

Three Pamphlets bound together.

I.

## **BIBLE PROOF OF SPIRIT INTERCOURSE.**

A LETTER TO

**DR. S. P. HILDRETH,  
OF MARIETTA,**

IN WHICH THE TRUTH AND BENEFITS OF  
THE SPIRITUAL MOVEMENT OF THE PRESENT DAY, ARE SHOWN  
TO BE IN ACCORDANCE WITH BIBLE DOCTRINE ;

INDUBITABLE EVIDENCE

THAT THE REIGN OF HEAVEN IS AT HAND,  
AND THE GREAT MERCIES, THAT  
BOTH SPIRIT MANIFESTATIONS AND THE BIBLE,  
ARE JUST WHAT THEY ARE.

II.

## **SPIRITUAL MANIFESTATIONS,**

EXPLAINING

CREATIONS, SUBVERSIONS, REDEMPTIONS AND HARMONIES,  
AND THEIR RELATIONS TO EACH OTHER ;

IN WHICH IT IS ATTEMPTED TO BE SCIENTIFICALLY SHOWN THAT  
THE BIBLE IS AN EPILOGUE OF CREATED NATURE ;

THE LIFE, SOUL AND CENTER OF ALL SPIRIT MANIFESTATIONS,  
AS THE LORD JESUS CHRIST  
IS THAT OF MEDIUMS.

III.

## **A SYNOPSIS OF THE SPIRITUAL EXPERIENCE**

OF J. HOOBRIDGE WILLIAMS, MEDIUM,

IN WHICH THE WONDERS THAT CONVINCED AND SUSTAINED HIM  
DURING THE FIRST YEAR OF HIS MEDIUMSHIP,  
ARE IN PART NARRATED.

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## BIBLE PROOF OF SPIRIT INTERCOURSE.

BELPRE, Sept. 17, 1857.

TO DR. S. P. HILDRETH:

VERY DEAR SIR:—You requested me, at our parting, this morning, in Marietta, that I would soon write to you, which I promised to do, and now commence to perform, but, wishing to send you some explanatory printed documents, simultaneously with this letter, I shall not mail it until I reach home at Cincinnati, where those documents are.\*

I am the more willing to be in the way of writing to you, because I wish to open a subject to you, and your kind and accomplished family, that candor might have recommended my speaking of during my just terminated and delightful visit to you, but which politeness forbade, lest the introduction of a much disputed subject, might have marred the delight that we all felt together. You will, therefore, pardon the delay, as I now approach it without the least fear of a breach of the long standing, and to me, useful intimacy between us.

The subject to which I allude is that of Spirit Manifestations. I am not only a Spiritualist, but a Medium of Spiritual Communications. This I have been more than five years, as you will see by the printed "Synopsis of my Experience," written more than four years ago, and herewith enclosed. It was written and affirmed, as you will see, not that I needed such a check to make me state my belief truly, but for the sake of some who believe in the efficacy of such forms. You will see, also, that I have lately changed my address, by writing my middle, instead of my first name, in full. This measure was rendered almost indispensably necessary to avoid post office, and other *frequently occurring perplexities with others*.

Having sat an astonished and pained spectator of the unfair inferences, and caviling vituperations of the great champions of American Deism, for four days in the city of Hartford, Connecticut, during the first days of June, 1853. My spirit guides, during that month, commenced lecturing through me in defence of the Bible, and the claims of the Lord Jesus Christ upon our respectful and devout consideration. That defence has been,

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\* Those documents are now reprinted, and bound under cover with this letter.

with some considerable interruptions, continued until this time, for you may see, by a programme of six lectures, which I sent you some weeks ago, that I am now in the field, on the same leading subjects.

It seems plain to us, that the scientific bent of this age, with its enormous growth of mind under the propagating powers of the printing press, and other facilities, requires for the truths of Divine Revelation, something higher, more solid and demonstrative, than the present histories of past ages, and the mere *ipse dixit* of men professing a belief in the inspired volume. It is necessary now to pass by all past histories, which, at best, are very partially written, and turn to the Bible itself, and to the words of the same Author, written in unmistakably plain characters upon His works, by unerring and undeviating laws, and if possible, to discover their agreement, the one with the other, which is inevitably the case if both derive their existence from the same Divine Source.

That attempt is made, as you will see, in the other pamphlet enclosed herewith, entitled "Spiritual Manifestations," etc., which is but a beginning of a much more extended work. It will, perhaps, need more than one reading, and a very careful attention to all the references, to be well understood, and for the truths therein contained to be duly appreciated and clearly seen. Yet, we trust, the time and trouble of the most minute and serious consideration, will be well repaid, to you or any one who may carefully peruse it, in the love of truth for truth's sake. I claim no self-consideration or merit for any thing good or true therein, all was given to me. It is, perhaps, the first attempt that has ever been made to prove the Bible to be a parallel, index, epitome, or abstract of universal nature, given in mercy to men, to relieve them from the necessity of ransacking nature through, to learn that there is a God and that He is good, and merciful as good, and as such we recommend it to the candid and serious attention of all believers in revelation, and all who wish to know the truth for the benefits it brings. (*See Spiritual Manifestations, paragraph 14, page 4.*)

In it you will see an attempt to prove the Bible to be the center, life, and soul of books, and the standard measure of the value and usefulness, of all other books, and the Lord Jesus Christ, in like manner, the final arbiter, and last best Umpire among men, the center around whom all men can, and finally will, harmonize; and before whom all differences of opinion and prejudices of education, will be laid down as dust and ashes. I have said this much to show you clearly, that I place the

Bible above all spiritual manifestations of a later date, and the Lord Jesus Christ, above any or all mediums of this or any former or future age of the world, and hence, that I am willing that all other spirit manifestations shall be brought for trial, to these standards of value and propriety. (*See Spiritual Manifestations, No. 8, page 3.*)

You now see clearly where I am, in respect to the manifestations of the present day, and that, although I not only profess to be a spiritualist, but a medium for spiritual communications, I lay myself under the obligation to prove the truthfulness of that subject by the Bible, or forever abandoning it, and confessing that I have been deeply engrossed in error about six years, during much of which time, I have publicly, and all the time privately, advocated it, and practically acted under it. That proof I shall attempt.

In the "Spiritual Manifestations," paragraph 18, page 4, it is said: "We will not take the Bible to be what it does not claim or profess itself to be. We will not let bigots nor fanatics, sectarian nor infidel, be authority for us as to what is in or what is not in the Bible. Let the Bible have fair play (and who desires that it shall not have), and it will not only stand unscathed, but it will stand far above any position it has ever maintained among men of earth," so we say yet.

Among the errors concerning the Bible history, is that the first chapter of Genesis is *pure allegory*, and in *no sense history*. That it relates to spiritual or internal things wholly, and has no reference to material things and their creation, when those allegorists ought to consider, that the Infinite Creator and sustainer of the Universe, has but one law of order, as He is one, and thus that a true internal history of internal developments, is also, and must be in the letter, just as true as an external history of external or material creations. So we are willing to allow of the spiritual, emblematic, or figurative meaning of Scripture, as applied to spiritual states, but are unwilling to give up the truth of the literal readings, and see no necessity for it. "Spiritual Manifestations, part II," as you see, is an attempt to prove this.

We have heard men contending against the truth of Bible history, because they accused it of saying, "Cain got his wife in the land of Nod," when such an idea is not in the Bible. We also heard one of the great champions of modern Deism object to the Bible because it said, "the world was created out of nothing." Such an idea is not in it, or to be extracted from it, by any fair inference, as we believe.



It is also a very current idea or belief among Christians, that angels were created, spiritual entities, without ever having existed in material bodies, as men of earth. We know this was a prevailing belief, and that, amongst others, we were in it; but, how such an idea ever obtained footing amongst professed believers in the Bible, we do not know; for such an idea, we are well satisfied, is not to be drawn from any thing in that book of truth and order, but much that goes to testify, that all the angels of both light and darkness were once men upon earth, weak and liable to err as we are, and that some did err, and fall from the heavenly to the infernal state, we have abundant reason to believe. As the mundane life or state of all angels is a subject of much import in rightly understanding the uses and benefits of spirit communications, we will here state some proof from the Bible of its truth.

In the first place, we should consider that the word *angel* signifies *messenger* or *minister sent*. For, "Are the *angels* of God not all *ministering* spirits *sent forth* to *minister* to those who shall be heirs of salvation?" Heb. i. 14. That, in connection with the whole chapter, proves not only the fact of angels being *spirits sent*, but also the truth of the principle of spirit manifestations, or we know not what language means; yet still we will adduce further proof from the Bible, as the importance of the subject demands, that not a shade of doubt should remain to disturb the faithful seeker for truth and elevation.

The terms angels, and men *sent*, as used in the Bible, seem to have one signification. Not only were the angels at the sepulchre called *men* by Mark and Luke, but in Gen. xix., the angels, (who confessed their being sent to destroy Sodom in verse thirteen), were called both *angels* and *men*, frequently, alternately, indifferently, and synonymously, showing conclusively, that angels and men are convertible terms, if men are represented as being sent as messengers. This appears also in Josh. v., 13-15, also many times over, in Judg. xiii., and Zach. i. Especially in Dan. ix. 21, the expression "the man *Gabriel* being caused to fly, &c.," most clearly shows, that what we contend for is the fact. Also in Rev. xxi. 17, the measure of a *man* is called the measure of the *angel*, confirming the synonymous signification of the two terms, and further, it seems that the angel that John felt like worshipping, Rev. xix. 10, and xxii. 9, confessed that he was one of John's fellow-servants, the prophets, which with many more proofs that might be adduced, makes it so conclusive, that all who profess a belief in the Bible, will be afraid to "add" their previously

conceived ideas and prejudices of education, which have no foundation in truth, unto what is plainly the Bible doctrine in this matter. For such as do hold their prejudices of education above the truths of the Bible, we write not. But many such there may be, if we believe Matt. xxi. 23, 31, 32. Religious prejudice is worse to manage than the lack of religion.

That those who pass out of this mundane state of existence, at what is called death, rise into life, in the spiritual state, immediately, or very soon thereafter, is plain from the words of the Lord in Matth. xxii. 31, 32. "But as touching the ~~and~~ resurrection of the dead, ~~ye~~ have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' God is not the God of the dead, but of the living," showing that Abraham, Isaac and Jacob had risen when the Lord spoke to Moses as related in Ex. iii. 6, 16. In fact that they never really died, for when was God not their God? It is also plain that Moses and Elias had not only risen previous to the Lord's transfiguration, Matth. xvi. 28, and xvii. 1 to 9, but that this transfiguration was a foretaste of "His coming" which he had promised "six days before," in which it appears that Moses and Elias *did appear to men of earth*, as we say angels or spirits do now to many, and will to more as His coming increases among us.

