, who assumed the name of the Lord to deceive; for remember, these prophets were all mediums. And concerning false prophets or mediums it is said, in the 31st and 32d verses, "Behold I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

As it was then, so we fear is too much the case at the present day; too much is promulgated as coming from truthful spirits, but whom the Lord hath not sent. Some of the communications and teachings received do not seem to be beneficial or profitable to the people. But such has always been the case. In the second epistle of Peter, 1st and 2d chapters, this same thing is spoken of, (in the 21st verse of the 1st chapter, and the 1st and 2d verses of the 2d chapter,) as follows: "21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 1. But there were false prophets also among the

people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2. *And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*" See also 1 Timothy, 4th chapter, 1st and 2d verses.

From the foregoing, which have been hastily selected, without premeditation, it may be seen that these things have always been known, and warning given. That such things now exist, we do not deny, in consequence of which the way of truth is frequently made to suffer, and is evil spoken of. But the truth, though suffering, cannot be destroyed. Such has always been the case with it, but still it lives, and will live, for, in the words of the poet,

"Truth crushed to earth will rise again."

And we should not be discouraged or lose our confidence in its final success. The Conqueror comes to dethrone error and establish truth, and he will not tarry. Paul, speaking of this, in the 10th chapter of Hebrews, 35th, 36th and 37th verses, says: "35. Cast not away, therefore, your confidence, which hath great recompense of reward. 36. For ye have need of patience; that after ye have done the will of God, ye might receive the promise. 37. For yet a little while and he that shall come will come, and will not tarry." But how many are saying, "Where is

the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They are in the midst of progression and light, but cannot or will not see it.

By the progress and attainments, and we may add, experience of ages passed since the days of Abraham and the prophets, we are better qualified to judge between truth and error, in spirit communion, than they were. We have the teachings and examples of the Redeemer, who has lived since those days upon the earth, and has left a true record of perfection, which is the surest test to guide us in judging of truth, whether promulgated by men or spirits. If we find them denying and denouncing Christ and his precepts, we doubt their goodness and truth. If we see men or spirits advocating principles which conflict with the golden rule, "Do unto all men as you would have them do unto you;" if we see men living regardless of God and his commandments; or if we find spirits teaching that all is well with man, whether evil or virtuous—that we may speak evil of our neighbor or disregard our brother—that Jesus was no more than Socrates or Plato—we differ from such men, and doubt such spirits. But we do not wish to dictate or control another man's belief, if we could. We must choose for ourselves, and stand or fall for ourselves. As we have been taught by spirits, and as we apprehend it, we would not depart from the simplicity or faith of

Christ, and we have but little confidence in spirits who depart from this. Men and spirits often like fine-spun theories and high-sounding words, difficult to be understood. The words of Christ were plain and simple, but all-powerful to reform a world, if the world would heed them. The book of nature is also spread open before man, its beauteous language written in characters of light by the finger of God; but how few appreciate or stop to read its glorious lessons! The vicious man only studies it to gratify his animal wants, and sees nothing to admire, aside from this. All its deep and silent teachings would never reform him, or open his eyes to behold its beauties. It may reach his head, but does not affect his heart. The book of Christ arrests him in his mad career, gently touches the deep, hidden springs of his nature, new life is quickened in his soul, his eyes are opened, and he then enjoys, for the first, the book of nature. His heart swells with love and gratitude, and is raised from nature up to nature's God.

Truthful spirits are now doing much for the world. They serve to harmonize and cheer the souls of men, in their mission of love, and furnish the key to open the dark chambers of mystery and contradiction so long hanging over the minds of men, in their understanding, or rather misunderstanding, of the bible; and when the doors are opened, and the sunlight of truth streams in, how plain and harmonious all things appear. The bible, aside from its historical

reading, is a record of spirit communications and manifestations, from beginning to end, as before observed; and as soon as this fact becomes established in the mind, we find that all the trouble, and dissention, and difficulty which has arisen in the world in regard to it and its teachings, have originated in a want of discrimination in those who recorded those communications, in attributing all they received as coming from the Lord—by this means making his character appear, in some instances, as different from and inconsistent with his real character, as the spirits who gave it in his name meant to have it. He is made a being of change, of anger, malice and hatred; a God of war and revenge; a God of blood and carnage; a finite God, limited in knowledge and power; a God of murder, and a God of repentance and indecision. All this false spirits have made him, and men have received it as truth, for long, long ages. No wonder men hate each other. No wonder brother betrayeth brother unto death, and the father the son. No wonder the church is divided, and totters to its foundation. If men believe in such a God will they not be found trying to copy after him? Is the world so much to blame, if, in the name of the God of battles, they go to war? Are men so much to blame for their conduct when believing in such a God? It is a picture too horrid and disagreeable to dwell upon. How different from the teachings of good spirits. They represent him as a God of love, infinite and perfect in ev-

ery attribute ; omniscient, omnipresent, incomprehensibly glorious ; the same yesterday, to-day and forever ; to whom belongeth all honor, and power, and glory, and praise. How different from the other picture ; and no *good* spirit, in the bible or out of it, ever represented Him in a less exalted light. From whence, then, come the Thus saith the Lords recorded in the bible, making Him so different ? We answer—as we have shown from the bible itself—from false, deceptive and evil spirits, and ignorant or evil men. This is strong language, but we appeal to the bible, in proof of what we utter, and rest upon that. If the bible had not also contained the record of direct teachings from the Lord, and His holy spirits, it would have sunk in condemnation and oblivion long ago. Their words of life and truth have sustained it against all the powers of infidelity, and hell itself. True words from the great Jehovah are there, in lines of living light, and the precepts of Jesus are there also, all tending to the good of fallen man, and calculated to elevate him, at last, to the realms of eternal life.

Here is our idea of the bible, and to us it looks plain. How easy to distinguish that which cometh from God, and that which has proceeded from a different source, if we carefully read the record, and compare it with the character of Deity. We believe the whole bible is true as a record of events which transpired. The only difficulty and difference is, in believing it all from the

Lord, and so recording it, whether false or true, whether good or evil, inconsistent or reasonable. We believe none but the true, the good and the reasonable come from the Lord, for this accords with His character and perfections. The false, the evil and the inconsistent we believe proceeded from deceptive spirits. Such we believe were spirit manifestations in ancient, bible times, such we believe they were in the times of Christ and the apostles, and such we believe they are now. Good and false spirits have always communicated, and probably always will, till all sin and evil, and the last enemy, death, is destroyed, through the power of Christ, and the world stands forth redeemed.

So far as the moral character of mediums is concerned, those of ancient times were much as they are now. Isaiah, Jeremiah, Daniel, Ezekiel, and many others, seem to have been men of exalted character. Saul, and David, and Solomon were great men and great mediums, but in their private characters they were guilty of acts which, if done by mediums in this age, at least, would be called reprehensible, and would consign them to infamy. With regard to these last named, as with some mediums of the present time, we say, their good acts we admire and their wrong ones we deplore. The good old medium, Samuel, appears to have lived an honest and upright life, which was testified to by the people who knew him, in the 12th chapter, 3d and 4th verses of 1 Samuel. Yet Samuel killed

King Agag when brought into his presence, in a manner which would be called murder at the present day—see 1 Samuel, 15th chapter, 32d and 33d verses; and should a medium or any other man do the same now, he would be condemned by the laws of our country, and hung by the neck until he was dead. Let this suffice, upon this point. Men always have been fallible, and continue so still.

