

AN ESSAY
ON
SPIRITUALISM.



THE FOLLOWING ESSAY PROFESSES TO EXPLAIN UPON
SCIENTIFIC PRINCIPLES, THE PHENOMENA
OF SPIRITUALISM &C.

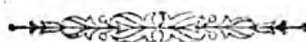
BY THOMAS WHITE.

PRINTED BY A. H. BALSLEY, OFFICE OF THE INDEPENDENT
REPUBLICAN, ST. CLAIRSVILLE, OHIO.

1855.

PRICE 15 CENTS.

P R E F A C E .



THE READER must take the following Essay for what he may estimate it to be worth. If the views therein are true. I am entitled to no merit for any truth therein contained. Every word was dictated by the Spirit that presides at JOHN TIPPIE'S Spirit Room, in Athens County, Ohio, with whom I conversed face to face, for several days in succession, and from whom I received instructions to write the following lines. Therefore, whatever credit they are entitled to is due to friend King, who presides at the Room above referred to ; for, although I had entertained some of the views prior to my going there, my arrangement of them was entirely broken up, and the larger portion of them was as new to me as they will be to the reader.

56 x 8
For my own part, I candidly and most honestly believe they are substantially true ; although they conflict, in several points, with my previous opinions. The reader, who may not have heard of the Room referred to, may be curious to know something relating to it. I can only say, it is a room fitted up by Mr. Tippie, according to the directions of the Spirits, and is attended by a Spirit who says he lived on this earth 14,500 years ago, when the people had but one name, and his name was King.—To relate all I saw and heard would be impossible, and if it were possible, it would be useless, for no man could believe un-

less he saw and heard for himself. It is most likely I have already communicated more than can be believed; but go and see for yourselves—you will then admit that I have not related the hundredth part, and if you censure me, then be it so.

I will now subjoin the certificate of Mr. Tippie, than whom there is not a man in the State of Ohio whose character stands fairer. So much so, that the enemies of the cause regret he engaged in Spiritualism, supposing that if he had not, they would have been able to have checked its progress, by virtue of other characters engaged in it.

FEBRUARY 1, 1855.

This is to certify that Mr. THOMAS WHITE, from near Wheeling, came to my Spirit Room, in Athens County, Ohio, for the purpose of investigating Spirit Manifestations. After one or two days stay, he was required to write a few lines that had been impressed on his mind. But when he began to write he found himself carried off into fields mostly new to him. Sometimes he thought he would not come out right, and would incline to his own views of the subject, but they would hold him back until he proceeded according to their direction. When he began he thought one or two days would finish his mission, but instead of that, they detained him nearly two weeks. We enquired every evening how soon they would be through.—One evening his daughter manifested herself to him, and told him she wished him to stay and fill his little mission.

Friends, this matter that Mr. White will offer to the world, was dictated by our Spirit Band at this circle. J. TIPPIE.

WHITE ON SPIRITUALISM.



Having for many years been impressed with a belief that an extraordinary epoch was soon to be manifested to the family of man, I turned my attention to the science of Psychology in order to satisfy myself of the reality and identity of the human soul. I had been convinced in my youth that there was such a thing as a human soul, but my ideas respecting it were vague and indefinite. At one time I supposed it to be some small affair that existed in or about the heart, and susceptible of sustaining or of being sustained in an organized form—my early instructions all sustained this idea. I had no conceptions of its possessing any particular shape, or that it had members corresponding to those of the body. At another time, more recently, I came to the conclusion that the soul was an inorganic, shapeless something, that was but little if anything more than nothing, and when it ceased to vitalize our bodies it dropped into the great ocean of universal spirit and lost its identity, like a drop of water falling into the ocean. And, although I never believed in the superstitious doctrine of the resurrection of the body, I found, on reflection, that my own views were equally short of the facts of the case. I therefore applied myself to studying the science of the soul, but found nothing in theology that gave me any idea of it, nor anything that demonstrated there was :

soul at all ; for, while all the systems of theology now extant affirm there is such a thing, they all define it away to nothing. According to all the systems of the day I find that the soul is without form, shapeless, inorganic, in fact, nothing. And most of them affirm this shapeless nothing they call the soul, never will be anything, until the earthly tenement it now inhabits is vitalized by it in a future state, when this compound of clay, lime, phosphorus, iron, water, &c., united to nothing, will make something, and this heterogenous something will then be an organized body susceptible of happiness or misery.

A darker and more superstitious doctrine is not to be found in heathen mythology. But, fortunately for our cause, the Apostle Paul, in conjunction with the advanced sciences of the day, has given us some light on this most interesting subject, it being one that all are deeply interested in, especially those that wish to understand the phenomena of Spiritualism as now being developed, for it is only by attaining to a knowledge of the organization and constitution of our own souls that we can ever come to an understanding of the laws of nature that govern Spiritualism.