Further, in the parable of the rich man and Lazarus, Luke xvi. 19 to end, the rich man, Lazarus, and Abraham, are all represented by the Lord as *living* in spirit land, while the rich man's five brethren *still lived* upon earth. Not only this, but the Lord leaves *us* to infer, as He represented Abraham as leaving the *rich man* to infer, *positively*, that Lazarus *could have been sent* to the rich man's five brethren on earth, had it been of any use!! Can any *christian* think that the Lord could act so *evasively*, if the rich man's request *could not* have been granted? Surely not, for He leaves none in such doubts respecting a passage from heaven to hell and the contrary.

From these things it is also clearly manifest, that what in scripture is called the *day* of judgment, the *last day*, etc., means a *state* or *condition*, as *day* most clearly has that meaning in Gen. i. 8, 13, etc., and in ii. 4, as further shown in "Spiritual Manifestations," n. 45, page 21. Especially is this matter settled by the Lord Jesus Himself, by a refutation of Martha's idea of her brother "rising again in the *resurrection* at the *last day*," by saying "I am the *resurrection* and the life." John xi. 24, 25.

From the facts of the transfiguration, and the things mentioned in the parable of the rich man and Lazarus, it is evident that men rise from their clay tenements in the enjoyment of all their faculties, and bodily forms and functions. And also, it is clear that Paul, when caught up into the third heaven, when he knew not whether he had left the material body or not, in the clairvoyant state, enjoyed these faculties and functions in an eminent degree (2 Cor. xii.), as men in the clairvoyant state are known to now. By this it is clearly illustrated, not only that the resurrection is a *state*, and not a *temporal transaction*, but that the spiritual body exists simultaneously with the material body, as he has clearly intimated to us in 1 Cor. xv. 44, by saying, "There is a *natural* body, and there is a *spiritual* body." In short, that the spiritual body rises from its grave in the material body, at what is usually called death, (but which in reality is a resurrection), with all its forms and functions which it possessed in the material body, is clear in the Bible from every recorded manifestation of angels of light, and demons of darkness in it. They are represented as speaking, hearing, seeing, feeling, sitting, walking, striking, tearing, soothing, teaching, comforting, tormenting, etc., in all which it is clear that disembodied men, are men as before. See particularly, *Spiritual Manifestations*, n. 19, page 6, and illustrations 1 and 2, page 15, and you will find it proved, that men live in spiritual bodies, while they carry their material bodies, by the exertion of similar strength as in carrying clothes, or any other material weights.

That the spiritual body leaves the material body, just when it becomes an unfit tenement for it to dwell in, is abundantly manifest by the experience of those who have had material limbs amputated. By their experience, as you well know, men have bodies with all their sensational functions, and of the human form too, that the surgeon's knife cannot sever! Forty years ago, before I had the least idea of spirit manifestations, I investigated this subject, with the direct object of proving true, Paul's position, in respect to the simultaneous existence of the spiritual body with the material body, with all the spiritual functions men have. Of these things I collected many written certificates of creditable living witnesses, who had lost limbs, all of which proved the existence of the identical forms and functions after amputation as before! I have also known persons who, having lost every material tooth, could, at suitable times, feel full sets of teeth in their mouths! I say at suitable times, because it is only then that men ever feel their

teeth as organs of sense. This is often the case with other parts of the body, in the absence of causes which excite sensation. So of the whole body, and so of the spiritual limb after amputation.

Some have said that these things are "mere *ideas* or *nervous influence*." Be that as it may, it is exactly what we contend for, that is, a *sensational* and *functional* existence, *within* the material body, that continues to exist *separate* and *apart* from it, after that case or covering has been removed and become extinct. It is surely a great perfection of folly for men to oppose, and try to explain away the idea of a spiritual body that can exist with all its functions after being separated from the material body, by attributing such sensations, to *nervous influence*, *ideas*, etc., things that they know as little about, as they do about spiritual bodies. That concentration of folly is only exceeded in foolishness, by the attempts of those, who deny spiritual manifestations, and attempt to prove the phenomena that we attribute to spirit influence, to be exhibitions of odd force, electricity, magnetism, etc., for they know just as little what the phenomena they call odd force, electricity, magnetism, etc., result from, as they do about spirit manifestations! Not a man on earth knows what odd force, electricity or magnetism really are, and it is folly stewed down to a crystal, for a man to try to explain away a thing he knows absolutely nothing about, by attributing it to another thing he knows just as little about! That you may see what a set of wiseacres we all are, apart from revelation and the exact sciences, let me just observe, that not an astronomer on earth can *prove* the diurnal motion of the earth to be the cause of day and night, yet we all believe that to be the cause, in direct *contradiction* of the *evidence of our senses*! How foolish then are all those who declare they can not or will not, believe in spirit manifestations from the testimony of others, without a positive demonstration of the facts to their external senses?

We adduce these things merely to show you what kind of persons those are who, without evidence from the Bible, or any where else, deny the *possibility* of spiritual intercourse! But above these, in impiety towards God, it seems to us, are those who admit that spirits *can* and *do* manifest themselves to men, yet affirm that the manifesting spirits are all demons or at least worthless and delusive. We trust their impiety is that of unavoidable ignorance, so that they may be forgiven agreeably to the Lord's last prayer on the cross: "Father, forgive them for they know not what they do." Luke xxiii. 34.

That hypothesis is in contradiction of the impartial justice of the Father, "who causes His sun to rise to the evil and to the good, and sendeth rain upon the just and unjust." Matth. v. 45. He cannot in his impartial distribution of blessings, open a door for one kind, and not to another, so that men of earth may in this case choose between the evil and the good, agreeably to what all scripture and what our experience testifies has ever been man's privilege. It is also opposed to the justice of God, to suppose that He would open hell and let demons out upon us, while He keeps heaven closed, so that His good angels cannot protect us from those evil influences, if we are rightly willing to let them so protect us, and which they are sent to do. It is opposed to the idea that there will soon, if ever, be a better day, or millenium upon earth, for which devout christians, in fact, almost all men are looking and praying, or have a presentiment of. It is directly in opposition to our experience, and the glorious results of spirit manifestations, of which we shall presenly speak, and ought to be remanded to the lowest pit, as one of the wiles of the enemy, practiced upon men, to prevent them from looking, whether or not, *some good can come out of Nazareth.*

The Lord ever did, and ever will, as long as a probationary state lasts, set before us, "life and good and death and evil," or, "life and death blessing and a cursing" and exhort us to "choose life," (Deut. xxx. 15, 19), which could not be, if either *good spirits alone* or *evil spirits alone*, could manifest themselves to men. It is of the Lord's infinite goodness and wisdom, that worthless, and even deceptively mischievous spirits, are allowed to manifest themselves, as well as the good ones, for if good ones alone manifested themselves, the choice of evil in this particular, could not be set before us with the choice of good. In that case a *blind faith* would soon take possession of us, and the guidance of our *reason*, the *Bible* and the *Lord Jesus Christ*, would soon all be laid aside. Indeed that might seem to be too much the case in many instances as matters *now* stand, so it might seem that for the benefit of some, who seem to believe what a spirit says, *just because it is a spirit* that gave the monition, there are not enough false communications to give them proper caution, and make them heed the monition in 1 John iv. 1, "Believe not *every* spirit, but try the spirits, &c."

That some spiritualists claim to be what they are not, and that some counterfeit communications are given, so as to deceive some, we readily admit, and believe to be true; but that there

are as many counterfeit manifestations among us, or so much injury done by spirits to mediums, and their friends, as some of the *ignorant* report, we *deny*, for we have never met one of these reporters who could substantiate what he said ! That manifestations are counterfeited, proves the intrinsic worth and genuineness of spirit manifestations. Worthless things, such as the notes of insolvent banks, and pewter dollars, are never counterfeited. It is the intrinsic value of true christianity that occasions all the *pretended, hypocritical, counterfeit* christianity that circulates in christendom. It is the real or supposed value of anything that brings its counterfeits into existence. The wonder is, that such valuable things as spirit manifestations are, in the sequel, proved to be, both by the Bible and experience, are not more counterfeited !

Spirit manifestations, as a distinct and latter times movement, commenced within the last ten years, with what were called "the *Rochester knockings*," when mankind was first startled with the idea that spirits could make themselves physically understood by movements within the control of spirit power. It is therefore wonderful, that within ten years that a belief in spirit manifestations has reached six times as many minds, as received the doctrines of christianity in one hundred years from its commencement ! - At Pentecost christianity began to spread, in a still more marvelous manner, by *similar manifestations*, which were promised to the church of *believers* by Jesus at his ascension. Mark xvi, 17, 18.

That wonderful expansion would doubtless have continued, but for "the falling away," pointed out by Paul in 2 Thess., ii, 2, 3, in which he exhorts the Thessalonians not to be soon shaken in mind, or troubled, "neither by ~~the~~ spirit ~~of~~, nor by letter as from us, as *that the day of Christ was then near at hand*." We contend, and think we can prove, that the subversion ("the mystery of iniquity then at work,") and consequent declension *predicted* by Paul in that luminous chapter, *has happened* to the church of Christ, and that not only from what is, *in the Bible*, but in the experience of the present time, most incontestibly show that the "day of Christ is now near at hand," and began to dawn, as was foretold by Enoch, "Behold the Lord cometh with myriads of his saints to execute judgment upon all." Jude 14, 15 ; Rev. xix, 11 to 14.

And "when the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of His glory." Matt. xxv, 31. Where is the *throne* of His glory ? It must be in His kingdom. No king ever had his



throne *outside* of his kingdom. Let Him tell us where His kingdom is *not*, so that we may judge where it is. "My kingdom is *not* of this world." John xviii, 36. "The kingdom of God cometh *not* with outward show, but is *within* you." Luke xvii, 20, 21. "The kingdom of God is not meat and drink [outward things], but is righteousness, and peace, and joy in the Holy Spirit." Rom. xiv, 17; and hence, all the holiness in any man, spirit, or angel, is the Lord in him, as Jesus prayed should be the case. "I am glorified *in* them." "The glory, Father, that which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be perfect in one." John xvii, 10, 22, 23, 26; xv, 5; 2 Thess. i, 10, 12. It is evident that it is *thus* that the Lord is *in the midst*, where two or three are gathered together in His name. Matt. xviii, 20, and xxviii, 20; Zach. ii, 5, and thus He was *in* and *looked through* the pillar of cloud, which was an angel. Ex. xxiii, 20, 21; xiv, 19, 24.