Another thing we would here speak of; that is, communications from enthusiastic spirits. As man's individuality is not lost, or his condition immediately changed by the death of the body, those who were enthusiastic and chimerical may continue so still; and good and exalted spirits have exhorted us to beware of communications from them, of an extravagant and absurd nature—such as new and doubtful instruction in worldly and temporal matters, &c., &c., and new and chimerical doctrines and dogmas. Some of these extravagant things may excite man's marvelousness, and please his fanciful imagination, but in the end, if he proceed too far, may result in his disappointment and chagrin. And if enthusiasm be mingled with deception, in spirits, their communications frequently amount to lying wonders, and nothing more.

We should not lose sight of the great mission of good and truthful spirits. They inform us their mission is to harmonize the world, and elevate mankind, mentally, morally, and spiritually. Bear this in mind, and always distrust,

and move with caution, in the matters relating to worldly and temporal affairs, when of an unusual and extravagant nature, especially, although the spirit giving such a communication may assume a name of the highest authority. The mission of good spirits is a continuation, not a change, of Christ's teachings, and the breathings of the spirit of God from the days of the patriarchs of old, in one continued chain, through the prophets and the Savior and his disciples, to the present time; more direct, and plain, and powerful, it is true, and far more bright, as wisdom unfolds in the channel of constant and well marked progression. They continue to point us to God, the great fountain and source of love and truth, and to his Son, and his precepts of salvation, as the way, and only way, to eternal life, and light, and truth, and unceasingly guide and direct us in the ways of wisdom, "whose ways are ways of pleasantness and all her paths are peace." Science, the hand-maid of religion, keeps pace in the march of progression, and new and startling discoveries will no doubt continue to be made in machinery, motive power, electric telegraphing, and other things, to benefit and bless the world. Man receives his impulse and inspiration in these things by impression from the great source of all wisdom, and moves in their execution. Spirits may assist, as they now approach his external consciousness, and make their presence unmistakably known to him, and may unfold to him, and no doubt will,

many valuable truths in science. But we have been told to receive all with caution, and test well its truth before we move in it. This advice at least can do no harm, and may be the means of preventing much mortification and disappointment. As light, and knowledge, and truth progress and obtain a more extensive and permanent footing, evil and deception will become weaker and weaker, and these restraints of caution be less necessary, and then men may walk with more confidence and more at ease.

We do not mean to infer, or be understood, that we believe no great and important good to mankind is to result from Spiritualism; on the contrary, we believe it has already been the means of vast and incalculable good, and will continue to increase until its great end and aim is accomplished, which is the destruction of all evil, and the fraternization and redemption of the world.

We have briefly dwelt upon communications from evil and deceptive, and also enthusiastic spirits, and we would now speak of those of another class, called ignorant spirits. Much trouble and dissatisfaction is sometimes felt and experienced in consequence of the prevalent idea among men, that every spirit, after leaving the body by death, should be allwise, that death opens the gate to all knowledge. We have been taught that knowledge is only attained in the spirit world, as in this life, by time and progression. And men, in conversing with spirits,

because all their questions are not readily and satisfactorily answered, upon any and all subjects, condemn the whole. A man may be an excellent farmer or mechanic, and understand all the branches pertaining to these acquirements, and yet be entirely ignorant of the science of astronomy. So with spirits; if questions were confined to their proper sphere they could answer with facility, but when questions are propounded which go beyond this, they cannot answer any more than we can, when questions beyond our proper sphere are asked us. Locke has explained this in a communication spelled out and recorded March 10, 1852, page 132 of this book; and again, July 16, 1852, page 163, he spelled, "Can a child, with all its purity, understand algebra?" We believe if people, in conversing with spirits, would keep in view the various spheres and conditions of spirits, as they do those of men, in their intercourse with them, much difficulty would be avoided. For instance, if we wish instruction upon the sublime themes of religion and philosophy, we should seek an interview with exalted spirits, in the higher moral and intellectual spheres. If in philosophy alone, aside from religion, with those high in intellectual spheres, aside from the moral. If in a single branch of science or philosophy, such as astronomy, with the spirit of Sir Isaac Newton, or kindred spirits of his sphere. If we commune with our loved relatives and friends, we should expect communica-

tions of love and friendship ; and, according to the same rule, if we commune with deceptive spirits we may expect falsehood, &c., &c. In promiscuous communications with spirits, the tenor of the conversation and ideas advanced is generally, if not always, the surest guide to a correct judgment of the moral or intellectual attainment or condition of the spirit. The tree is known by its fruits, and the fountain by the stream issuing from it. Our decision, however, should not be made hastily, for we may not always, at first thought, get the true meaning of a communication, and therefore be liable to make a wrong application of it.

In dwelling thus minutely upon these points, we do not consider it a loss of time or labor. Thousands have not yet investigated the subject of Spiritualism, and thousands more have discarded it altogether, in consequence of not properly understanding it. It is yet in its infancy, and it is for the benefit of those who may investigate it hereafter that these things are written. Our present experience would have been highly valuable to us in the course of our investigation, and especially so at the earliest period of it. Small and inconsiderable as that experience yet is, it would have saved us many hours of doubt and perplexity. What we learn by experience, however, is generally well learned, and more apt to be retained in the memory.

A few words to mediums may not be amiss, perhaps, in this part of our subject. Spirits

have taught us, and we have found it corroborated by experience, that no medium for spirit communications ever lived, however perfect or holy, whether called seer, prophet, or medium, who has not been liable at times to be the channel or recipient of communications and intercourse with deceptive and evil spirits, as well as those of good and truthful ones. Many good mediums have been shocked and confounded at the first deceptive communication, and some it has destroyed entirely, for want of an understanding and knowledge of this fact. All should remember, that if a medium for one class of spirits, by the same law they must necessarily be for the other class also. Correct moral deportment and tranquillity of mind and disposition, with firmness, and constant and undeviating reliance upon God, who controls the whole, are requisites which every medium should cultivate and be in possession of, in order to receive a preponderance of truth, for affinity and attraction are also laws which, in a great measure, govern spiritual intercourse. No medium should expect to be entirely exempt from occasional communications from deceptive spirits, and no medium ever has been. We have already cited cases of prophets and eminently righteous men of bible history, in proof of this. The great Redeemer himself, the most perfect and exalted medium who ever lived upon the earth, was thus tempted and tried by an evil spirit called the devil. This trial and temp-