The Apostle assures us, there is a natural body and there is a spiritual body. Now, these bodies must each necessarily possess a distinct organization, otherwise there could be but one body. In another place he calls one the inner man, the other the outer man, keeping a clear distinction between them. The one, he says, is of the earth and is earthy—this fact every physiologist can endorse. The other, he says, is from heaven and is heavenly, and this fact every one acquainted with the science of psychology can also endorse. Psychology teaches that the soul is in fact a spiritual body, and being a body it must be something, and being something it must be an entity, not a nonentity. If it is an entity it must possess form and dimensions, for it is impossible for a body to exist without possessing form and dimensions, whether

it be great or small. If it possesses form and dimensions it must be an organized body, for it is impossible to possess form and size without being an organized body. If it is an organized body, it must be organized out of some material, for it is impossible for a body to be organized without being organized out of some material. It cannot be organized out of nothing—add nothing to nothing and it will be nothing still. I hope my reader is prepared to admit the soul to be an organic body, and if so the question naturally follows, what is the material the soul—the spiritual body—is organized of. A solution of this question will prepare the minds of community to understand and perhaps appreciate the phenomenon called Spiritualism. The reader must bear in mind that everything under God, is less perfect than God, consequently everything under God, from the highest Archangel down, must partake more or less of materiality. God, alone, is a perfect Spirit; and it is possible he may never be recognized, only as he is manifested in his works. For

All are but parts of one stupendous whole
 Whose body nature is, and God the soul.
 That, changed through all, and yet in all the same,
 Great in the earth, as in the ethereal frame;
 Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees,
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent,
 Breathes in our soul, informs our mortal part,
 As full, as perfect in a hair, as heart;
 As full, as perfect, in vile man that mourns,
 As the rapt seraph that adores and burns.
 To Him, no high, no low, no great, no small,
 He fills, He bounds, connects, and equals all.

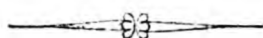
“The proper study of mankind is man,” for when we come to understand the laws of nature that govern our own organ

isms, we thereby become qualified to look through nature up to Nature's God, and to see the impress of divine wisdom, goodness and power, in, and through the whole universe of God; each and everything in nature reflecting the image of its God; for everything reflects the God that governs it according to its own nature. We see this fact fully demonstrated in the family of man. The Jews were a wicked, murderous nation, and reflected a jealous, angry, revengeful God. Their God was nearly always angry, especially so with their enemies, who they were vexed at themselves. And the murderous warrior of the present day knows no other, and reflects none other than a God of war; while Jesus and his former and present followers, recognise none but a God of Love, Mercy, and Goodness, in whom there is no variableness nor shadow of turning. Thus each and every nation, association or individual, reflects the God that governs it. Not that God is changable, for he is immutable, eternally the same; but each and every individual reflects the spirit that governs it, according to its own degree of development. Hence, highly developed individuals, such as Jesus, his disciples and thousands of other enlightened individuals of this and former ages believe, yes, know, that God is Love, and that they who dwell in love dwell in God, and that love worketh no ill to its neighbor. While others, of a lower degree of development suppose God to be a little wrothy sometimes; and that in his wrath he cursed the world he had made and pronounced good; these suppose all mankind to be injuriously affected by that curse even to the present day. And, in consequence thereof, thousands of millions of poor creatures who had no agency in deranging the Lord's plans (as they appear to suppose some two or three individuals did some six thousand years ago,) are doomed to eternal punishment. In entertaining such views, they simply reflect their own natures;—their ideas of Deity corresponding to their own condition, for to the froward He is froward. They appear

to have forgotten Christ said that when He should be lifted up on high He would draw all men unto Himself. They also appear to not understand that he who does the best his circumstances will allow, does well, acts nobly—angels could do no more. The fact is, every act of a man's life, is but a manifestation of Almighty power ; for there is no power but the power of God—if it were otherwise there could be no Almighty—there could be no one being that possessed all power in heaven and earth. Not that every act of a man's life is in accordance with the will of the Almighty, for then there could be no unrighteousness on earth, but Christ's kingdom would be fully established as indeed it will be. Nevertheless, God is in all, through all, and over all, therefore, everything that exists must be of him, and exist in him, consequently

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

CHAPTER SECOND.



In the foregoing chapter I remarked I had been long impressed with a belief that an extraordinary epoch was drawing near, and made some general observations preliminary to a more definite exposition of the phenomenon called Spiritualism. It may be proper to give the reader some of the reasons that induced me to this belief. And, first—By a reference to history we find it has always happened immediately prior to every new development of divine power, in the moral world, there have been great dissensions, contentions, strife and commotions in the physical world. Immediately before the great influx of divine light, called the Christian Era, the Jewish nation became divided into sects and parties; the harmony of their system was broken up, so that when they met it was for strife and debate. Their most solemn assemblies became an abomination unto the Lord. And immediately before the Foxonian reformation, in the Sixteenth century, the only society that had maintained the pure christian principles as they were delivered to the world by the greatest medium of divine truth that had ever been on earth, became distracted with feuds and contentions. They had maintained their identity as a distinct people, living in love and harmony, for 1400 or 1500 years, without permitting the least taint of the false church, the Pope, to corrupt their purity.—They were, in fact, the true church, that had fled into the wil-