When men, spirits or angels have the Lord thus enthroned in their *hearts, lives and affections*, when they really "live, move and have their being in him" Acts xvii, 28, they become "sons of God." Rev. xxi, 7. "The Spirit itself beareth witness with our spirit that we are the *children* of God, and if children, then heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together." Rom. viii, 16, 17. Then they speak in his name, for "His name is in them" (Ex. xxiii, 21); so that what they say, without a hyperbole, may be said to be spoken by the Lord, he being their Principal, they being the mere conduits, mediums, or agents, through whom He speaks. "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them as on Sinai." Ps. lxviii, 17. It was thus that the *law* was given on Mount Sinai *by angels* (Acts vii, 53; Gal. iii, 19; Heb. ii, 2, etc.) when it is expressly said, it was given *by the Lord*. Ex. xx, 1, *et alibi*. It was thus that the Angel (messenger) of the Lord appeared to Moses in the bush. Ex. iii, 2; Acts vii, 30, and yet it is often represented as if the Lord appeared personally. See Ex. xxxiii, 2, 3, wherein the Lord was in the angel that led Israel: It was upon this principle that the angel (messenger) of the Lord said it was he that brought the children of Israel out of Egypt (Numb. xx, 16; Jud. ii, 1), and it was true too, for the Lord did all these things by the mediation of angels, whom he filled "with his presence" (Ex. xiv, 19; Ps. lxxii, 9), so that what was done and said by *their means*, was done and spoken *by the Lord* in

them, as the ruling power. See 1 Chron. xxi, 18 and 19. The Infinite Jehovah in his infinite character can not do finite acts, nor speak in finite language, because there is no ratio nor proportion between the Infinite, in *His infinity*, and the greatest finite! All His *finite* or *special* providences are operated through finite agencies. These agencies have the Lord in and as a part of their character, as every bay is part of the ocean, but is not the ocean; and every branch is part of the tree, but is not the tree; and every member is part of the man, but is not the man. Thus he fills *finite* creatures with his presence to suit the condition of *finite* things. He in His infinity is universal, not special nor finite.

It is thus that the Lord is now coming, as he frequently said he would "come in his own glory, and in his Father's, and in his holy angels," Luke ix, 26, "to judge the world in righteousness and the people with equity," Ps. xeviii, 9; Rev. xix, 11, for "nothing is secret that shall not be known, nor hid that shall not come abroad." Luke viii, 17. These things are now being brought forth in the world by these very angelic messengers that were spoken of, for they are really bringing men's most secret acts to light, and doing "greater things than the disciples saw Jesus do; for "hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man." John i, 50, 51. So it was, that on the day of Pentecost, greater things were done than Jesus did, while incarnated, for He in that state gave precepts, and healed the material bodies of men, but in and by the spirits filled with His presence, He aids us to obey His precepts, and cures the souls of men of spiritual maladies. It is true that in His spiritual dispensation, greater things are done than in the fleshly incarnation. "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God, who has made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. iii, 5, 6. Those who trust to the letter, separate from the spirit, can never see life or harmony while in that external state, but death and discord will reign.

That dispensation of the Spirit, of the Gospel by means of angels at Pentecost, Peter declared had been spoken of by the prophet Joel. "And it shall come to pass in the last days (saith God), I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out of my Spirit

in those days, and they shall prophesy." Acts ii, 17, 18. If that was not the spiritual dispensation, then Peter was *mistaken*, for he said (v. 16), "This is that which was spoken of by the prophet Joel." If the *time* of Pentacost (which produced precisely similar phenomena, as we have seen with our eyes, and heard with our ears) be the "*last days*" spoken of, can the *present times* be anything else but a *continuation* of the "*last days*?" Surely not, and had it not been for the "*falling away*," and the "*mystery of iniquity* that had begun to work," spoken of by Paul, such things would have continued with increased power, and Christianity would, long ere this, have embraced every human being on earth, and our souls and bodies would *both* have been healed.

Jesus said, "It is expedient for you that I go away, for if I go not away, the Spirit of truth will not come unto you, but if I go away, I will send him unto you.—When He is come, He will guide you into all truth, for He shall not speak of Himself, for whatsoever He shall hear, that shall He speak, and He will show you things to come." John xvi, 7, 13. What could portray a true mediumship better?" The Infinite can not "*speak*" in finite language, neither can He "*hear*" as from another. This Holy Spirit, like the angels, that were called the Lord again and again, as we have proved, must descend and rest *in* and *upon* finite spirits, who shall become the monitors of those mediums, who receive them. This position is proved *positively* by Rev. i, 1 ; xxii, 6, 16 : "I Jesus have sent mine angel to testify unto you these things in the churches." That angel or those angels sent by Jesus, bore the Spirit of truth in their hearts, lives, and intellects, for they came to guide *believers* into a *part* of that "*all truth*" that the Holy Spirit of God was to teach. If that Holy and Infinite Spirit of God could, in His *infinity*, have taught John "*all truth*," there would surely have been no need of an *angel* to be sent to the *best beloved disciple of the Lord* to teach him any *more truth*. If he needed a finite *angel* to teach him, no one, in our day, should think the *Infinite* Holy Spirit can teach him without an interposed *finite* monitor. If the Holy Spirit, in His *infinity*, could do *finite* things, why were angels *ever* in any case sent?

Now that christians, by the great expansion of mind in consequence of the use of the printing-press and the proximity of spiritual existences, have become more liberal, more benevolent, even to the *gratuitous* distribution of millions of copies of the Bible, annually, the days of Pentacostal manifestations

are reviving as a legitimate effect of weakened sectarianism, and the Lord is, as He promised He would, *now coming with* or *in His holy angels*, being Himself all the holiness in them. These things show conclusively, that those translators are right who represent the disciples at Pentecost as being influenced by, and spoke from the Holy Spirit, "*as a spirit [monitor] gave them utterance,*" Acts ii, 4; and it is upon this principle that Paul sets forth the various manifestations in 1 Cor. xii.

The dispensation of spiritual power, as we who are in the *belief of it*, have it among us, should be proved from, or by the Bible in its various phases, for the Bible, we contend, is the primary manifestation, the seed from which the movement sprang, and should contain the qualities and forms of that which springs from it. We accordingly find that the first christians believed in "*spirit*" rappings or "*knockings*," for they believed the *knocking* they heard, Acts xii. 15, was Peter's *spirit* that was *knocking*!! The descent of spirits at Pentecost was heard as a mighty *rushing* wind, and appeared as tongues of fire, Acts ii. 2, 3, such things are seen and heard now, as also the lifting and carrying of mediums by spirits, as Philip was carried, Acts viii. 39, 40, and which they could as easily do, as roll the great stone, Matt. xxviii. 2. The first apostles believed spirits could be *seen*, for when Jesus walked on the water, and when He appeared after His resurrection, they thought He was a spirit, Matt. xiv. 36; Luke xxiv. 37, 39, which idea Jesus sanctioned, by saying, "*Handle me and see that a spirit hath not flesh and bones as ye see me have,*" appealing to their experience or belief about spirits.

Mediums are now sometimes entranced for days, as Jonah must have been, to live in the fish and pray, and as those in trances now can pray, so did Jonah, so might Paul have done, Jonah i. 17; ii. 1; 2 Cor. xii. 2. In our day there are protections from the effects of fire, and the ferocity of beasts of prey, as were the three children and Daniel, Dan. iii. 27; vi. 22. When Peter's chains were taken off, and the great iron door of his prison opened by spirit power, Acts xii. 7, 10, could not the same, or other spirits *tip or turn tables*, move furniture, play upon musical instruments, and the like, as is known to be often the case now? Healings by spirit power, and often by means, similar to the fact mentioned in Acts xix. 12, are an every day practice of some mediums now! We do not claim equal holiness, nor such elevated usefulness for the manifestations of the present day, as we ought to look for in those of Bible times, but we do claim, that all the various

kinds of speaking, seeing, singing, announcing, are among us, even to the hand-writing on the wall, Dan. v. 5. (See *Synopsis of my experience*, page 5.) And we claim too, that they are among us, for the very purpose of carrying on the spiritual dispensation begun at Pentecost, and that seducing spirits in plenty are manifested among us, (1 Tim. iv. 1, &c.) to guard the humble seekers of truth and righteousness, from the dangers of a blind faith, and overweening belief in manifestations of spirits to the neglect of the Bible and the Lord Jesus Christ, as guides.

By finite angels, spirits, men, &c., it is that the Lord works His special or finite providences, while by universal laws, which never change, but *always* produce effects agreeably to the *circumstances presented to them*, are His universal providences extended throughout the entire universe of created things. It is by *universal* providence that gravity forms and sustains a globe of matter, and that fire burns fuel, while it was by a *special* providence, interposing spirit power, that the three children's hair was not so much as singed, and Philip was carried to Azotus!

CINCINNATI, Oct. 1st. 1841

It is by *universal* providence that the sun is caused to "rise to the evil and the good, and the Father sendeth rain upon the just and the unjust," Matt. v. 45, and causes "seed time and harvest, &c." Gen. viii. 22, while by His *special* providences it is that "He shall give His angels charge concerning thee, to keep thee in all thy ways." Ps. xci. 11. The whole of this psalm shows that the special providences of God over every one, "who setteth his love upon Him," ver. 14, are by ministering angels. "The angels of the Lord encampeth round about those that fear Him, and delivereth them," Ps. xxxiv. 7. See also 2 Kings vi. 16, 17; Dan. vi. 22; Luke xvi. 22; Acts v. 19; xii. 7; Heb. i. 14, &c., &c. That the special providences of the Lord, which bring discomfiture upon men who should not have their desired success, are by spirit messengers or angels, is plain from Numb. xxii. 22; Judg. ii. 1; v. 23; 2 Sam. xxiv. 16; 1 Kings xxii. 22; 2 Kings xix. 35; Ps. xxxv. 5; Acts xii. 23, &c., &c. That these spirit messengers are seldom seen by men, is because most men are not in states to see them. The angels were around the prophet for his protection, before the young man's "eyes were opened," so as to see them, 2 Kings vi. 17. The angel was none the less present to hinder Balaam, because he could not see him, when the beast on which he rode, did see him! Numb. xxii. 25. We

read also Luke xxiv. 16, the apostles' eyes were *holden*, so that they did not know it was Jesus who talked to them, which shows us that it is the states of individuals that prevents the sight or knowledge, and not the absence of the ministering spirits, which are always with us.

The matter is surely settled; that christian believers, who oppose, must either believe in the manifestation of spirit power, by means of men, spirits, and angels, to men, as a general or universal dispensation, as far as men are prepared to receive such manifestations, or give up their Bibles. We believe they will never do this, but that they will surely do the other; and that much sooner than we might expect, from their apparent disbelief and opposition. They will also see, that not only *men, women, and children*, (1 Sam. iii. 4,) may be the means or mediums, to minister special providences from angels, but that *animals* also, can be made to speak. Gen. iii. 1; Numb. xxii. 28. "with man's voice," 2 Pet. ii. 16, that is, the voice of the *angel*, Rev. xxi. 17. That they can be made ministers of benevolence contrary to their own appetites, 1 Kings xvii. 6, of destruction in accordance with them, 2 Kings ii. 24; Josh. xxiv. 12. That they may be brought under spirit power is manifest from the plagues of frogs, lice, flies, and locusts, and silence of dogs in Egypt, Ex. viii. 2; xi. 7, and the quails in the wilderness, Ex. xvi. 13. It will be remembered that the Lord was represented by *angels* in all this, as we have proved by the Bible itself. And that they have equal power given them over the elements is plain from the hail, the darkness, the manna, the dividing of waters, &c., as seen in Ex. vii. 20; ix. 23; xiv. 21; Josh. iii. 16; x. 11; Ex. x. 22; xvi. 14, &c., and also of disease and death, Ex. ix. 6, 10, &c.