tation, however, did not shake his faith in God, or in the existence and intercourse with the bright spirits who came and ministered to him and strengthened him at the same time. All mediums should bear this in mind, and strive to copy after his example in all respects, without being discouraged. Mediums will escape much perplexity and trouble in communicating with spirits, if they will avoid foolish and trifling questions being asked by themselves or others. Good spirits are repulsed by such questions, and those in affinity and accordance with the person and the question propounded, are attracted to answer. We have seen many persons, who made great pretensions to dignity and piety, indulge in this lightness and frivolity in presence of mediums, in order to show their contempt and unbelief in Spiritualism more effectually. Such persons are little aware of the kind of spirits they thus attract, and who are attendant upon them by affinity, ready to respond to them according to the state and quality of their minds, at every opportunity where a medium is present for them to do so. In this way they flatter their own pride and self-righteousness, and think they obtain a great triumph over Spiritualism, when, in fact, they only make themselves ridiculous in the sight of those who properly understand the true state of the case, excite the pity of the sober and rational, and stand reprehensible in the sight of God, who knows the secrets of all hearts. The quiet association of a few

harmonious friends, or the hallowed precincts of a tranquil and united family circle, are the places and conditions best adapted to attract the pure, the truthful, and exalted of God's holy spirits, and there they delight to assemble and commune with kindred spirits in the flesh.

Truthful spirits have instructed us that we may behold, in Spiritualism, the harbinger of the second coming of Christ, and should the world, therefore, attach no importance to it? They have taught us that the New Testament account of his first advent, and the preaching of the harbinger and forerunner, John, is almost an exact and perfect type of the present spiritual advent of his harbingers, previous to his second coming. Truthful spirits are now preaching, like John in the wilderness, for the world to repent and turn from its sins, that the way may be prepared for him at his coming. The voice is again heard crying, "Prepare ye the way of the Lord, make his paths straight." Thousands upon thousands are now being baptized by this harbinger in the Jordan of light and truth. Exalted spirits are giving "light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." They are filling the valleys of darkness with light, and are leveling the mountains of pride and sin. They are making straight the crooked paths of error. They are removing the rocks and stumbling blocks from the rough highway of man's pilgrimage in life, and smoothing the way for the

footsteps of the redeemed. They lay the ax to the root of the tree of falsehood and error, and will hew it down and cast it into the fire of truth. They preach that the poor and the destitute shall be clothed and be fed. They come like the harbinger, JOHN, drinking neither wine nor strong drink, and eat no man's bread or seek his substance, being spirits holy and just. Many of the children of men have already been turned to the Lord their God, who, before, knew him not, sitting in the shadow of death. The spirit and power of Elias has again come to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. The spirit of Zachariah, also, so long dumb and in silence to the world, has again spoken as a test, and proclaimed it from the Lord, and rendered praises to God in the hearing of men. Fear comes upon all that dwell within a knowledge of the event, and it increases as these sayings are noised abroad throughout the world. The church, rotten and diseased through the fallacies and pride of men, like the Jewish church at the first advent, totters and struggles beneath her load of accumulated guilt and shame, but boasting still, in arrogance and pride, she endeavors to sustain herself, leaning heavily upon her ancient traditions and man-made creeds. The powers of evil, disturbed in their dark retreat, howl as the light approaches, and with direful hate hurl their deceptive weap-

ons to destroy all who will listen to them, not being encased in the armor of virtue, or provided with the shield of truth. But the spirit harbinger, in spite of all opposing powers, moves on, unharmed and undismayed, in the strength of God, for it is "the prophet of the Highest, going before the face of the Lord at his second coming, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us." And lo! the angel of the Lord has come upon the shepherds of earth, and the glory of the Lord has shone round about them, and spirits are again proclaiming unto them, Fear not: for behold we bring you good tidings of great joy, which shall be to all people. They say to them, "The cross is reappearing. The second coming of Christ is near at hand," &c., &c.; "and a multitude of the heavenly host are praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

Many have said, one to another, "Let us now go and see this thing which is come to pass." They have investigated it for themselves, and the Lord has made the truth of it known unto them. And all that hear it are wondering at the things told them by the shepherds concerning it. Many an old Simeon has embraced the truth and blessed God, saying, "Lord, now lettest thou thy servant depart in peace, according

to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Spiritualism, from its commencement, represents the birth and infancy of the second spiritual advent of Christ; and "Behold this child is again set for the fall and rising again of many in the earth, and for a sign which is, and shall be spoken against, and the thoughts of many hearts are being revealed." This child has grown and waxed strong in spirit, filled with wisdom, and the grace of God is resting upon it. It has been found in the temples of magnificence and learning, sitting in the midst of professors and doctors of divinity, both hearing them and asking them questions. And all that have heard and investigated it patiently and truly, have been astonished at the wisdom and intelligence manifested. The priesthood (of whom Herod in the first advent is the type) have been sorely troubled on account of the child, and all the church with them. The priests generally, like Herod, have kept aloof from investigation themselves, but have counseled with some of the wise men of their churches, and sent them to investigate, under the pretense that they would afterward go also. Many of these wise men, sent on these errands by Herodian priests, have been convinced of the truth, and embraced it, and rejoiced in it with exceeding great joy; and being warned of God by his spirits, they have not returned to the shackles of priesthood, but have departed into their own

country, a country of liberty, of light, and of love, long sought for, and congenial with their mind and belief.

This departure of the wise men from his control and authority, has made Herod exceeding wroth in many instances, and a decree of excommunication has been put forth against all suspected children of the church, for *spiritual* children the worldly and sensual priesthood and churches can no longer endure. They, like Herod, fear them, as it endangers their worldly power and the scepter of mammon, which they have so long wielded unchecked and unmo-
lest. The number of children thus cut off by the priesthood, causes a voice to be heard throughout the land, lamentation, and weeping, and great mourning—Rachel (the church) weeping for her children, and will not be comforted, because they are not. She mourns, too, because many will no longer submit to be controlled by her superannuated authority, founded upon the creeds and traditions of men; these worn-out garments are exchanged for the new and brighter habiliments furnished by the spirits of the living God.

If such is the fear, and mourning, and lamentation of the churches now, what shall be their consternation when Spiritualism emerges from its infant state, and approaches the years of more mature manhood? The bible declares he (Christ) will thoroughly purge his floor, and the wheat shall be separated from the chaff and the

chaff consumed. These spiritual harbingers of the second personal coming of the Lord, declare, in their communications to us, that they know not the day nor the hour, but they sincerely believe it not far distant. They declare, as did John, the harbinger of his first advent, that they are not the Christ, but ministering spirits commissioned by him; that he cometh after them, and shall be preferred before them. And they also bear record that he is the Son of God. The wonders and wisdom already performed and exhibited by them, are merely a type of the wonders and wisdom of the infant Redeemer at his first advent, and their instruction and preaching merely the harbinger of his second coming, as was John's of his first. In speaking of these it is well known that we have reference to the good and the truthful spirits sent of God. What deceptive spirits inculcate, therefore, has nothing to do with the mission of the good, except to be, as they always have been, in direct opposition to all that is good. So the common cavil of the opponents and unbelievers of Spiritualism, in this respect, can have no force, except with those of their own darkness and ignorance. Almost every effort which human ingenuity and human malice could think of or invent, assisted by spirits of darkness and evil no longer in the flesh, has been put forth to retard and destroy this spiritual harbinger of the second coming of the Lord, but still their trumpet voices are continu-

ally sounding, "Prepare the way of the Lord, make his paths straight,"