derness from the persecutions of the Beast, the Whore of Babylon, the Pope of Rome, that sought to devour it. For they were sought out and persecuted by the Romish Church, and had to flee from place to place, until at last they found refuge in the North of England and the mountains of Wales. They took no part in the government because they were forbid the use of the sword, and all governments on earth were supported by the sword. They took no oaths, because they were taught their yea should be yea, and their nay should be nay,—that is, they should speak the truth at all times, and it was impossible to add solemnity to truth—every attempt to do so was evil. They thus reflected the true character of the All-wise God of Truth, Love and Mercy, for more than fourteen hundred years, amidst the most cruel persecutions ever perpetrated. Nevertheless this most highly favored people, who had never suffered the name of the Beast to be written on their foreheads, must have forsaken their first love, for God permitted the seeds of discord to be sown among them, and they became a divided and scattered people, such as we see the society of Friends, (Quakers) to be at the present day.

About the time those people, who were called mystics by the world, had become confused and disorganised, George Fox became distinguished in England. He was admitted to be an extraordinary personage, from his childhood manifesting unusual powers of mind and devotional feeling. And, although he was of very limited education, he soon attained to a high degree of celebrity. His history proves him to have been a highly developed medium of divine truth. At one time he lay two weeks in a trance, and when he revived he professed to have seen things that age would not bear. He also informs us in his Journal, that he had written a book it would not do to publish then, but the time would come when the world would bear it; when he seemed to expect it would be published, whether it ev-

er has been we know not. He was as bold as a lion, and as innocent as a lamb. He was ever the friend of the poor, but waged a deadly war against king-craft and priest-craft, and everything that tended to foster and support them. Hence he drew upon himself and his adherents a torrent of abuse and persecution, seldom surpassed. For then, as now, the world loved its own, and persecuted all that were not of the world; and while sin remains in the world it will ever be the case, that the true servants of God will be persecuted by the world.

In the early part of his mission, Fox passed into Wales and the North of England, and met with the scattered mystics, whom he represents to be a goodly people, among whom he says he had great service, and it appears that they joined in with him and thereby lost their identity, after maintaining it for over 1400 years. Many of their most prominent and talented members became efficient leaders in the Foxonian Reformation, and did much to give tone and character to the society of Friends, so much so, that, for many year, it seemed more like a revival of the old faith and practice under a new name. Unhappily, however, the society as organized by Fox began to relax too soon and gave way under the pressure of persecution so far as to be willing to substitute an affirmation in place of an oath, or rather, to manufacture a Quaker oath, to avoid taking a Presbyterian one, when the principle involved was all the same, only differing in form, the same as their hats and coats did. Many of the most eminent of the mystic converts protested most vehemently against this deviation from first principles; and one of them (Thomas Storer,) predicted that it would pave the way for the ultimate annihilation of the Society, which has well-nigh been fulfilled. For, that restraint being removed, the way was clear for their members to rush into courts of law, and political strife, which opened the way for covetousness, avarice, envyings, slander and all the evil elements that tend to spread discord among brethren.

And the present disorganized condition of that society, corresponding to similar conditions that transpired among the Jews and mystics, is one of the signs of the times that to my mind indicates the approach of some extraordinary epoch.

Another is the fact that has always attended every new development of truth, that is—the Beast, the false Church, with each of its horns retaining his image, make war upon it, and endeavor to suppress it, which is a sure evidence it is of God, for if it were of the world it would be in fellowship with the world for the world loveth its own. These are joined by those of the true church, who have the forms of godliness without the power, and if they succeed in obstructing the progress of truth, for a season, either by killing, imprisoning, or defaming its advocates, they immediately join in their triumph; and harmony is restored for the moment between the houses of Cæsar and Agrippa. They appear to be enveloped in such gross darkness they cannot perceive that all truth is of God; that God is truth, and that each new development of truth is but an additional manifestation of God, that ever beareth witness for Himself, and His witness if true. And, although they may think they have slain him and his other witness, reason, in the great Babylonish City, built up with creeds and thatched over with sectarianism, yet he will nevertheless arise, if it should not be until the third day, and cause fear and consternation to fall upon all the inhabitants thereof.