That the destruction of Sodom and Gomorrah was by a special providence of God, by means of the mediation of spirit power, given to angels or men, as they were called, is evident from Gen. xix. 22, wherein it is said, "Haste thee, escape thither, for I cannot do any thing till thou come thither!" When we contemplate the immensity of power that can be given to angels, as represented in the Bible, and especially in Revelations, and as we who "*believe*," know from our own experience, it is easy to see how the sun was darkened at the crucifixion, the waters of the Red sea and Jordan were driven back, and how the three children, Daniel, Peter, Paul, &c., were preserved, and how those mighty things mentioned in Heb. xi. were done to and through those who *believe*. We then see how such appearances might have been produced by spirits,



that might easily be mistaken for the "sun standing still," or even "going back," Josh. x. 13; 2 Kings xx. 11. The first of these circumstances was taken from the book of *Jasher*, and the Bible *releases* itself from responsibility as to its accuracy, by giving its authority. Even Jesus himself accepted of the ministrations of angels, in special providences, Matt. iv. 11; Luke xxii. 43, and of which he could have commanded more than the twelve legions! Matt. xxvi. 53. Who dare refuse the mediation of spirits when He accepted them?

Weights can be raised, rocks can be rent, and seeds can be eaten, all contrary to the universal laws of gravity, affinity, and propagation; (see *development of the created universe, spiritual manifestations*, No. 40, p. 19.) Thus special providences may thwart the universal, or even turn it back, in a thousand ways. It is no law of divine or universal economy that such inert dead substances as the matter of our external bodies, should ever hinder the intercourse of spirits *in*, with spirits *out* of those bodies. The universal law is, that spirits *in*, and spirits *out* of material bodies, may freely communicate as in the beginning, but the subversions and lusts of the race before the flood, and "the falling away" of the church into a state of "*disbelief*," of the promises of spiritual communion, Mark xvi. 17, 18, so placed material bodies and external things in the way, that the communion of saints became such a nullity, as scarcely to be thought of, much less truly *believed in*! No wonder such darkness and divisions have prevailed in so externally minded a church!

The Bible is filled with these things. It is needless to quote more, except the words of the Lord Jesus, Matt. xiii. 39, 41. "The harvest is the end of the world, and the reapers are the angels. The Son of Man shall send forth His angels." In which it is incontestibly shown that what we contend for is true, not only as respects special providences, but the sending forth of spirit messengers in the end of the world, the *last days*, times or states, agreeably to what Peter said, Acts ii. 17. And Enoch, Jude 14. These good spirits come, together with base and wicked spirits, agreeably to 1 Tim. iv. 1; 2 Tim. iii. 1, 2; 2 Pet. iii. 8; 1 John ii. 18; iv. 3, in which it most conclusively appears, that the *last days*, *last times*, &c., are upon us, and well will it be, if some of us look into this matter *honestly* before it be said, "He that is unjust, let him be unjust still, &c." Rev. xlii. 11.

But the Lord, through the mediation of His angels (spirit messengers), whom He calls "the reapers," will break down

the partition wall of our external selfishness, so as to cause a permanent union between the internal and external churches to be established. Nothing is so well calculated to do this, as for men fully to appreciate the presence of their departed friends, and other spiritual intelligences, who observe and note their every thought, motive, desire, word and action, of which they can, if necessary, remind them with powerful censures. Spirit manifestations will, eventually, bring men to appreciate this fact fully, forcibly, and continually. Nothing will restrain our waywardness like the *positive knowledge*, that we are always in the presence of spectators who observe all we are, and especially messengers (angels), sent from God, for that very purpose, as to Hagar. Gen. xvi. 7 to 13; xxi. 17, 19.

By this, too, will the truth of the Bible be demonstrated, so that not a shade of doubt of its authenticity will remain. Then will the mediatorial office (divine mediumship) of our Emmanuel (God with us), be seen as the true center, around which all may rally, and just so far as this prevails, will it be possible for true and universal harmony to exist. (See S. M. No. 10, page 3, and illustrations 1 and 2, page 13.)

The best evidences of Bible truth have always been a glimmering perception of its intrinsic worth, in the minds of those who have read it; but the external qualities of their own minds, added to the anti-christian conduct and lukewarmness of almost all christian professors, who say "Lord, Lord," thinking thereby "to enter the kingdom of heaven, without doing the will of the Father in heaven," (Matt. vii. 21), have so obscured and obliterated all its real merit, that it stands now upon mere dogmatic assertions, and a faint light from histories which are all known to be partial, prejudiced and unsatisfactory. While in the Bible the follies and even the wickedness of the greatest characters are narrated with just the same honest innocence, as their virtues—which honesty can be found in no other history.

But, thanks to the Lord, and the same good and wise Intelligences through whom it was written, though invisible to men, have always hovered over it by commission from on high, given under a universal law of partialities for that which we have been the means of producing, and are thus nearest a kin to. They, and other good angels, have not only watched it, but protected it from desecration and destruction. They will, as soon as they can be fully recognized and respected, not only correct the errors that have crept into it, and into the church respecting it, but they will demonstrate and exhibit its truth

and greatness to the world at large. Smile not at this idea, for they were *immortals*, and are neither dead, sick, idle, lame, or lazy. This will be another, and a glorious benefit accruing to the world of mankind, through and by the dispensation of angels to men of earth. (See S. M. No. 51, page 22.)

As the day dawns, and as spirits become more and more appreciable, the sacred influences of the Sun of righteousness begin to be felt by those who see Him not, and may not believe in His existence. Just as the bent rays of our material sun, illumines and cheers those upon whom no direct rays strike; this inceptive day dawn, like the state of spirit manifestations now, though very weak and low, turn men's faces toward it, whether they believe in the invisible source or not, and their hearts are warmed. Just so the near approach of the spiritual dispensation, shedding a forecasting influence, has warmed the hearts of men the world over, and especially those of the christian world, best prepared to receive and feel its influence, though they might not see, nor believe in the spirit messengers who did the work in them. The largest, among many other works of benevolence, is that of the gratuitous distribution of millions of copies of the Bible, *without note or comment*, and also other great scientific developments are from it.

No other book, but the Bible, has the least right to claim the furtherance of any such benevolence or scientific development as this. Angels from the Lord Himself, under the light of the Bible, have done this, while all other books of note, and the spirits they are encircled by, cramp, stultify, and render the race bigoted and sectarian, as the last result. Look at the nations under the *Koran*, the *Vedas*, and the much lauded writings of *Confucius*! What are they? What will they ever be, unless they come under the light of the Bible? What do spirits manifest to them, but jugglery, trick, deception, and witchcraft? Do they ever propose harmony? Do they propose the elevation of the race? Do they propose works of disinterested benevolence?

In the Bible we have the weakness, the ignorance of the infant race honestly and truly set forth till the days of Abraham, when the childhood of the race commences with its rocking horse and doll baby religion of representatives, which represent higher and holier things, as rocking horses and doll babies represent living horses and infants, and with the same inveterate inclination to leave those play things, provided by parents, and adopt contrivances of their own. This childhood religion began to give way in the days of youthfulness, and as the Isra-

elites got tired of being ruled by the Lord; (1 Sam. viii. 7), so boys do of their parent's government, the representations give way to youthful responsibilities, for it is now for the first time said, "Obedience is *better* than sacrifice and to hearken than the fat of rams." 1 Sam. xv. 22. Soon after, as this youth of humanity grows, his religion must have splendor added to his representatives, to keep him attached to them. This soon brings him into trouble, and like all religious persons in affliction, feels deeper affection for internal things, and prophetic visions with promises and censures, work in the mind until full manhood, when these youthful, "representatives and ordinances are taken away," and real practical religion is introduced in the gospels. Neither does the Bible leave mankind here, but brings in the glorious dispensation of spirit messengers at Pentecost, and at last in Revelations, opens heaven and hell, all the spirit world to him as his future home, succeeded by the descent of the Holy Jerusalem, from God out of heaven, which puts the climax to all blessings. "In this we come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator (Divine medium) of the new covenant, and to the blood of the sprinkling which speaketh better things than that of Abel. Heb. xli. 22, 24.

Not only is the Bible a complete representative of a religious humanity, in all its developments, but in it are delineated the universal, as well as the special providences of God in a manner like as they are in all other works of God, which no other book can begin to exhibit in such perfection. Take a tree for instance, and it may *shade, shelter and comfort* you, or it may *fall upon you and kill you*. (Matt. xxi. 44,) or lend its arms to the executioner to *hang you upon*? Of a tree you may make a *house, a bed, a chair, a table, a crutch or staff to walk with, or a door or fence to keep your neighbor out, or a club to kill him with, and a thousand other uses and abuses*, beside, all which, like the Bible, and manifestations of all sorts of spirits, presents a choice to suit the condition of every mind. By the Bible, vice may be *excused* or *condemned*, and virtue may be *commended* or *forfeited*. From it you can select that which suits Catholics, Protestants, Quakers, Presbyterians, Methodists, Baptists, Shakers, Mormons, Spiritualists, Materialists, and all the rest, each of which can make a creed from it, and a

sect under it. Like any other work of God it may, *in the letter*, be used and abused as each one pleases; and naught but high spirit intelligences can ever prevent its destructive abuse, and that will be, by turning us to the spirit of it.

It is of the providence of God, that the Bible is just such as it is in the letter. That while men are infants and children in condition, they may rest in a religion that suits their states, and when they become youths, reformed or unreformed, educated well or ill, they may in all cases, have a worship of God, and a code of faith, that shall suit their condition, whether that be fanatical, bigoted, external or internal. It is better for man to worship God in *any form*, so that he may, by that worship, be drawn towards, if not to, the true spiritual worship; and if possible *from worshipping himself*. Self worship is the lowest, and most hurtful of all worship, the hardest to be got rid of, and sinks man into the lowest pit, for it is the very antipodes of, the "worship of the Father in spirit, and in truth." John iv. 23.