As Herodias danced before Herod to procure the destruction and removal of the harbinger, John, from the world, so have the Burrs, the Buffalo doctors, Professors Farraday and Mattison, the Rev. Charles Beecher, and nearly the whole united press and priesthood, with their adherents, danced before the world, and betrayed their weakness and ardent desire to procure the destruction and removal from the world of the present spiritual harbinger. All they have been able to accomplish, however, is to cut off its head of popularity in the eyes of a popular seeking world, and throw around it their chains of ignorance and error, by the help of dark and deceptive spirits, and for a limited time imprison it, and thus prevent its free ingress into societies controlled by them. But its popular head had much better be off, and the freed spirit, untrammelled and unchained from all earthly impediments, will act with still more force and far greater power. Men may, and angels will, assist to destroy its material body, but the spirit they cannot destroy. John was thus imprisoned, and his material head was thus sacrificed, to gratify the desires of a dancing girl, but his spirit lives, in spite of hatred and revenge, and is again a harbinger, bright and glorious, for his Lord and master, crying at his second advent as he did at his first, "Prepare ye the way of the Lord, make his paths straight."

So with all spirits commissioned of the Lord ; hatred and revenge of ignorant and prejudiced men and evil spirits may, for a limited time, be permitted to retard and hinder them in their mission of love to them, but they cannot hinder or retard them from ministering to those who will receive them, and who do not repulse them. God never will force his spirit upon men against their will, for all men are free to act, and therefore can choose or refuse at their pleasure. It hardly seems possible that any sane man should condemn a thing of so much importance to himself, without at least investigating it thoroughly, in all its phases ; yet this very cry of insanity is raised by them against the believer in Spiritualism, as it was against Christ himself, and also against the apostle Paul, while they were living upon the earth. But which of two individuals would appear the most ridiculous and insane, the one who, with his eyes open, sees and enjoys the light of the sun at mid-day, or the other, who closes obstinately his eyes at the same hour, and refuses to open them, and persists that it is total darkness, and there is no sun ? The former represents the Spiritualist, and the latter his insane opponent. The former knows the truth, because he sees it, and the other shuts his eyes to it and denies it.

Neither would it seem hardly necessary to advert to the scriptures to prove the instruction given and the prophecies there recorded of the present spiritual movement. It stands out so

plain and prominent, all through the New Testament, and in the prophecies of the Old, all can know and see it if they will. The second coming of Christ and the manner of his coming is pointed out clear and plain. In the 24th chapter of Matthew, 31st, 32d, and 33d verses, Christ there speaking of his second coming to his disciples, gave them the sign of his coming as follows: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Those angels have come, in the spirits of God now communicating with the world, and this was one of the signs by which it should be known that his coming was near at hand. In the 34th verse he says, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." What generation? Why, evidently the generation in which the signs occurred, or were to occur, and the present generation is the first in which these signs have occurred, to continue as a world-wide manifestation, for the trumpet is now sounding spiritually throughout the earth. His coming is like the coming of the flood in the days of Noah. Mankind as a body are heedless and unconcerned,

and continue their feasting and drinking, marrying and giving in marriage, and many are still asking, "Where is the sign of his coming? for since the fathers fell asleep all things continue as they were at the beginning of the creation." They can see no progression, no sign in the heavens. There is another class who do not believe in Christ at all, and never have. Others are looking for his coming in a material and kingly form, a form of majesty crowned with materialism, to sit upon a material throne. These have lost sight of, and have no belief in, his teachings of a spiritual coming; that the kingdom of heaven cometh not by observation. They forget that he told his disciples to watch, and compared his coming to that of a thief in the night, when no material or natural eye could see him. This class believe in nothing spiritual, nothing but what is material. They are expecting to hear the sound of a literal trumpet, and see him in the literal clouds of vapor over their heads. This class represents the Sadducees of the New Testament, for they do not believe in the conscious existence of any spirit after the death of the body. Another class are those who walk and worship in high places, and take the highest seats in the synagogues, make long prayers, and give their alms, to be heard and seen of men. They would believe in his coming, also, if he come in much pomp and circumstance, to their churches, and choose them to fill the highest seats in his glittering court.

They cannot believe this can be the sign of his coming, this humble way, this way by rapping and moving tables, &c., &c. Oh, no! When Christ sends the harbingers of his second coming, say they, they will come in gilded coaches to our church doors, or fly on golden wings and perch upon our rosewood pulpits, or recline upon our velvet-cushioned seats. They will come to us, too, when they do come, exclusively, for we have the law and the prophets, and we are the true church. We admit none of the poor and the ragged into our pure church to defile it, and thus shock the presence of Christ and his angels, were they to visit us; we are the elect, and we have the wealth to sustain our position. Christ's harbingers will never visit the poor and oppressed outcast. Why, these spirits, they say, are visiting and talking with publicans and sinners, and are also with the wretched in their abodes of distress. If they frequent such places, we cannot associate with them. We are not used to such society; we cannot permit ourselves and our families to be thus contaminated. We cannot believe Christ would ever permit his heralds to visit such places, and mingle in such low society. It is all a humbug; away with it, away with it. We will have nothing to do with it; crucify it, crucify it! What class of New Testament people does this exemplify? The Jewish Pharisee. And, gentle reader, this class composes a large share of the present opposition to Spiritualism. They are part of a class of

church-going Pharisees, who roll in wealth and profess to be followers of Christ, whose forms never darken the doors of wretchedness, to clothe or feed their famishing inmates, or relieve a suffering want, for fear of contamination. And this want and suffering may not be a stone's throw from their gilded palace or stately church. And yet they are very pious and strict in all the outward forms and ceremonies of the church and the law. They represent the same class who watched the Savior so closely to see that he did not sin by breaking the Sabbath, or some other law, and when they saw him heal the sick and cast out evil spirits, cried out, "This fellow doth not cast out devils but by Beelzebub the prince of the devils," and are they not raising the same cry now?

But we digress, and will return to our subject of the proof of the present movement being told and prophesied of by the Savior and his apostles. In John, 1st chapter and 51st verse, the Savior said to Nathaniel, "Verily, verily I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." In the present spiritual movement, not only Nathaniel, but all other Spiritualists behold a literal fulfillment of this promise or prophecy. In the 5th chapter of John, 28th and 29th verses, it is said, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good

unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The hour referred to has come, and the prophecy is fulfilled or fulfilling. Spirits call it the first resurrection. See also 14th chapter of John, 3d verse; also 26th and 28th verses. In the 15th chapter, 26th verse, read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." The Comforter has come, by past influx in the heart of Christ's true disciples, and these spirits of truth now come to man's external consciousness to comfort and instruct him, and bear testimony of Christ. See also 3d chapter of Acts, from the 18th to the 24th verse—another promise of the second coming of Christ. But these promises and prophecies of the second coming of Christ are spoken of in the New Testament, and must be so familiar to every one that we will not task the time or the patience of the reader with them all in course, but will only refer to those which present themselves to our mind on the spur of the moment, and let them suffice. Phillippians, 3d chapter, 20th and 21st verses; 1 Thessalonians, 4th chapter, 15th, 16th, and 17th verses; James, 5th chapter, 8th verse; 1 Peter, 1st chapter, 7th verse; Revelations, 22d chapter, 7th and 12th verses, &c., &c.