It is evident that the so called Church of Rome, is the Beast spoken of by the Prophet Daniel, and John, the Revelator, and the horns that rose up are the different sects that have sprung off from him. All claiming to be apostolic, episcopal, binding men's consciences with creeds, and confessions of faith, thereby quenching the spirit and restraining the free development of truth. And it is equally evident that the people called mystics were the true church or exponent of God's truth, they having

descended direct from the Apostles, without ever having been corrupted with Paganism or Popery. They were the woman that fled into the wilderness for a time, times, and half a time, fifteen hundred years corresponding to that period. The Beast sought to devour the woman and all her seed, that is, all truth whether scientific or spiritual, but the earth opened its mouth and swallowed up the flood the Beast cast out of his mouth, in order to devour the woman, that is, those who made no pretensions to religion, but were generally reputed infidels, came forward to the defence of the woman, the truth. They ever have been, and are, the great leaders in scientific developments, while the orthodox professors of religion, have always been the greatest obstacles to the advancement of scientific and spiritual truths. From Gallileo to Franklin, and from Franklin to the present day, all are denounced as infidels by the self-styled orthodox Beast and his horns. Nevertheless, all truth whether scientific or spiritual is of God, consequently must forever harmonise. This people, descending direct from the apostolic age, without ever having received the mark of the Beast, reflected the true character of the God of Wisdom, Truth, Love and Mercy, and transmitted that character to their successors, the Quakers, who were the spiritualists of the Sixteenth Century. The spiritualism of the present day is nothing but a revival of or additional manifestation of divine power, that has constituted spiritualism from the days of Moses. The Friends claimed that it was always expedient to wait on the Spirit, and to move in all important matters only as the Spirit directed them. Several of them, Fox for one, claimed to have seen and conversed with spirits. The love of God was the governing principle that influenced their conduct. So much so, that it was a common remark, "See how the Quakers love one another." Alas, alas, who can say so now.

Their love was not confined, however, to their own sect.—

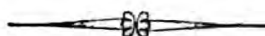
They were always the foremost in every moral reform. The first to do justice to the Indian, to oppose intemperance and slavery, and to extend relief and assistance to the oppressed of all nations. But, alas, how have the mighty fallen! How have the weapons of war perished! They have departed from the precepts of their fathers, and undertaken to shackle the consciences of their brethren, until they have become a divided and a scattered people, and all the world says: "See how the Quakers hate one another."

And now, in this dark hour, when the last vestige of the true church that had given evidence that its name was written in the Book of Life, and that it had not bowed down and worshipped the Beast, is being rent asunder and driven before the tempest of human passion, shall God be without a people to reflect His true image on earth? Nay, verily, nay. He has declared by his servant of ancient date, that the day should come when they should no more say, every one to his neighbor, know ye the Lord? know ye the Lord? for they shall all know him from the least even unto the greatest. That day is dawning—the sun of that glorious epoch will soon rise above the horizon, and shed its effulgence throughout the land. The shackles that bind men's consciences, as well as those that bind their bodies shall fall. Man shall recognise his fellow man of each and every nation, as his brother; for they shall all know God, every one for himself, and, knowing him in his true character, a God of Wisdom, Truth, Love and Mercy, who despises oppression, extortion, injustice, violence and cruelty, they will bow to His holy mandate; He will be their God, and they shall be His people. He will reign over them in love, and righteousness shall cover the earth as the waters cover the sea.

Be of good cheer, ye Zacharias, who mourn over the desolation of your Israel, for the day is at hand when you will be enabled to say, Lord, let Thy servant depart in peace, for mine

eyes have seen Thy salvation, the glory of Thy people. Yes, that day is dawning; the twilight is in full view of all that have eyes to see, and wisdom to understand the signs of the times. True, we see but the twilight now, but the children are born that will see the sun in the fullness of its glory, when the kingdoms of this world shall yield to the Lord of Heaven, and he shall reign in peace for evermore. He has sent his angels to to proclaim it. It is true, and blessed are they that can receive this saying.

CHAPTER THIRD.



In the foregoing chapter I have given some of the reasons why I have entertained the belief that God was about to manifest himself to the human family in a more extraordinary manner than he had ever done before. I have also briefly sketched the history of the only people professing christianity, that have descended directly from the Apostolic age, without springing forth as a horn of the Popish Beast, retaining the image of the Beast, in their wars, persecutions, oppressions, and making merchandise of the bodies and souls of men, for in their great city, Babylon, they have committed every abomination under Heaven, instead of reflecting the character of the God of Love, Truth and Mercy, whom they pretend to worship. For a more replete account of the society of mystics, and the rise of Friends, I must refer the reader to *Maver's Universal History*, and *Jennys Life of Fox*.