It is quite as unwise to condemn the Bible for its versatility, as the weather for its variety, as some are in the daily habit of doing. Every work of God can in like manner, be condemned, and He upbraided for making it, by the same cynical criticism with which some attack the Bible. Every thing lies open to criticism, such as might be exercised by a fly on the dome of a well proportioned edifice, because the little *inch*, within its ken, might appear rough and unsightly to its microscopic eyes. Some upbraid "the God of the Bible" for commanding wars upon the Canaanites after He had said to the Israelites, "Thou shalt not kill." This criticism is in kind, as that which would censure a father for correcting a child for its waywardness, after he had taught his children not to quarrel and fight among themselves! Fathers have their duties to perform as fathers to sons, as sons, who should not judge the father, but be them.

Every generation must in some way, be removed from the earth to spirit land, where there is plenty of room and abundant means of subsistence for all, for an exactly similar reason as that a nursery man must remove the scions from his nursery to the orchard, where they can be more fully developed and bear fruit, and to make room for a new set of scions to be reared in the nursery. None have a just right to complain of the removal, so that it is done in the best manner, of which the nursery-man is undoubtedly the best judge! From the days of Noah to Joshua, (990 years), suppose one pair to double every thirty years, (as we are doing in the United States, by propagation

alone), and the thirtieth generation *itself*, would amount to over one thousand and seventy-three millions, or more people than live on earth now, and all produced from *one pair* alone, between Noah and Joshua. Hence we say, somebody must die; either by war, pestilence, famine or old age. We assert that the great Nurseryman, had a right to do His own business, in His own way; to clear His nursery of all the dwarfs and crab apple scions; and introduce the pearmain and pippin if they suited Him better.

We say further, that a complete line of history, and of religious development from first to last, from lowest to highest, from infancy to age, was absolutely necessary for the good of mankind; for without this, men's minds would forever be lame and feel a lack, a vacuum in it, which no external science, or succeeding circumstances, could supply. No people on earth were as well calculated to produce such records, as the children of Israel, nor so well suited to the childhood religion of the world. Their present habits and separate condition, *stubborn and self-willed* as they always have been, show the wisdom of God in selecting *them* for this very purpose. It is hence evident that to accomplish this great end, the Canaanites must be removed from this great nursery, and to have it done by war, in which every man and woman, would have the *cheering* consolation of dying a *martyr*, for his *rights*, for his *country*, for his *home*, and for his *religion*, was irrefragable evidence of the mercy of God! Had they died by pestilence, famine, or in any other way, they would not have had that consolation, and their distress and sufferings would have been ten-fold what they were! Let cynical critics, who like flies, pass by all sound parts, to light upon what they fancy sores, hide their heads from immutable justice if they can. See S. M., n. 41, 42 and especially 43, page 20. Farther, it is just as unwise to judge of the economy and practices under the Jewish dispensations, in the ante-christian ages, by the morality and precepts of the New Testament, as it would be to chastise a child for not being a man, or to censure a man for the ignorance of his infancy.

As in the Jewish, we find the double dispensation of both the child and the youth in religion, so in the christian, there is and was a two-fold manifestation, first, that of the external christian, established by Jesus in His incarnation, and second, that of the internal spiritual, in order to admit of which, He said, "It is expedient for you that I go away, for if I go not away, the Comforter, which is the Spirit of truth, will not come unto you, but if I go away I will send Him unto you."



Ye know Him, for He dwelleth with you, and shall be in you." John xvi. 7.; xiv. 17. The first He established on earth as represented in Matth. x. in which He said, "Think not that I am come to send peace on earth. I come not to send peace on earth, but a sword. I am come to set a man at variance against his father," etc. v. 35. This is true of external literal christianity, even at this day, in which the devotees place confidence in the *letter* of the Word, and of christianity without its *internal* spirit and life. This internal literal dependence, must "go away," die, or be crucified in us, so that the true internal spirit and Christ, may come, for the mere external *without* the *internal*, always engenders strifes, but the internal "of the kingdom of God, will be righteousness, and peace, and joy in the Holy Spirit." The external must first come to introduce the internal.

There were three distinct spiritual manifestations of angels or spirit messengers, having especial reference to these christian dispensations. The first to Zacharias announcing the birth of the Precursor John. The second to Mary announcing the conception of the Saviour, and the third to the Shepherds announcing His birth. Luke i. 11 to 20 and 26 to 38 and ii. 8 to 17. All these spirit manifestations respected most especially the spiritual fulfillment, "for the glad tidings of peace on earth and good will to men," have not yet been fulfilled, but they will yet be. All Christians pray for it.

The first was to Zacharias, a priest of the previous and passing dispensation, whilst in the discharge of his official duty. Although this angel manifested and told him exactly what he had himself *prayed for*, he did not *believe it*, and wanted a test. Well, he got it in his own forced silence. Just so now, those who are *wedded* to the old external practice will not believe though the very harmony or millenium for which they all pray, is foretold, but want external tests. Mary, in virgin purity, and the good Shepherds who tend their flocks by *night*, when most dangers await them, not merely in daylight prosperity and plenty, want not tests but believe the angels.

In regard to harmony, so with John who preceded Jesus in the spirit and power of Elias, "to turn the hearts of the fathers to the children and the disobedient, to the wisdom of the just," Mal. iv. 6 and Luke i., 17, whereby the *last verse of the Old Testament* is *soldered and welded* to the *new*, making one of both. As John was a link between the two dispensations, so harmony among men must precede and join the external, the sword, the dividing dispensation to the new, the peaceful and

spiritual! And that *harmony will be the result* of the open manifestations of spirits, all might see, who consider, that the soul's immortality is actually demonstrated by the experience of every spiritualist. That they all agree in this, amounting to millions, while you can not find one subject of vital importance, not even the soul's immortality itself, about which professing christians all agree.

That there are low manifestations, and even very discordant views among spiritualists, is in the providence of God. Many have we seen, in tears of joy, as the light of *immortality* broke in upon the *darkness* of their soul's *disbelief* of it, by the manifestations of spirits! While the cool practical indifference of political, external christianity, in which they preach in apathy, and by systematic dogmatism, as if all were a *fiction*, drive *thinking men* into infidelity, or at least into indifference, even though they pay pew rent through policy. The present christianity drives men to disbelief, and spirit manifestations will bring them back, for they are fresh from immortal existence *its very self*, and they must believe demonstrations.

If all manifestations were of a high order and required belief in all the Bible teaches, and true and elevated christianity embraces, those poor objects of the Lord's mercy, "the babes," (Luke x., 21,) the *honestly benighted*, could not receive all at once, and must necessarily reject all. So the Lord administers elevation to them in broken doses, as they can bear, appreciate, and practice it. The Lord is not like sectarians who say "you must believe *all at once* just as *WE* believe it, or *WE* will reject you for heresy!" No! thanks to the Lord, "He is good to all, and his tender mercies are over all His works," Ps. cxlv, 9., and He knows best how to accomplish His ends. If we could only trust Him we would often be more moderate with our selfish highmindedness. This must be given up before we can become as children, and as angels of heaven, twice more over one sinner that repenteth, than over ninety and nine just persons that need no repentance. Luke xv. 7.

There is no such thing as the I-myself-big-man-me in true mediumship. That self-exalted, anti-christian, anti-heavenly conceit, is self-destroyed in the true idea of spiritual mediumship. Self-exalted conceits can not live long with the *perception* that we receive what we say from those above and better than ourselves. True mediumship has in it the very seed and germ of heavenly life, for it necessarily and inevitably leads man gently away from himself, to look up to that which is above and better than himself, as children look up to parents.

which, as the Saviour said, is the only state that has the life of the kingdom of Heaven in it. Matt. xviii, 3, 4.

It has been with anxiety that we have witnessed the self-exalted and dividing principle, exercised by those who profess the religion of Jesus, to see them say to each other, "stand aside, I am more holy than thou," or, as the apostle expresses it, "stand thou here or sit under my foot-stool," Jas. ii., 3, or, like the Pharisee saying, "I thank God I am not like other men, or even as this publican," Luke xviii., 11, when instead of throwing the arms of love, as a true church of Christ would do, around the wandering sinner, just at the moment when the offender needs most the support of the church, the congregation is too apt to turn the offender out of their communion, to be devoured by wild beasts without any defence. Do they do as Jesus represents the true shepherd as doing, "Leave the ninety and nine in the wilderness, and go after that which is lost until he find it, and then layeth it on his shoulders rejoicing?" Luke xv., 4, 5. I ask if there is such a practice in the church of Christ now? The lack of that very pastoral care that the church should exercise in love, and for Christ's sake, and things which spring from that lack, have occasioned so many divisions as there are.

We by no means wish to tear down. It is our duty and inclination to build up all that is right, and to repair all that is worth it. We are well assured that each sect is permitted in the wise providence of God to continue as the best that can, at present, be done for its own members. For, as we have intimated, the Lord in His mercy allows all to be suited as well as they can be, and makes them as happy as their own eternal good will admit of, and Divine Justice alone can see how far it is best, by external means, to restrain each one of His rational and accountable creatures. We know it is in His mercy that He permits so many sects to exist, and we praise His goodness and mercy for it, at the same time regretting the state of society that renders it expedient that the divisions that are, should exist and continue for a time.

We look for better things. We believe that the dawning spiritual manifestations of angels and spirits will tend to harmonize the whole race, and very especially all professed christians, under that broad and extended charity which the Lord has extended in mercy to us, suffering us to be divided, and yet owning us to be the objects of His merciful regard.

And to His name, and to His name alone, be all the praise,  
Amen.

J. SHOEBRIDGE WILLIAMS.

# SPIRITUAL MANIFESTATIONS.

EXPLAINING

CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES,

AND

THEIR RELATIONS TO EACH OTHER.

THIRD EDITION, WITH COPIOUS ILLUSTRATIONS.

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CINCINNATI, 1837.

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## PART I.

REASON AND RELIGION,

OR, THE BIBLE ADVOCATED.

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

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

3. Rationality is of knowledge, religion is of love. To do good is the effect of true love, and knowledge is a pre-requisite of doing good, *d*. Hence there can be no truly religious action without true rationality as well as true love. True rationality and true religion go, hand in hand in the

production of good fruits, and thus it may be seen, that there is no true religion but that which is truly rational, and *vice versa*. We say truly rational, and true religion, because there may be a false or deceptive something called rationality, and misdirected love, or that which is not true, may be called religion.

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

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

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

7. Principles diverge as radii from centers or firsts, toward circumferences or secondaries, in every aspect, whether religious, moral, intellectual, political, social or scientific. One, and only one order, prevails in all the economies of the one Infinite, as respects the universe, as a whole, and which prevails in the infinitesimal images of which the Universe consists, as parts of that whole. Near the centers, primaries, or most important parts of each and every thing, principles proximate, and are in greater harmony than nearer the circumferences, and of course he who dwells in, or has his plane of thought and life, near to the primary center, or most important part, is in most principles, and in the best harmonies; while he

who runs off upon one or two of the radii, or spokes of the wheel, removes from the center or primary and from harmony. To do this, religiously, is sectarianism; morally, is fanaticism; philosophically, is dogmatism; scientifically, are extremes. All extremes, even in the best principles, are destructive of harmony, and should in every case be carefully avoided, as all means between the extremes are nearer to the primaries, the sources of life and usefulness. A man throws himself out of the harmony, by running out upon one or two principles, to the neglect of others, even if it be upon the divine principle of harmony itself. A.