In regard to the spirit manifestations of the New Testament, it is full of it, made up of it in

part, as well as the Old Testament. The accounts of seeing spirits, and also the accounts of physical manifestations by spirits are numerous. All the apostles were mediums, and spake by direction of spirits, which they testify to, and they were all firm believers in Spiritualism; and Paul gives a full history of various spiritual gifts in mediums, as they existed then, and the same that exist now, in the 12th chapter of 1 Corinthians. Yet people wonder and look upon it as a new and strange thing, or a phenomenon unheard of before in the annals of time. But we should not wonder at it so much, upon reflection; the apostles of Christ were Jews, and always had had the law and the prophets to read, yet they did not understand or comprehend those prophecies of the Old Testament, teaching the first advent, the life, the death, and resurrection of Christ, until he expounded it to them after the whole was fulfilled, after his resurrection. See Luke, 24th chapter, 44th and 45th verses: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures." It seems they did not understand it until he opened their understandings; the things which the scriptures taught and which had occurred and been fulfilled before their eyes. If the apostles did not under-

stand the Old Testament scriptures concerning the first advent of the Savior, we should not so much wonder if even those who are his disciples at the present time, should not understand all the teachings in the New Testament scriptures relating to his second advent and spiritual coming, at the present day. And when we reflect, too, upon the obstinacy and unbelief of the old Jewish church at the first advent of Christ, we should not so much wonder at the obstinacy and unbelief of the present christian church so called, (for one is a perfect type of the other,) concerning the second advent. The Jews were tenacious of their numerous outward rites and ceremonies, and considered themselves the exclusive and elect, and thought no progress could go beyond them, and no salvation could be obtained beyond the pale of their synagogues. Pride, and pomp, and self-righteousness were their governing principles; all beside and beyond what they knew and taught, they considered innovation and presumption. What essential difference does the present church present? The Jewish church fell through its own wickedness, in spite of all its boasted strength. What may be the fate of the present one, if equal wickedness and pride be found in it? It was hard for the Jews to break from the bondage of their old laws and creeds, and they rejected Christ, whom they considered an impostor and innovator, and also because of the humble manner in which he came. Yet thousands were con-

vinced and embraced his doctrines, while all were astonished and confounded at their wisdom, and the boldness in which they were promulgated. The same is taking place in the present spiritual era. The Savior well understood their blindness, and the difficulty of their breaking from old established laws and creeds, and embracing the gospel of freedom and life which he introduced; and this knowledge of their state induced him to put forth the parable of putting new wine into old bottles, recorded in the 5th chapter of Luke, 37th, 38th and 39th verses, as follows: "And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better." This parable applied forcibly to the Jewish church, and the tenacity with which they held to their old, worn-out creeds, and laws, and traditions, at the first advent of the Savior, and will apply with equal force to the present church, for they are in the same state and same obstinate and self-righteous predicament in this new and spiritual era. The Jews held out in their madness and folly, and persecuted the Messiah unto crucifixion and death. The same feeling, if we can judge by words and actions, exists in the church of the present day, against his second and spiritual coming now commenced, and they would again crucify him,

if he appeared clothed with a human body upon which they could reek their vengeance, as at his first advent. The second being a spiritual coming, they can only do it in their hearts. But is the guilt and the crime any the less? Spirits of light see their blindness and insanity, and put forth the same prayer in their behalf which the Savior put forth at the first or Jewish crucifixion, "Father, forgive them, they know not what they do."

Most of the troubles and perplexities of mankind originate in the darkness and ignorance of the human mind; and man cannot at once emerge from this darkness in which the world has groped for ages, but must be led by progressive steps through the intricate windings of the labyrinth of error in which he is involved, and a help superior to his own faulty powers of reasoning must assist him, in order to his successful and triumphant release, and we believe that this assistance is now being given him by willing hands, from higher and brighter spheres of wisdom and intelligence, whose rays of effulgent light are now beginning to illuminate the dark and benighted earth. If what we have already seen in Spiritualism is but the early dawn, what may we not expect from its meridian splendor! When we can see and think in the clear light of reason, how many rough and perplexing ways in which we have heretofore been compelled to travel, will be made smooth and plain.

When objects are obscure and indistinct it

cannot be expected that all will come to the same conclusions, even in looking at the same objects. When darkness exists the vision of all men is thus beclouded, and much must be guessed at, or decided upon by individual opinion. The great principle of charity, therefore, should be freely exercised in judging and weighing those opinions. One man's opinion, with regard to the meaning and intent of the scriptures, may honestly differ essentially from that of another, and this, together with false communications, has been the fruitful source of all the divisions and distraction of the church. Man has got into the difficulty by his own blindness and want of understanding, and can it be expected, reasonably, that he can extricate himself from it by the same means which have produced the difficulty? We see, then, the absolute necessity of assistance from powers beyond his own feeble attainments, in order to reach a higher and more truthful elevation. This assistance we believe has commenced being given, through the mercy of a Being who loves the race, and who is able to save from all error. If we have evidence that convinces us of the truth of this, why wish to deprive us of the happiness it gives, and which we believe is freely offered to all who will stretch forth their hands to receive it? If in the small degree of light which we have thus received, why blame us if we longer refuse to believe the well marked inconsistencies and contradictions, and we add the

vilifying and traducing things against the character of God, who is love and perfection, whether found in the bible or any other book, or whether we hear them expressed by the lips of men, however high, in a worldly point of view, their station and standing? We will here notice a few cases in point, and leave the subject. These cases we shall select from the bible, a book we have ever revered, from our earliest youth, and which we still reverence for the great truths it contains.

No one believes that the communications,—“Thou shalt surely die,” and “thou shalt not surely die,” found in the second and third chapters of Genesis, both proceeded from God, for the author of each is clearly defined in those chapters. Neither should we believe any other palpable contradiction, although it should be asserted and recorded as coming from the Lord. The mistake, as we have before stated, originated with the medium who received the communication, or the translator, or compiler.