I will now solicit the attention of the reader to some principles in science, in order to prepare the minds for a more definite understanding of the phenomenon called Spiritualism. We must begin at first principles and follow step by step until we arrive at the ultimatum. for every fact that exists in nature, is governed by some law of nature. And if Spiritualism is a fact it must be governed by some law consistant with nature and sound reason. All that makes it or any other fact mysterious

to us is, we do not understand the laws of nature that govern it. Spiritualism is Mesmerism, only differing apparently in the manner of producing the effect. The one case being the result of spirit overcoming and controlling spirit, apparently by human agency, the other being purely the result of spirit acting on spirit. Therefore, in order to understand Spiritualism, we must know we have a spiritual body as well as a natural body, while here in this life : and we must endeavor to comprehend the relations they bear to each other, and in order thereto, we must have some knowledge of Psychology, and Physiology also. For, inasmuch as they are both connected in one while in this life, they must correspond to each other in very many material points. The natural body we have free access to ; we can dissect it, and analyze it. If we dissect it, we find it has many members, each maintaining a distinct position, and performing a distinct office, yet they are all harmoniously united together, and are sustained by one great law of nature ; and if we ascertained the law that governs the one, we thereby obtain a clue that will enable us to arrive at the truth relating to the other. For the one is the exact counterpart of the other. If we analyze it we find it to be nothing but a compound of water, clay, lime, &c. We have no means at present of analyzing the material that enters into and constitutes the organism of the soul, but we have the means of determining what it is that vitalizes the body, and we all know that when the soul leaves the body its vitality ceases. Therefore, whatever vitalizes the body must be the material the soul is organized of. We read, and we read truly, that God breathed into man the breath of life, and he became a living soul. Now, what is this breath of life that constitutes the life of the soul? The soul is the life of the body, while it is united to the body, but what is this that vitalises the soul and constitutes it a body distinct from the earthly tenement it inhabits. This is an all important question, but it is one we must solve if we

come to a correct understanding of Spiritualism. The soul is a constituent of the living body, because it is the vitality of the body. The breath of life is a constituent of the soul, because it vitalizes the soul; for what ever gives and sustains the life of a thing, must necessarily be a constituent of that thing. But what is this breath of life? Has science sought out, and demonstrated, its *modus operandi* in the economy of life? It has. It now follows for me to explain what it is, and then, to show how it enters into the human organism; and constitutes the material the soul is composed of. Some suppose it is the air we breathe, and they are in part right; it is one constituent of the atmosphere, the oxygen. The atmosphere is constituted of 22 parts oxygen seventy-seven parts nitrogen, and one part carbon. The oxygen is all the vitalizing principle that is in the atmosphere. Each of the other gasses is instantaneous death when not combined with oxygen; while animals will live in pure oxygen for a length of time. Furthermore we throw back, we respire, all we receive from the atmosphere except the oxygen; we only throw back so much of that as is required to gassify the excess of carbon it meets with in the lungs, which, in a healthy person, is a very small per cent, all the rest is retained in the system, and enters into the organism of the soul, therefore oxygen is the breath of life. I will now proceed to show the relation oxygen bears to the soul, and the material the soul is organised of.—The soul is an organized body, constituted of a very highly sublimated order of electricity, we call animal magnetism, which bears the same relation to the crude electricity of the atmosphere, our bodies do to the earth, hence as the earth is the medium of locomotion for our bodies, so the electricity of the atmosphere, serves as the medium of locomotion for our disembodied spirits.

Oxygen is not animal magnetism, but it bears the relation to this order of electricity, that our food does to our bodies. The

food we eat undergoes a chemical action in the stomach, which prepares it to pass into the blood. The blood carries it into the lungs where it receives the oxygen as we take it in from the atmosphere. The oxygen is then carried by the blood to the brain where it undergoes a chemical action, and is transformed into nervous fluid. Thus the brain bears the same relation to the nervous fluid, that the stomach does to the blood, and the nervous fluid bears the same relation to the soul, the blood does to the body. The blood contains within itself all the material required to constitute bone, muscle &c. The nervous fluid contains within itself the material requisite to enter into the organism of the soul—the spiritual body—hence the soul is a vitalized embodiment of electricity, as our bodies are vitalized embodiments of earth. The body naturally decomposes and returns to the earth, The soul being developed in this life, retains its individuality, and identity, to all eternity. The one being of the earth, is earthy, the other being from above, is heavenly, and naturally aspires to heaven. Where is a soul that does not hope it will one day ascend to the regions of heavenly beatitude. This world is insufficient to satisfy one soul, all aspire to a higher and a happier. This fact is the strongest evidence we have ever had of the future existence of a soul, until the science of mesmerism (spiritualism) came to our assistance, even the poor Indian thinks he will get there dog and all, and that he will have fine hunting grounds where his christian neighbors will not be allowed to infringe upon his rights. No doubt, but that he will get there and it is not likely he will be much more disappointed in his prospects than thousands of others who think their own way bill the only one that can pass the toll gate.

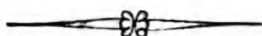
Lo the poor Indian whose untutored mind

Sees God in clouds and hears him in the wind,

Thinks, admitted to that equal sky

His faithful dog shall bear him company,

CHAPTER FOURTH.