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

9. Among books, the images of minds, there must be a central, a most important book, to which all other books remotely or approximately have reference. j. There can be but one such book, standing alike to all books, as arbiters among books, to determine their relative value or usefulness. Suppose two such books, and confusion or discord is the inevitable consequence, as if we supposed two centers to a circle, two Infinities in the universe, two central minds, two primary central men, or two central ideas, the effect of which is partyism. The discords now rife in the earth, are the results of multiplied centers, or primaries instead of one in each department of nature, internal or external.

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

and around whom only, as standing common to all, all men can and will be harmonized. *L.*

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

12. We assert, without the fear of successful contradiction, that under the teachings of no other book but those of the Bible, seen in their true light, and divine agreement, with the harmonies of nature itself, can men ever be all harmonized. The principles of development, by which the universe exists, called the laws of nature, both material and spiritual, are the Word (the works) of God, written in characters unchangeably indelible. The acts of the Infinite, are his speech; for "actions speak louder (more certainly) than mere words," in His case, as in all other cases. By this standard of natural principles, duly considered in relation to each other, are we willing the Bible shall be judged, and let it, either wholly or in part, stand or fall, agreeably to its agreements with, or departures from the fixed laws of nature, which "he who runs may read." *M.*

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

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



side, or reposes in a grove, kneels in his closet, enjoys a family circle, or lies upon his bed!

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

16. Perhaps some *quid nunc* in science might say, "Go to books of philosophy, chemistry, mineralogy and sciences in general, and not to the Bible." Then you advise mankind to be ridden by a more tyrannical, and uncertain set of priests than those of the schools, of which you complain! You might as well be priest-ridden, as ridden by hungry book-making, and book-vending chemists, mineralogists and philosophers, as you most assuredly would be, if the books THEY write, are to be taken as the finale of disagreements. Estimate them and their books to be mere aids to that which is higher and better than themselves, as they ought to be estimated, unless you seek confusion worse confounded. We appeal in behalf of the Bible to the laws of nature, viewed in their fulness, and not by piecemeal, because, there are more of the laws of harmony to be seen in the hatching of one chick, the development of one animal, or in the growth of one tree, than men can ever dig out of the earth, fish out of the seas, or spy out in the azure vault above them. 2.

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

18. Our best affections, and best epithets and demeanor, ought to be re-

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

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

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

21. A few words to spiritualists in general. Do not be anxious to correct the errors of the World, of the Bible, of religious sects, or of each other. Let each and all be concerned to correct, in the *first* place, his or her own errors, and in the *next* place, those of their most intimate and most loved friends. Let spiritualists "remove the beams from their own eyes, so that they may see clearly to pluck the splinters out of the eyes of their neighbors;" and having been relieved of sins themselves, they will be better entitled to "cast stones" at those they accuse. The religious sects are doing good to their own members in keeping them from listless idleness, if from no other vice. Their members have as good a right to choose their religion as any other people have, and if they had not, what have spiritualists now, of progress or harmony, to offer to them in lieu of their own chosen forms and dogmas? Would it not be very unwise in them to pull

off and throw away their old vestments, before they find those that will be sure to fit and suit them better! It is to be hoped spiritualists will not sanction the errors of the sects, by either thought, word or action, but let them be cautious, lest they might rail out against things misunderstood, to their own confusion afterwards, as that would be practicing upon one of the worst errors of the sects. Would not the best way to eradicate error in the world, be to speak and practice true principles in it! Would not this be one hundred fold more likely to win sensible men to our cause, than would harping upon, and vituperating about, their errors, as if we had to account to God for those errors! This can only be the case, when we see clearly that it is our duty to God and his harmonies, for us to do charitably, all we can to correct them. Talk is but talk, and ends in nothing better, with all who have no soundness of principle to guide them. Not so in those who have a righteous and rational concern about their own obedience to correct precepts.

*Boston, Mass. Jan. 7th 1854.*

### ILLUSTRATIONS OF PART I.

See paragraph No. 1, d. 1. It might seem remarkable, but no animal can understand the relation that exists between fuel and fire, so as to make the least use of such knowledge! Fuel may be ever so near a fire, yet a dog, that can carry sticks, may wish or need the fire kept up and increased to warm himself by, can never put a stick upon the fire for any such purpose!! Neither can the orang outang, who love to warm by fires, and can carry, throw, and even walk with sticks! These are so near men as to have papa on their breast, nurse, carry and protect their young in arms, and yet are not rational, cannot put a stick of wood on the fire to keep it up, nor invent any thing, being guided by sensation, instinct, and appetite. (See No. 38.)

2. Animals cannot perceive relations, because relations are purely spiritual. There are no material substances, or anything like material substances, in them. Relations can be seen or discerned spiritually only. As far as a mind can see, know, compare, or judge of them, that mind is rational or intellectually spiritual. To see and understand the relations that exist between this hand, this pen, and this paper, or of fuel to fire, is an effort of reason, for there is not a particle of material substance, or any thing resembling material substances, in those relations, although the things that are related are material, as the parts of a machine which stand related to each other. Here we arrive at the ground-work of rationality, above that of mere sensation, instinct, or appetite.

3. To be able to scan or criticise material things as animals can, is a spiritual function of a lower order than rationality, for material substances in themselves have no such power. (See No. 19, and illustration p.) This is a lower degree of spiritual functions, than to be able to scan relations which are themselves spiritual. To be able to see and criticise disembodied spirits, or the differences between them, is a lower spiritual function than to be able to see and criticise relations, because spirits may be seen by a mere elevation of the modes by which material things are seen. Spirits exist in bodies, that in many respects are similar to material bodies, which is by no means the case with relations.

4. Above the ability to see the relations of material things to each other, is the ability to see and examine the relations that relations stand in to each other. That is, to see how the relations which exist between some things stand related to the relations in which other things stand to each other;

thus on, *ad infinitum*, up the ladder of spiritual perception, as well as wide round about among things of the same plane of discernment. It may now, with little study, be seen in what the grand difference, between the rational or truly *progressive* man, and the mere animal man, lies. This function is the difference, let their forms and organizations be ever so nearly alike to common observation.

No. 1, *b*. We think that the sentence, "All knowledge, of every kind, exists by contrasting things and scanning their differences," is an axiom, or self-evident proposition, that cannot be demonstrated, but must be left to the decision of common sense. To contrast material forms is the privilege of mere animals; but to contrast *relations* or *mental* things, is the privilege of rational men alone.

No. 2, *c*. 1. Any one can see, that the moment he feels a love of his relation to any thing, he wants to do good to that thing. It may be his dog. When his dog pleases him, he thinks he is a fine dog, pats him on the head or feeds him, because the dog loves to be caressed and fed. He is glad he stands in the relation of owner to that very dog, and thus expresses his wish to do that dog good. To wish to do good, is the result of loving relations. It is an effect from its cause.

2. A man cannot desire to do good to any thing, farther than he loves the relation in which he stands to that person or thing. Although he may forget, or may be ignorant of the relations existing between him and the object of charity; yet he who does a good action, with a desire of doing good, must act under a latent or active consciousness of the relation that exists between them; even if it be to oil a machine to prevent its wearing out, "to dress and keep a garden," feed an animal, relieve a distressed person, or obey the commandments of God. He who obeys these commandments, for the sake of the good of obedience, loves the relation that exists between him and his Creator. He has at least a tacit gladness that he is a creature, and not the Creator. He therefore loves the relation in which he stands to the Creator, who has given him all he is, and will forever give him all he can be. He will do to his Creator all the good he can, which is by loving Him, and acting as a fellow-creature should act to other creatures; as a brother to brethren, and as a care-taker and protector to such parts of creation as are under his supervision, and this always brings the good blessings of his Creator to him, because he puts himself in the proper position to use them rightly.

No. 3, *d*. If good is done by man when he intends it not, loves or desires it not, it is done by mistake, and all the good that grows out of such careless, badly intended, or ignorant automatic action, is to be credited to the all-wise and overruling providence of God. Not one whit of the credit, comfort or blessing of doing good, attaches to such sinister, careless, or ignorantly automatic man. Good will be the final result of all that is, but this universal good is owing to the wisdom of God's government. If a man, intending evil to another in his act, should afterwards find that he had done him a great service, while he still wishes the evil, he feels chagrin and mortification, instead of the happiness that always results from intended good acts. The man who does good or evil to another without intending either good or evil, feels neither the chagrin of intended evil, nor the happiness of intended good. But he who has the knowledge how to do good to others, and really does good, by putting that knowledge in practice under every proper opportunity, is as sure to be happy, as that any other law of divine order has its legitimate effects. He who does a service to another, intending neither good nor evil, may afterwards come into either the chagrin or mortification, or into the happiness of having done a good act, as his state shall

be changed, as to desire either evil or good to that individual; but this mortification or happiness flows not as an effect of the service performed, but from other causes which operated the change in his state of soul.

No. 4, c. 1. "The Infinite is the Primary or First of all things from which they derive their life and usefulness." No one can see any, even an artificial thing, without knowing that some use was intended by its being constructed; that when not in active usefulness, there is locked up in it a desire to do something the artificer calls good, although that good may not have been pictured in definite thoughts in his mind. Let any one see a book, for instance, and he knows by common sense, if he knows what a book is, without thinking of it, that a desire to spread knowledge, was the end proposed by the author of it. Perhaps, however, this end or desire was accompanied, in the writer's mind, by the more external and naturally conspicuous desire of acquiring money, fame, and the like. It is from the fundamental desire to spread knowledge, and not to wash clothes, that causes it to be a book, and not a washing-machine. This desire of spreading knowledge, is the primary, fundamental or first of the book; for if the desire of making money had been the primary fundamental, it could not have been a book, but a machine for striking coin. Money-making, as a principle, might predominate in the mind of him who writes a book, or makes a washing-machine, but could be fundamental to no machine but contrivances for actually causing money to exist.

2. Hence, the life and usefulness of the book, as a book, is from its primary or first, that is, a desire to spread knowledge, which is the fundamental of every book. This desire, or life of the book, is locked up in it, as it were, and every one who sees or knows that it is a book, and not a washing-machine, knows that such was the fundamental desire, and not that clothes might be washed. This desire is the first, the primary or the fundamental of the book. Its form is the second degree of the book. This form includes every significant mark and letter in it. Hence the kind of knowledge, the desire of spreading which was in the mind of the author, must be ascertained from the form of the book, from the letters, words and sentences it contains. These constitute its form or quality, as contrasted with other books, and are the second degree of the book, and form is the second degree in every thing that exists.