It is said in the bible, in many places, that God did things which he afterwards repented of; and in another place, that he is not like man, that he can repent, and that he is without variableness or shadow of turning. This last is in accordance with his character, and we believe it; that he can or ever did repent for any act which he performed, is in contradiction to his character, and we cannot believe it. So with the passages before cited. “God did tempt

Abraham," and God cannot be tempted with evil, neither tempteth he any man. "Thou shalt not kill," is one of the special laws given to Moses, which it is said was written with God's own finger; and in other laws given through Moses it is said, "Thou shalt kill." The first law was given unconditionally, and the last upon conditions. See Numbers, 35th chapter, 19th verse. In one place it is said that God is omniscient, and in another place that men had sought out inventions that had never entered his mind. In one place we will find him an angry God; in another, a revengeful one. In one place we find him teaching, by his Son, that we must love our enemies and pray for them that hate us and despitefully use us, and in another place, we find him threatening the most terrible punishments against his enemies, in direct contradiction to his own teachings. These are a few of the things which we cannot reconcile with the character and attributes of Deity. But we always tried to do so until, through the never varying laws of Spiritualism, we found a solution which satisfies our minds. What man would believe the same contradictions coming from spirits, or any other source, at the present time? Then why should we believe the same at any time? But thousands honestly do; they swallow the whole, because it is in the bible. We believe the bible contains truths enough which really emanated from God and his Son, Jesus Christ, to save all worlds, if practiced in truth

and sincerity. Why then need we believe the things found in it which are false and contradictory? All we require of any person in regard to this, in judging us in our belief, is, to do it by the Savior's golden rule, and we are content — "Do unto us as you would wish us to do unto you." We believe that this golden rule, and the few following words uttered by Christ, recorded in Matthew, 22d chapter, 37th, 38th, 39th and 40th verses, contain and comprehend a sufficient law and creed to govern all worlds, without the addition of any others, viz: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In order that there may be no misunderstanding of some of the doctrines taught and advanced by spirits in the foregoing pages, we would here, in a partial review, endeavor to make the whole matter as plain as possible, as we have been instructed. They teach the second coming of Christ as not far distant in the future, and that they are commissioned to herald it to the world, and prepare mankind for this great event. They do not teach a literal coming with a physical body, as at his first advent, but a spiritual coming already commenced, for which the inhabitants of earth must be spiritually prepared, and which will end in a literal coming with a celes-

tial body, to all who are spiritually prepared to behold him. His appearance will be in the celestial or glorified body with which he appeared to his disciples after his crucifixion and resurrection, the same body with which the apostles saw him ascend into the heavens, and which the angels declared to them, at the ascension at Galilee, that he should so come, as they thus saw him ascend. See 1st chapter of Acts, 9th, 10th, and 11th verses. Spirits teach us (and the bible confirms it) that the apostles did not see him at any time after he assumed the glorified body, with their natural eyes, for, by the laws of our being, neither a spirit nor a glorified body, like that of the Savior, can be seen with the natural eye; but the spiritual sight, or sight of the spirit, must be opened in order to do it, as is the case and always has been, with all mediums who have ever seen spirits. That the Redeemer had power to open or withhold this spiritual sight from his apostles, is evident from reading the 24th chapter of Luke, 15th, 16th, 30th, and 31st verses. In the 15th and 16th verses we are informed that Jesus was with them, and talked with them, in the form of a stranger. But their eyes were holden that they should not know him. In the 30th and 31st verses, it is said, as he sat at meat with them their eyes were opened and they knew him, and he vanished out of their sight. This we are taught was the opening of their spiritual sight. All who truly believe in him will thus,

eventually, by the progression of this spiritual era, receive and enjoy, through the power of Christ, this opening of their spiritual sight. All are born and constituted capable, by a law of their organization, of having this interior or spiritual vision developed; consequently, all persons who may be living upon the earth in the time appointed of God for the second coming of his Son in its full consummation, will be changed from the natural to the spiritual, in a moment, in the twinkling of an eye, as the apostle Paul describes it in the 15th chapter of 1 Corinthians, 51st and 52d verses. The bodies of all true believers in Christ will then be changed from corruptible to incorruptible, from mortal to immortal, and from natural to spiritual, and thus being rendered capable of traveling through space, and visiting other planets, and all the glories of the heavenly world, as spirits now do. Hence, the truth and application of the words of Paul, also, in his first epistle to the Thessalonians, 4th chapter, and 17th verse. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, &c., &c. But of the day and the hour when this consummation and the personal coming of Christ in the glorified body will take place, no angel or spirit communicating with us, has ever pretended to know; they say it is known to God only. But they have often expressed a belief, and so spelled it repeatedly, that it is near at hand, or not far in the future.

But time, to those who have left its shores and now dwell in eternity, may seem short, while to those who still dwell upon the earth it may seem very long. It is enough for us to know that the spiritual era has commenced, in which he will come, and we look and hope for his coming, as did the apostles, although we may leave the body as they did, without receiving the promise.

This second coming of Christ and final consummation the spirits call the redemption, and the full establishment of the kingdom of the Redeemer upon the earth; redeemed from error, sin, and death. At that time will he appear to those that look for and believe in him, the second time, without sin unto salvation, personally, as he has now to those who look for and believe in him, spiritually. See Hebrews, 9th chapter, 28th verse.

With regard to forms, ordinances, and outward ceremonies, they teach us that, in this spiritual era their binding observance has ceased, and as creeds, and ordinances, and ceremonies are clung to, and observed, and practiced, to the exclusion of spiritual things, they therefore hinder man's spiritual progression. The Jews were tenacious of all these things, and excluded, in consequence, the more spiritual dispensation introduced by the Savior. "Son, give me thine heart." This they teach us is what God requires and loves more than all else, and desires that all should worship him in spirit and in truth. The pageantry and pomp of religious

forms and ordinances is too often apt to lead the head and the heart astray from true spiritual worship, and the numerous creeds and traditions embraced and subscribed to by men, form numerous partisans, each zealous for his own favorite, producing discord, hatred, and disunion in the house of God. This had begun to creep into the church, and show itself at an early period, as will be seen by the notice and reprimand Paul gave it in his first epistle to the Corinthians, 1st chapter. The divisions then occurred without written creeds for each division, perhaps, as at the present time, but has gradually increased in violence till wars, and bloodshed, and much evil have been the result. A settled quiet seems to exist in the various branches and divisions of the church in this country at the present time. Yet a full, sincere, and deep fraternal feeling toward each other, does not in reality exist, and consequently cannot be right in the sight of God, and he has declared, by his Son, that the house divided against itself shall not stand. The law which God puts into the mind and writes in the heart, is the only true written creed. This is now being written in the hearts of his people, and all others are decaying and waxing old, and are almost ready to vanish away. See Hebrews, 8th chapter, from 10th to 13th verses. They teach us that our heavenly Father loves all his children, and desires that they should all love each other, with that true and unfeigned affection that a kind earthly pa-

rent would desire to see existing in the loved children constituting his whole family.