The reader will perceive that we have endeavored to demonstrate the soul to be something that has an organized body, being organized of some material, and that material a highly sublimated order of electricity. And let them that have ears to hear hear what the Spirit sayeth unto the children of men. As in days of old, there are many that have ears but hear not, because of the grossness of their own souls. One point we will try and explain a little clearer. We have said that animals will live a length of time in impure oxygen; so they will. They will of course die after a time. There are two causes operating to produce this result. One is, the body being of the earth it requires earthly ailment to sustain it. The other is, a large amount of carbon enters into the organism, and oxygen will reduce it to carbonic acid gas very rapidly, and suffocation will ensue for want of the nitrogen to serve as a vehicle to carry out the carbonic gas. If you had no earthly matter about you, you could swim in oxygen as safely as you can in water, that contains eightyfive parts oxygen to the hundred. Ours is a place of broad rivers and streams, wherein goeth no galley with oars, neither doth gallant ships pass thereby, no oppression or cruelty here, neither can the oppressor come here. All is peace love and joy. We bathe and regale ourselves in the pure streams of salvation. The same that constitutes your breath of life,

constitutes our waters of salvation. They flow out from the throne of our God ; we partake thereof ; we bathe therein ; we live forever, for they are truly unalloyed waters of life, that nourish all that partake thereof up unto eternal life.

We have said the soul has members corresponding to those of the body. Some suppose the mind to be the soul, but a soul all mind, would correspond to a body all head. The mind, or the highest faculty of the mind is to the soul what the head is to the body. That is, the most important organ or association of organs, performing the most important functions. Every faculty of the mind is a distinct member of the soul, corresponding to members of the body. Clairvoyance and perception correspond to the eyes, cautiousness to the nose, benevolence and sympathy to the hands, and so on. Reason fills the place in the soul that the entire head, with all its organs do in the body. Truth is no part of the soul, but is twin sister to reason, and bears the same relation to reason the sun does to the head it illuminates, vivifies, strengthens. The will is no part of the soul. The Christian has no will. Being born of the spirit, he is led by the spirit, serves the spirit, is leavened into and associated with the spirit of truth, and is one with Christ as Christ is one with God.

The will of the unchristianized is the motive power of a distinct spirit acting on the soul, and is always evidence of disease in the soul, the same as a fever is evidence of disease of the body. For know ye not that ye are the servants of him to whom ye yield yourselves servants to obey. Reason is the head of of the soul, and is paramount to every other organ of the soul. A soul without reason is like a body without a head. And if it has no head it has no ears to hear, nor eyes to see. As the organs of the body are only useful when they fill their proper functions by virtue of their connection with the head. So the organs or faculties of the soul are only useful when they enlist

under reason and are governed by it. And as the head cannot perform all its appropriate functions without the light of the sun, either direct or reflected, so neither can reason perform all its appropriate functions only as it is illuminated by divine truth. Hence, the voice of truth cries aloud and says, come let us reason together ; though your sins be as scarlet they shall be as wool ; though they be red like crimson they shall be as white as snow.

As we have said, reason is twin sister to truth ; they lock arms and move harmoniously together, and lead all their votaries to the regions of eternal joy. They testify day and night to the wisdom, goodness, love and mercy of the great I Am that I Am—and against all manner of unrighteousness ; king-craft, priest-craft, whoredom, murders, wars, oppressions, everything that inflicts injury on man. Therefore, whatsoever will be cleansed of sin must listen to reason, illuminated by truth. Truth is the greater light, reason the lesser. As the sun reflects its light to the earth by shining on the moon, so truth must reflect its light throughout the soul by shining on our reason. For God, the fountain of all light, can only manifest Himself to us by and through the exercise of our reason. Therefore, reason is paramount to all other authority except the Spirit of God that enlighteneth it ; and, as in the absence of the sun, we can walk by moonlight, so, in the absence of a direct revelation from God, we must depend on the light of reason, for it is superior to all books, the Bible not excepted, for without the aid of our reason the Bible can be of no use to us, but our reason is of use to us though we had never heard of the Bible. Therefore, that which is useful to us, without the aid of the other, is paramount to that which is of no use to us without the aid of the other ; consequently, our reason is superior to the Bible.

The blasphemous doctrine that the Bible is the Word of God :

in connection with its kinsmen, the doctrine of the fall of man and God's cursing the world in consequence thereof, have done more to obstruct the progress of truth, than all other causes.—The Word of God is, ever has been, and ever will be perfect. The Bible is imperfect ; it contains many falsehoods ; its asserting that God was angry is one—that he cursed the earth is another—that Jesus was killed according to his will and foreordination is another. Men of thinking minds cannot believe it to be the Word of God ; the attempt to induce them to do so, makes them doubt the truth of it altogether. Whereas, it contains many truths that are instructive, showing us that God has always manifested Himself to His creature, man, as clearly as their condition and capacity were able to bear. But how are we to know what is true or what is false without the aid of reason ? Without the aid of reason we might declare the Lord liveth, and to us it would be a lie,—a false oath,—because we would have no understanding of the fact. We have said there are many falsehoods in the Bible, and so there are—some of them were put there by design, others ignorantly. They have even falsified the prayer of God's most obedient Son, and made Him speak nonsense, implying that His Father could be capable of tempting men to sin, as though the fountain of all good could cause his creatures to do evil. Jesus never used such language as “Lead us not into temptation.” He said “Leave us not in the hour of temptation, but deliver us from evil.” There are numerous other places equally inconsistent with truth. But exercise your own reason, and believe nothing though it should purport to be the voice of an angel from heaven, unless it accords with what you know to be true, for if you only know one single fact to be true, all other truths will harmonise with it; truth never conflicts with itself. Ten thousand falsehoods are insufficient to weigh down one truth in the scale of reason. Therefore, unfetter your reason; set it free, and you will have nothing to fear.