3. Here, then, are two degrees of the book: the interior desire of spreading knowledge, locked up from all mere superficial observers, which determines it to be a book, and not a washing-machine, is the first; and secondly, the form of the book, which determines what kind of a book it is. It is by means of the form of the book, that the desire of spreading knowledge is brought into action, for without the form, that knowledge cannot be spread. Thus the first, primary or fundamental desire exists not only generally, but specifically in the form or forms of which the book is composed. That is, the organic arrangements of the letters, or rather the meanings of the sentences, are the soul to which the sentences are a body.

4. What else is in the book? A continual *eonatus* or endeavor to spread knowledge, for although that knowledge cannot be spread until the reader comes, and goes to work; yet the primary effort to spread knowledge is perpetually present, and ready to spring forth into the mind of any reader that shall present himself under proper conditions. That knowledge imprinted in the book, is always ready, like the concealed spring in a child's jumping toy, which spring is ready, at any moment, to send forth, either the likeness of a snake, a grasshopper, or a rose, as soon as the confining cover shall be removed. This toy, as the book, has three degrees. 1st. A desire to surprise. 2d. Its form determining the kind of surprise desired; and 3d. A

*spring, &c.*, always ready to create that surprise. So also there are three degrees in the book. 1st. The *desire* to spread knowledge. 2. The *form* which determines the kind of knowledge it is desirable to spread; and 3d. The *conatus*, *power* or constant readiness or endeavor to spread knowledge, when the proper conditions are presented. This is as far as any thing is in itself any thing. *Activity* is the 4th degree, by which the thing becomes known to, and is of use to other things.

5. There are three degrees in every thing that exists. Even a grain of sand has in it—1st. The intention or *desire* of the uses of the sand. 2d. The *form* of the sand, by which those uses may be ascertained and effected; and 3d. The *conatus*, or continual *readiness* or *power* of the sand to perform those uses, which are sure to result when the proper conditions are presented. So of every seed. 1st, or fundamental, a *desire* to propagate the same kind, or to feed animals. 2d. The *form* or qualities by which the kind is ascertained; and 3d. The continual *effort* to grow, which takes place when the proper conditions, such as warmth and moisture, are present. Actually, to *grow* is the 4th state, but is not in the seed as a seed.

6. "The Infinite is the Primary or First of each and every thing from which it derives its life and usefulness." The Infinite is all-pervading, because there is no room any where, but for one Infinite being, that must fill all things, for "that which is infinite cannot be increased." He is, that from which all things are, for it takes all things to cause any thing to exist, as it does exist. One grain of sand cannot exist and be in life and usefulness without other grains, to aid it in forming a habitable globe of earth. One part of the earth cannot exist, and be in such usefulness as it is, without other parts. Books cannot exist, and be in just such usefulness as they are, with one sentence less or more in each. There is not one thing that exists, but contributes to the usefulness of other things, so that it takes all that is, to make every thing as useful as it is. Were it not for seeds, showers would be of little use; were it not that the sun's light and heat exist, showers, seeds and the soil, would be of no use as such. Were it not for all these, the plow would stand still, and were it not that these all exist, the plow, the threshing-machine, and even knives and forks, would be of no use; and were it not for this, and a much longer category, books would have no value, &c. &c. It may thus be seen, that from the Infinite; yes, from the infinitely numerous locked up *desires* of usefulness, and infinitely numerous *forms* in which those desires dwell, and by which they are determined, together with the infinitely various and ever ready *endeavors* to spring into usefulness, that the use of all things exists, and that each part would be useless without other parts, and thus all center in one common tie of use, under the harmonious order of one Infinite *desire, form and endeavor* of usefulness.

7. Infinitely numerous *desires* of infinite usefulness, and infinite perception of infinitely numerous *forms*, in which those desires exist, either latent or active, together with the infinite *endeavor* or *power* to produce those infinitely numerous uses, make an Infinite Mind. An infinite endeavor or power to produce those infinitely numerous uses, produces the conditions under which those infinitely numerous uses spring into existence. If, when a child has his toy, he had, like the Infinite Mind, *power* or *endeavor* that is infinite or illimitable, by which to produce the surprise, he would not only uncover the box to let the projectile spring forth, but as no surprise could take place without the presence of another child to be surprised, he would cause one to be present, or create one for that purpose. Not only this, but as there could be no surprise without an organism, in the other child, capable of seeing the motion of the projectile, and also a mind capable of rapid im-



pressions, he would give to his observer these qualities. When, all the proper conditions being present, by removing the obstructing cover, the snake, grasshopper, or rose, jumping out, by the force of the patiently waiting spring, the surprise would take place as desired and expected. Here the toy comes to its destiny, in the actual existence of the surprise, as does universal creation in the existence of usefulness, and here then behold an analogy of the infinitely good—desiring, and infinitely wise—creating, Governor of the universe, who not only *desires* infinite good, and sees it in infinitely numerous *forms*, but produces all the means by which it exists.

8. Now, as the child who could make such a toy, or an author who could write such a book, who might be supposed capable of producing all the conditions necessary to bring the toy or book into the desired uses, would stand to the toy and the book, so stands to the universe that Infinite Mind, that wills infinitely numerous uses, sees them in infinitely numerous useful forms, and produces all the intelligences and other conditions necessary to bring all things to their destined uses. It is easy, from this, to see that the ONE, who could produce such a structure as the Universe, must be infinite in *intelligence*, as well as in infinite *desire* of usefulness, and infinite *conatus*, *endeavor* or *power*; must be infinitely good, to *desire* infinite usefulness; infinitely wise, to scan the differences of infinitely various *forms*; and infinitely *powerful*, and have infinite *life* or *activity*, to execute or create all forms and conditions, and thus that from "Him, as Primary or First, all things derive their life and usefulness." Q. E. D.

Corollary 1. The *usefulness* of each and every thing, the *form* of each and every thing, by which that usefulness is determined, and under favorable conditions, produced, and the *conatus*, *power* or *endeavor*, that exists in each and every individual thing, as well as all these three things in the universe as a Whole, is the Infinite Mind manifested in each and every individual thing of creation, as well as in the whole creation as a whole. For, the whole of any thing as a whole, is nothing more nor less, than a combination of all the parts of which it is composed; and what the parts, taken together, make it to be, it is, and nothing more nor less. Thus the manifestation or activity of the Infinite in the *usefulness*, in the *form* or *quality*, and in the *power*, of each and every single thing that composes the whole, makes up His manifestation or activity in the whole as a whole. He is thus "Jehovah nigh thee, and not a God of afar off."

Lemma 1. It may now be perceived, that as the *usefulness*, *form* and *power* of each thing is the Infinite manifested, or active in it, he who destroys the form of any thing, destroys its power, and its usefulness, thus as far destroys that manifestation or activity of the Infinite. Men, therefore, who change the forms of things, change their power and their usefulness; it may be an improvement, it may be a deterioration; but they change the manifestation or activity of the Infinite, and that as they are but organs, used by that infinitely good, wise and powerful Mind, to effect changes, to produce forms of His infinitely diversified desires of usefulness, every one should think of what he does, and about the influences which prompt him to do as he does. For as "Creations, subversions, redemptions and harmonies, and their relations" are all necessary to produce or develop those infinite *varieties*, so that infinite wisdom may exist by infinitely numerous *contrasts*, each one may act in one or in another of them, or by turns in all. Then, as far as each one is free to choose which, or how many of these he will act in, he may create, subvert, redeem or harmonize, his own destiny by means of the power given to him from the Infinite fountain of all power.

Corollary 2. From all this, it is evident, that there is one Infinite desire of usefulness, locked up in infinitely numerous forms, or varieties, which being



perceived by that Infinite, are the infinite means of seeing infinite usefulness. This infinite *desire* of infinite good or usefulness, must be infinite *Love*, or the first degree of the Infinite Mind. Also, that Being who can *perceive* or *see* the differences of the infinitely various forms in which infinite *love* or *desires* of usefulness reside, must be infinite in *Wisdom*, which is the second degree of that One Infinite Mind of Being, who being in the infinite *endeavor* or *power* to produce infinitely numerous uses, and does produce them, we may see clearly, the third and last degree or attribute of that Infinite or Deity, is infinite *Power*. Thus, infinite *Love*, infinite *Wisdom* and infinite *Power*, the three primordial attributes, make Him what He is in Himself, and by infinite *deity*, He shows that He is such.

No. 4, *f*. The center, primary or most important part, of each and every individual thing, being the Love or desire of usefulness, which is the degree function or attribute of the Infinite manifested in each thing. (See Corollaries 1 and 2,) the truth of this proposition becomes demonstrably apparent. "Each and every thing, according as it is more or less perfect, is more or less an image of the whole, and has its center or primary part more or less near the Infinite." The more perfect any thing is, the more centers of harmony it includes within itself, and as the Infinite includes all centers of harmonies, of all the infinitely numerous varieties in Himself, it is evident that any thing is nearer the Infinite as it includes more of these centers of harmonies. For instance, the body of a man includes more of the centers of harmony within it, than a grain of sand, a child's toy, a washing-machine, or the body of a fish includes. It is thus seen, that the body of a man is nearer the Infinite than any of these.

No. 5 and 6, *g*. Suppose there were something made in part, ~~for~~ a desire in the artificer's mind to spread knowledge, intermixed with a desire to wash clothes, strongly tinged with a desire to create a surprise, would it be a book, a washing-machine, or a child's toy? Would there be any harmony in such a machine? of what use would it be? Again! suppose a congregation of men, part of whom have John Calvin for a center, another part John Wesley, another George Fox, and still another Alexander Campbell, what kind of a congregation would it be? Let each one determine for himself, and see if he can believe there can be harmony in any thing without a common center or tie connecting all the parts together, by being in affinity with all the parts, agreeably to the inherent differences in the parts!

No. 7, *h*. A man may see two inharmoonous men fighting, and if in order to restore harmony, he commences to fight one or both, he puts himself out of harmony. For instance, he who dwells exclusively and excessively upon intemperance in the use of intoxicating liquors, to the neglect of intemperance in the use of tobacco, food, clothes, medicine, speech, and the like, may be said to be out of harmony upon one of the spokes of the wheel of temperance, or like a man on the top of a tree, where he can have little food, and a poor resting-place, wherein he soon becomes giddy and falls to the ground.