The worship of the Jewish church consisted of forms and ordinances typical of Christ and his first advent, which of course were fulfilled and became nugatory by his advent. Many of these rites and ceremonies still clung, with much force, to his Jewish disciples, and were practiced by them a long time afterward. They were not considered sinful, yet obsolete, by many, and gave rise to some sharp contentions between them, and became a matter of deep and serious deliberation. See 15th chapter of Acts. Peter recommended them to submit to the ordinances of man for the Lord's sake, or, in other words, for the sake of peace, to stop clamor, and, as he says, "to put to silence the ignorance of foolish men." See 1st Peter, 2d chapter, 13th to 15th verses. We consider that one minute spent in silent and heartfelt communion with God or his spirits, is far more pleasing and acceptable to him than hours spent in the public, pompous display of some outward form or ceremony, and further, we believe the hours last mentioned are foolishness in the sight of God, unless the heart and spirit at the same time is wholly given to him, for he declared to the wicked people of Sodom and Gomorrah that their offerings of incense, vain oblations, and appointed feasts, &c., &c., were an abomination to him, and iniquity, even their solemn meetings. See 1st chapter of Isaiah. With people when outward forms and

ceremonies are being enacted in a congregation, which, think you, judging from appearances, occupies their thoughts the most,—how they appear before the assembled crowd? or how they appear in the sight of God? But we choose not to war with any upon the practice of the forms and ceremonies of the church, and say, with Paul, “Let every one be fully persuaded in his own mind,” and with Peter, if men are tenacious of these things, “Submit to them for peace sake,” &c., &c.

Spirits come to fulfill and explain the scriptures, not do them away, as many of the opposers of Spiritualism assert. They come, as did Christ at the first advent, to fulfill all the law and the prophets. Whatever, therefore, is taught in the bible by the prophets truly emanating from God, and whatever is taught by Christ or his apostles, is also taught, fulfilled, and explained by the spirits now communicating; and with those exalted and truthful spirits, commissioned by God to minister to man in these latter days, there is no variation from the doctrines inculcated by Christ. And by this test, we again repeat, true and holy spirits may always be known and judged. We also repeat, that evil and deceptive spirits, and the imperfections of men, have made all the inconsistencies and contradictions found in the bible. Does it look reasonable that God would publish the way of salvation to man in such a manner that the common sense of every man could not understand

or comprehend it? It is a subject of more vital interest and importance to each individual than all else besides. His words, and his gospel, and his instructions are plain. Evil spirits and imperfect men have made it what it is, and the power of God, through his holy spirits, alone can restore the revelation to its primitive meaning and simple truth, and separate the true words of God from the fallacies of imperfection and evil. Then will it shine forth a revelation to be understood and comprehended by all—a revelation to save. Men, however learned, in all ages have failed to accomplish this. The blind have only led the blind, and darkness continues still to exist. Multiplied pages and ponderous volumes of commentaries on the bible have been written by professors of profound learning and deep erudition, and the dead languages carefully searched to find the key and solve its mysterious, contradictions, inconsistencies, and incomprehensible teachings, but all their labors have been in vain. But these things, we contend, can be harmonized and made plain by any person of good common sense, when in possession of the true key, which is now being put into the hands of all who will receive it by spirits commissioned with power to open the book and unclasp and break the seals which have heretofore been placed upon it. When this is done, the character and attributes of God will stand forth in their true light.

The world and the present condition of the

church is too material to receive Spiritualism in its true sense. If Spiritualism opened some new and more feasible way to wealth than has heretofore been discovered, or would crown people with worldly honors, give instruction in temporal things, wholly, or if spirits would man the brakes of an engine to extinguish fires, prevent locomotives from running off the tracks of railroads, plow, sow and reap for them, instead of teaching them the way of eternal life, nearly all would embrace it at once. Many professed Spiritualists, too, as well as those above named, would like to have spirits prophesy smooth things; tell them to indulge in all that their gross natures and human passions would dictate, and all would be well; throw aside the unchangeable laws of God and deny them; prophesy deceitfully, as many spirits do; trample upon virtue and pursue the paths of folly; cry peace to the vicious, and continual and eternal progression and sure elevation to all. Then Spiritualism would be adopted as a fine thing, and its advocates would then embrace all who now so strenuously oppose it. It would then be sufficiently material and worldly to suit the depraved and perverted appetites of all.

The Jews rejected Christ because he was not sufficiently material; he was far too spiritual in his teachings to be received by them. They expected the pomp and splendor of a temporal king in the Messiah, a king of earthly riches and power, and they his chosen subjects. In this way

ages of spiritual elevation in eternity are bartered for a few years, at most, of groveling earthly indulgence, their birthright thrown away for a mess of pottage. This same state of things existed in Spiritualism in Isaiah's time, as well as at the first advent and the present period. See 30th chapter of Isaiah, from 8th to 11th verses. It is there spoken of as follows: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, see not; and to the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits. Get you out of the way," &c., &c.

With regard to the cry of insanity, *true* Spiritualism or *true* Christianity, we contend, never yet made a person gloomy or insane. People sometimes wrest these things, as they do the scriptures, to their own destruction. Sadness and fanaticism have no affinity or abiding place with true Christianity or true Spiritualism. They permit the greatest liberty the gospel of Christ will allow, and these are the silken bonds of virtue and peace whose fruits are cheerfulness and joy. An observance of the laws of God leads to happiness and light; its opposite to darkness and woe; and men choose darkness rather than light, because their deeds are evil.

Good spirits, in the name of the Redeemer, are inviting all to the fountain of eternal light,

and exhorting mankind to shun evil by observing the laws of their Creator. Deceptive spirits are saying to men, as they ever have, live and conduct as you may, and all will be well. Beware, then, which class of spirits you listen to and obey; whether those of truth, leading and pointing to eternal life, or the false, who lead to darkness and remorse. Both of these classes of spirits are now in open communication with man, as sure as heaven and earth exist. We thus emphatically assert what we know by experience to be true. Let us not be desponding, because the evil is mixed with good; it serves to keep us watchful, prayerful and humble. Remember the words of an exalted spirit: "The serpent may be permitted to rear aloft its hideous crest, and bruise the spirits of men, for a time and times and a half time, but the seed of the woman shall bruise the serpent's head," &c. Truth will eventually triumph over error, and evil will be destroyed through the power of Christ. The conflict has commenced, and he who hath power to conquer shall lead to victory. We are thus taught by teachers of light, invisible at present to human eyes, yet the glorious time is approaching when sorrow and weeping shall flee away, and our spiritual senses shall be opened to see and hear our spiritual instructors more fully and more clearly. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a

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God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, *yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*" Isaiah, xxx. 18, 19, 20 and 21.

To sum up the whole, let it be borne in mind that it is only the errors and fallacies of the church and the world which good spirits and all true reformers wish to correct, and lead people from the material darkness into which they have plunged themselves, into a more glorious and spiritual light; that light which is reflected from the Redeemer, and which John, the evangelist, declares is the true light which lighteth every man that cometh into the world. It is now shining, with increased brightness and effulgence, in the midst of darkness, and the darkness comprehendeth it not. Opposing foes, backed by spirits of darkness out of the body, have, to much extent, hindered this light, which true Spiritualism ushers in, (before the brighter light of which it is a forerunner,) from shining universally in the hearts of men. True Spiritualists, who have listened to the spirits who are good and truth-

ful, the harbingers of a greater light, have been instructed by them and the bible, that in these latter times, in order to fulfill the scriptures, it needs must be that, amongst the good, seducing spirits should also come, teaching doctrines of devils, by which means some should depart from the true faith of Christ, giving heed to their instructions and doctrines. See 1 Timothy, 4th chapter, 1st and 2d verses: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; Speaking lies in hypocrisy, having their conscience seared with a hot iron," &c., &c.