We have said that Benevolence and Sympathy are members of the Soul, and correspond to the hands of the body. The hand reacheth forth and taketh hold of whatsoever it listeth—so doth sympathy. It extends its aid to kindred spirits with whom it is in harmony. You see this verified every day, throughout all the ramifications of society, and this life is but the counterpart of that which is to come—time is but eternity begun. You see in all the different associations of men, down to the soldier, the sailor, and the rowdy, their kindred sympathies cause them to fellowship each with its own, each loves its own, each like begets its like, attracts its like, and associates with its like, and is most happy in an association of kindred sympathies. This is a great law of nature that holds good throughout the whole universe of God. Souls being vitalized embodiments of electricity have a natural affinity for other souls, of their own sphere, grade, plane or degree of development. We see this in this life, and the soul undergoes no change at death. The body undergoes a change, the soul none. To die is nothing more than to throw off an old garment. If I throw off my coat and go into another room, I am identically the same man in the one room without a coat, I was in the other with one. Just so the soul throws off the old garment, and passes into another sphere, possessing, identically, the same qualifications. Consequently there is as great a variety of character in the other world as here, and hence the propriety of the many mansions in my Father's house. Their affinities, attractions likes and dislikes being established here, they naturally sympathise each with its own order or plane of elevation. For, as sympathy is a constituent of the soul it never dies, but continues to reach forth to and associate with kindred spirits there and here also. For, as my throwing off my coat and going into an other room without it, does not hinder me from returning so neither does my leaving my body here hinder me from re-

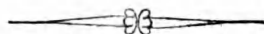
turning. There is no gulf between that world and this, the gulf is between the different degrees or planes of elevation; there and here also. All that is needed to enable spirits to return here, is to find kindred affinities with whom to associate. Every one who takes an interest in Spiritualism, should have a clear understanding of this fact, and so conduct themselves as to sustain an electrical sympathetic association with spirits of a high moral order. By so doing they will become more and more developed, and their associations will always be of an order that will be profitable, instructive and consoling. But if you treat the manifestations with irreverence and diversion by asking foolish questions, such as grave, sensible men and woman would think below their notice, you will grieve the spirit though it is your nearest and best friend, and it will leave you to be amused by low, degraded spirits, such as you call devils. They will answer your questions to your heart's content. They will sport with you as much as you like. They will soon get you so completely under their influence, that you will be as thoroughly possessed of devils as he that dwelt among the tombs, or she that had seven cast out of her. These spirits correspond to and are of the same order as those called familiar spirits of olden time, and devils in the days of Christ. They were low, and degraded in morals here. They remain to be so there for they are identically the same in mental and moral attainments there they were here, and are in sympathy with those of their own degree of development there and here also. And by associating with them we become magnetised by them, and establish a perfect union between them and ourselves, and thus become one with them; the same as a Christian is one with Christ, and and Christ one with God; hence so many cases of insanity, and hence so many cases of unseemly conduct, too scandalous to be published to the world,—God never reigns where reason is dethroned. But thanks be to our Heavenly Father, we have a

criterion by which we may try the spirits, and know whether they be of God or no. For every Spirit that acknowledges Jesus to be the Christ, that is, that he was the prepared body for Christ to perform his mediatorial mission in, whereby he was constituted the greatest medium of truth that ever appeared on earth is of God. But how is this acknowledgement to be made? Is it a mere declaration of the tongue? If it is, then devils are of God, for they admit him to be Christ. So as Christ is one, with the fountain of all truth, so all that is of God, of truth, must and do acknowledge him by teaching as he taught, and by conforming to his precepts in adhering to the truth on all occasions, thereby avoiding the leaven of the sectarian Pharisees which is hypocrisy. They reflect his life and character in their conduct and intercourse with man. Now when spirits teach us to be aware of the untruthful leaven of the Pharisees, the hypocritical pretensions of sectarianism that circumscribes its love to those who love them, and to do good to all men in accordance with the teachings of Jesus, the Prophets and all that ever reflected the real character of truth. We are constrained to believe they are of the family of God—and if so, there can be no danger of insanity, or indecorous conduct by associating with and receiving instructions from such as these. They are God's messengers sent forth to aid in developing and redeeming the world. They are the evidences that Christ is on his way; is near at hand, with all his holy angels, to take the government of the world. But Antichrist is also exerting all his power to obstruct the progress of truth, by transforming himself into an angel of light and belching out great swelling words, professing to believe the Scriptures and that all will be damned who don't believe as they do. By their conduct they declare plainly they neither believe nor understand the Scriptures, for, if they did, they would appreciate the present manifestations, and see that the day of the Lord was at hand.