And this is the reason why John also exhorts, in the 4th chapter of his first epistle, 1st, 2d and 3d verses, to try the spirits before receiving their doctrines or instructions, to see whether they are of God; and the test is, their faith in Christ. This test is always sure and safe. If they depart from this, we distrust them.

In order to fulfill the scriptures, therefore, and prove them true in this respect, it is as necessary for the evil to come as the good; and the apostle Paul, in his second epistle to the Thessalonians, 2d chapter, says that the day of Christ shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders. This must take place before the second coming of Christ, and must be fully re-

vealed to the world by the wicked doctrines and evil precepts taught by dark spirits, and received and cherished by evil and badly disposed men in the flesh, and practiced by them. We are informed, however, in the same chapter, that the Lord shall finally consume this evil with the spirit of his mouth and destroy it with the brightness of his coming. This should be sufficient encouragement for all to stand firm, without despondency, and think it not strange, but a fulfillment of the scriptures of truth. And if Christ thus suffered under the trials and temptations of evil, is there any one who truly loves him that would not joyfully be a partaker in those sufferings? Peter, in the 12th and 13th verses of the 4th chapter of his first epistle, says, respecting this, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

We have seen many, and heard of many more, who have fled at the first approach of evil, and who, after this first approach, judged, condemned, and vilified the whole, as evil, though angelic spirits, through the same medium, had long ministered to them the things pertaining to life and truth; all for the want of a proper understanding of it. And if the bible prove true in this respect, we should expect to

see a falling away of many believers, on the account of evil and deceptive spirits. Paul, in the 2d chapter of 2 Thessalonians, says there would be, and the Savior declares in the 24th chapter of Matthew, that many false prophets should rise and deceive many. And because iniquity should abound, the love of many should wax cold. We see all this plainly being fulfilled, and it strengthens our faith in the words of the Savior, and in his apostles, and also in the words of spirits now communicating to the world, for they told us these things would occur in the commencement of our investigation, before anything of the kind had been witnessed by us. They have told us, too, that the evil and deceptive would nearly overcome the good for a time, and truthful spirits be almost repulsed from free communications. This time, the spirits say, is the time referred to in the 11th chapter of Revelations, where the beast is spoken of ascending out of the bottomless pit, to make war against the witnesses and overcome them. During this time the opposers of Spiritualism will congratulate each other with the idea that it is used up and destroyed, and we have already heard this assertion made by men claiming to be very smart and intelligent. Great fear will fall upon all such, when they shall see the spirit of life from God reanimate it again after its supposed death. In the 13th chapter of Revelations we read, also, that the beast there described would be permitted to make war with the saints

and overcome them. See 7th verse. But this victory over the saints (which are spirits of light) will be but of short duration, for we are assured that the beast will surely be destroyed with the brightness of his coming; and in the 22d chapter of Revelations, 7th verse, He says: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."

If spirits of light and truth are therefore retarded and repulsed at times by spirits of evil and opposers in the flesh, they cannot be conquered, but new grades of brighter and more wonderful spirit manifestations will continue to be made from time to time, in the progression of events, till at last all evil will be destroyed, and the cry may then be heard for the rocks and mountains to fall upon them, and hide those who have willfully opposed the truth in its purity. We hope and pray, however, that there may be but few such. The greatest number, we trust, will escape under the more favorable plea of ignorance.

Spiritualists, who trust in the word of God, should stand firm and unshaken, knowing that in due time they shall reap with joy and triumph in a rich reward, if they falter not, nor become weary in well doing. The spirit of reform is abroad throughout the world, strengthening the hearts of men to do good, under the inspiring influence of God and his holy spirits.

CONCLUSION.

We now purpose to bring our hastily written little volume to a close. It has been written amidst the cares and perplexities incident to active business life, and may contain many errors, for which we crave your indulgence, and ask that they may be overlooked. We would not take leave of the reader, however, without assuring him, that the communications recorded in the body of the work are truly and faithfully given as they were received from the spirits, as they spelled them out, letter by letter, in presence of many witnesses of the highest respectability, who are ready and willing at any time, if desired, to testify to the facts.

What we have put forth in the introduction and the close, are views of our own, taught us by the spirits and the bible, which we entertain in the full belief that they are essentially true. We ask no one to embrace our belief because we believe thus and so, but simply define our own position, and only ask that each and every person may calmly, honestly, and perseveringly give the subject of Spiritualism a fair investigation for themselves.

To the believer, we would say, if our belief and instruction in Spiritualism are different from yours, let it not hinder us from still traveling on fraternally together in the broad road of further investigation. This road will lead us in the end to the haven of truth and light. Spirits and men, before they rise to higher spheres of harmony and knowledge, may vary in their belief. All are free to judge and free to act, whether in or out of the body, and unalloyed truth and true elevation of mind and spirit can only be attained by industry, perseverance, investigation, and consequent progression.

To our unbelieving friends, and all those who are opponents of Spiritualism, we would in all kindness say, for your own sakes, and the sake of the truth, no longer condemn a subject of so much importance and interest to mankind, without giving it at least a candid and impartial hearing. Investigate it thoroughly and fully for yourselves, and if you do not then find it worthy of your attention, cast it aside. If true, it is of the greatest importance to you. If false, it

should be understandingly met and refuted. And how can you hope to do this successfully, (if indeed it could possibly be untrue,) without subjecting yourselves to ridicule in the eyes of those who do understand it, and have passed through a proper investigation of it.

To those of you who profess Christianity and the religion of Christ, we especially say, that in investigating and embracing the truths of Spiritualism, you will find that it does not require you to forsake your church if attached to one, or relinquish a single principle taught by the Redeemer. On the other hand, true Spiritualism sustains and strengthens every precept of Christ, and puts you into full and open communion with the saints of light. You now profess to believe in this communion by secret influx, but these communings are necessarily and constantly mingled with doubt. How much greater, therefore, must be the pleasure and the joy resulting from an open and unmistakable enjoyment of it. And if you have ever joined in the cry with some of your brethren, that true Spiritualism is of the devil, or that it denounces, denies, or detracts one iota from one truth of the bible, or one precept of the Savior, we adjure you to do so no more, for you cannot do it without bearing false witness against God and your neighbor, and thereby tarnishing the character and standing you profess.

To all, we address ourselves in the tones of friendship and peace, and exultingly join with you in hailing the glorious spirit of reform which is now making such noble and gigantic strides throughout our own beloved country and the world. It heralds the dawn of a brighter day than has ever yet shone upon the tempest-tossed earth. We are all in duty bound to aid in the good work, as far as in us lies. Let evil not escape us unrebuked, in whatever form it may appear. Let us ever be found armed and in armor, ready to join in the conflict against error, our shield virtue, and our weapons truth, and our efforts will surely be crowned, at last, with triumphant victory.