But to all who are called into the service of the Lord we would say, be faithful, be cautious, and then fear not. Avoid the influence of inimical spirits, whether in the flesh or out of the flesh, until you have an evidence from on high that your development is perfected, least they overcome you, dethrone your reason, and thereby bring reproach upon our cause. Keep the example of Jesus before your eyes. He retired to secret places with his little circle, and never exposed them to unfavorable influences, until they were sufficiently developed to withstand the inroads of evil spirits, and to cast them out when they found others under their influence.

We have said, by improper conduct, you will grieve the Spirit that is hovering around you, striving to aid you to do the will of your Heavenly Father. You may think it impossible to grieve it. Why then are you instructed not to grieve it? Is there not more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance? And if our joy can be increased may not our grief be also?—We tell you yea. We loved you there—we love you here.—We sympathized with you there—we wish to sympathize with you forever. If the inhabitants of earth only knew how much their friends in heaven grieve to see them wounding their own souls, thereby disqualifying themselves for the enjoyment of the comforts of our abode, they would surely submit to the government of the divine will. We all want you to come to us. But if you die in your sins, where we are you cannot come.

A P P E N D I X .



I have been induced to annex the following extracts from the preface of Judge Edmond's Second Volume, for the benefit of a circle in this vicinity, that has not given so much evidence of being governed by Truth, Love and Wisdom, as we have reason to expect from spirits of a high, pure, and holy order. I had thought of stating same facts relating to some late spiritual transactions in this county, but I find they are already more widely circulated than is for the credit of the cause. It may be, however, that at some future day I may report a case that has recently occurred in this region, that will fully sustain the Judge's conclusions, as set forth in the following extracts:

“In the first place, then, I remark, that I know of no mode of spiritual intercourse that is exempt from a moral taint—no kind of mediumship where the communication may not be affected by the mind of the medium.

“Thus, I have known a spirit who on earth had never learned to read and write, to be unable to communicate through a writing medium. So one whose education here had been imperfect, would spell badly and use bad grammar, and one knowing but little of our language would speak in broken English; and see, Lord Bacon, for instance, who in life had been used to a

different idiom from that now prevailing, would yet speak in modern English Americanized, with here and there a relic of the expressions he had used in the olden time."

* * * * *

"So, too, we are told that there are spirits in the next state of existence, whose propensities are evil. Not that they are a distinct race of beings known in the old theories as devils, and represented as a creation distinct from and independent of the human family, but men and women who have lived on earth, perverted and distorted morally, and have passed away from this primary existence with those perversions and distortions unchanged and aggravated by the desolation and misery, apparently to them without end and without hope, in which they find themselves existing. Selfish, intolerant, cruel, malicious, and delighting in human suffering upon earth, they continue the same, for awhile at least, in their spirit-home. And having, in common with others, the power of reaching mankind through this newly developed instrumentality, they use it for the gratification of their predominant propensities with even less regard than they had on earth for the sufferings which they may inflict

"Some instances of this are disclosed in the following papers but many, very many more are occurring to the knowledge of inquirers everywhere, and there are perhaps few circles where first or last this has not been in some form or other apparent.

"It cannot be difficult to discover, in such a state of things, the material not only for much positive mischief, but the cause, of many of the crudities and contradictions which so often disturb the superficial observer, and sometimes mislead the credulous and confiding.

This influence displays itself in various forms, but scarcely ever without tending to impair confidence in the manifestations. Sometimes it is with a clearly marked purpose of evil, avowed with a hardihood which smacks of the vilest condition of mor-

tal society. Sometimes its fell purposes are most adroitly veiled under the cover of good intentions. Sometimes it is restless and uneasy—"to one thing constant never." At other times it is calm, considerate, persevering. Now it contents itself with finding amusement in the harmless perplexities to which it subjects us, and anon it is satisfied only when it can goad on its victim to crime, and rejoice in the agony it produces.

"But whatever its form, its existence is too strongly demonstrated to doubt it, and while it shows to us the realization of the "roaring lion, seeking whom it may devour," of Holy Writ, or "instigation of the devil" preserved still in our old law forms, we have the consolation of knowing that now we can be conscious of its presence, and guard against its approaches. We can detect when it is near, and no longer obliged to battle with it in the darkness of our own fears and ignorance; we can meet it boldly and contend against it successfully. And above all, we can expose its unhallowed intrusion upon the communion which is otherwise calculated to lift our hearts upward to God.

And while from this source must necessarily flow an element of uncertainty, we are taught to avoid its inconveniences and its hazards, by applying to it as we do when weighing human testimony the sagacity and searching power of our reason."