No. 8, *i*. Wherever it is necessary harmony should exist, there must be a center, primary or fundamental. There can be no harmony without this. Each department of nature, as well as nature itself, as a whole, must have its center, primary or first, or no proper or harmonious form can subsist. There must be a final arbiter, or center among ideas, by which their relative values may be determined, as our measures are all referred to fixed standards, so that all who have ideas of their own, may agree to the decision obtained by that reference to that agreed standard of mental values. So among minds, there must be a universally acknowledged mind, or mental

standard, by which to ascertain and determine relative greatness of mind, or we never can agree respecting their differences, so as to have harmony among minds, and thus concordant actions. So among men, there must be a pattern or standard man, as the measure of human goodness or value. On no other condition can we ever agree in respect to human goodness, greatness or value.

No. 9, *j*. So also among books. There must be a standard of values among them, so that by measuring all other books by this standard, their relative values and differences of values may be fairly ascertained. All the centers or standards, of every department of nature, will be found to run so many parallels with nature in the complex or in the whole, the center or standard of which, that includes all other centers or standards, is the Infinite Himself.

No. 10, *k*. This, if we do not greatly mistake, is taking the stand that sooner or later will be taken by all spirits, embodied and disembodied, for "At the name of Jesus every knee should bow, and every tongue confess to God." Bowing at the name of Jesus is submitting to become like, or reverencing the use of Jesus. (See No. 37 below.) *Jesus*, means the Saviour or Redeemer, and to bow to or reverence the principles of redemption, which will produce harmonies out of "subversions" in all "creations" of the universe, is bowing at the name of Jesus. This will be the final result of that law of order which is the Infinite everywhere manifested, and which is *unchangeable*. That which is *unchangeable* will, sooner or later, conquer all that is opposed to it, and make it "*bow*" or come into harmony with itself. Every man, as he comes into harmony, *bows* his knee at the name (use) of Jesus, whether he knows it or not, and the sooner he does so, is the better for himself, and to "confess to God" is to act and speak as if he believed it.

2. Jesus of Nazareth, as we shall most assuredly in future be able to show, beyond a doubt, was, and still is, the mundane representative or parallel of that principle among men, which will redeem, or bring all things into harmony, "whether they be in heaven or in earth." *Paul*. That harmonizing principle was an emanation from the Infinite, in like manner was Jesus, and so are all men, in a remote degree; but Jesus was, and still is, the central or most perfect man or representative of the harmonizing manifestation or activity of God in the flesh; a standard of harmony for us to measure the values of the differences among men by. He is the real Emanuel, or "God with us," "upon whose shoulders the government will rest." He is "the true vine and door of the sheepfold." All men may, can, and sooner or later will, follow Him as their center and standard of virtue, whom they will love to reverence and call their Lord, and Master, thus "confessing to God."

No. 11, *l*. This must be glorious news to all Christians who believe it true, and see the necessity of a standard measure of harmonies, by which men can see which is the more, and which the less harmonious, and which the more, and which the less discordant. That such a standard measure is necessary, must be clear to all, even the most superficially scientific. By whom, or how this is to be done, is quite another question, and of no importance in comparison with the facts promised. Many mediums will be employed in this great work, and it may take much time to make the full development. Among those mediums, whose mission it will be to aid in this development, will be a central medium, as we deduce from the universal law, that every circle must have a center.

No. 12, *m*. The works of the Creator are the final arbiters. That is, the Infinite Creator is the Supreme of the Supreme Judges, and the highest Arbitrer or Umpire of all umpires. He is, or ought to be, the final appeal

in all discords, difficulties, doubts, disagreements and disputes. To this standard, as a *final* appeal, we must, perhaps through much suffering, come, and here we will all, sooner or later, "rest our case," lay down our dogmas, our prejudices, our preferences, and our creeds. Here we must all "bow." Here the final Judge of all things sits enthroned in Light Divine, and here will be an end of all surmises.

No. 13, n. 1. Fanatics and bigots cannot bring the Bible into court upon fair principles. They take it there prejudiced, condemned either to be an idol of religious fanaticism, or a criminal guilty of deeds of darkness, and to be crucified. Courts of law profess to act upon the proper principle of "judging every one innocent until he is proved to be guilty." Not set down as guilty because such and such have said so, and we believe it without proof. There is no man living, condemned as a criminal, who can prove himself to be innocent, because a negative cannot be proved. The religious bigot, on the one hand, claims implicit belief in the Bible, he knows not why, except that he thinks he believes it, when he knows little or nothing about it outside of the quotations sustaining his creed, picked up in special pleading for that purpose. The infidel bigot, on the other hand, demands the rejection of it, knowing about as much about it, as a "fly does of art, that lighting upon the dome of an edifice of superior skill, condemns the whole, because one little spot appears to be rough and disproportioned to his tiny, but microscopio eyes." The experimental Christian alone knows, from interior perception, if from no other source, that it contains the words of comfort, consolation and life, of which no merciful man would wish to deprive the world.

2. The Bible must and will be brought to the final arbitrament of nature, before it can be fully seen to be a standard of truth, the palladium of justice and harmony. It is the scientific bent of the age, that requires its scientific admeasurement, and it will receive it, and when "weighed in the balances will not be found wanting." We have the standard yard in the measurement of spaces. By this other measures are tried, as the foot rule, the inch measure, and the barley corn. Here we have appealed to nature to give us an integral, unchangeable measure; as, for instance, we appeal to the length of a pendulum that will swing seconds of time, to give us a standard of measure. How do we determine the length of the second, so as to ascertain the length of the yard? By the revolutions of the earth. Here we come to nature again. How do we get a standard of weight? By dividing the weight of a cubic foot of pure water, into one thousand parts, which gives us a standard ounce! So we have weights, and measures of lengths, from nature as the final arbiter, and when we obtain, from the same competent umpire, the award, as to values, necessities, our rules of life, maxims of wisdom, and proper use of power, and live by it, we shall then have harmony, and not till then. We do not appeal to that which fanatics call nature, for they call that nature which agrees with their dogmas, and reject that which agrees not, for it is their selves which they hold up as standards, and not the works (words) of God. Let the Infinite be known by His works, or fruits, "for by their fruits shall ye know them," the Infinite and all His creatures included. We will not hold the Bible up as being above all the works of the Infinite, neither is it intended any particular part or portion of nature separate from other parts, shall be held as alone perfect.

Nos. 14, 15, 16, o. We do not condemn the sale of books of philosophy, but the idea of making them the final arbiters between truth and error. They are aids, when men can get at and study them, because they lead to the understanding of the laws of nature, or the works of the Infinite. But

these books, even the best of them, are so imperfect, even in what they do profess to teach, unless it be books of the exact sciences, which are books of nature, that they need a higher standard, or an arbiter among them. The mass of mankind will ever be in a wretched condition in respect to acquiring a truly rational education, unless there be some more convenient means of education than to learn the laws of nature by personal observation and experience. One in ten thousand cannot become truly rational upon such conditions. Then those who insist upon nature, without its parallel, abstract or epitome, (the Bible,) are endeavoring to "lord it over God's heritage" themselves. This course cannot long be permitted to rule such as are willing to look higher and receive light "from above, themselves, from whence all true knowledge, and every good and perfect gift comes down; yea, from the Father of lights, with whom there is neither variableness nor shadow of turning."

No. 19, p. 1. Material substances, either in or out of the bodies of men, have two laws of government, viz: *Gravity*, which keeps them down upon the surface of the earth, unless removed from it by superior force, and *cohesion* or *affinity*, which keeps them in embodied forms, as well in blocks and rocks, as in men's bodies. These laws govern men's bodies, whether the soul or spirit is in or out of them, whether they are by the spirit power speaking and acting, or whether they lie in the coffin or in the grave.

2. The finest and best organized material substances are the human brains, yet so far are these material organisms from possessing any, or the least thought or volition, that they are perfectly unconscious of their own existences! Men never would, or *could* have known that such a thing as brains exist, had hands never been opened, so as to have subjected brains to the same kind of inspection to which trees, rocks, and all material things are subjected. It is precisely upon the same principles that the existence of brains is known, as that the existence of the mundane world, and the existence of the material bodies of men are known. This proves to every thinking mind, that the material bodies of men, in themselves, even their brains, have no powers but gravity and cohesion, which are alike common to other material forms, and nothing more. That we might just as well expect a rock to think, or a stone to will, or stocks of themselves to move, as to expect such functions to be exercised by the material bodies of men, that of themselves have not even the least consciousness of their own existence, more than have the stocks, stones and rocks of the earth. It is the indwelling spirit that has the power, entertains the thought and projects the wills and produces the activities of men. None of these are from their bodies separate from their spirits.

New York, March 30th, 1854.

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### BIBLE INFLUENCE.

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

## PART II.

## NATURE AND THE BIBLE.

## THE FIRST CHAPTER OF GENESIS A LITTLE OPENED.

22. The order of progression is from a first or a primary, by successive steps or degrees to completion. Every progression is in this order, because the infinite, the Primary of all things, is ONE, and His order of progression is *one* order. A man plows a field by commencing at one end of a furrow, and thus proceeds by steps or degrees, until the whole is plowed. This essay was commenced by first taking one letter, from the letters of an alphabet, then another, &c. until a word was completed. Then word after word was written, until in the third step or degree, a sentence was developed, so we shall proceed developing sentence after sentence to the end of the essay, which name it takes in the fourth degree. *a.*

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

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

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

26. The same movement took place in the development of the material world. Material substances or matter, is the fundamental form, in which existed every material form, as the ship or house existed in the forest; the bodily repairs of men existed in their food, or as a statue in the marble quarry before the sculptor develops it, by removing the superfluous or unsuitable parts from it. Or as we might say, as every loaf exists in the batch of dough, without the loaf form before the baker moulds it out, separate from other loaves existing in the same batch. All these are, in this state, "without form, invisible and unfurnished." Gen 1. 2. *c.*

27. This material substance in the external or material universe, had all material forms in it without sensible or visible form. From this the general forms were developed, as logs from the trees of the forest. Next the

particular forms, as timbers of proper size or shape were developed from the logs. After which, the whole framed together formed an earth of matter, which is the fourth state.

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

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

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

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

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

33. Our earth underwent all these successive states of development. It existed in the fundamental universal material "without visible form and unfurnished," until the spirit of God, "brooded over the liquid mass" which it developed into a globe, with rotary motion as the legitimate effects of the law of gravity, and foreshadowing of infinity acting upon matter in freedom. *h.* In this globe by the law of affinity, "the waters were separated

from the waters," that is, the *liquid* water from the *atmospheric* water, so that the air, being three fourths water, stood above, and the water composed of solids and liquids, were below. Thus was formed "the expanse," between the air above, and the waters below, in which "expanse" alone, animal life exists. In this "expanse" (translated "firmament") man lives, and in it alone can he exist. Here also, "heaven" was located, and here it will yet be, for gravity will keep men in this "expanse" forever, and affection will keep spirits and angels of heaven *with* them forever. Here also the sun moon and stars exist in their uses, for where men and spirits are not, they shine as if in vain. Gen. i. 2, 6, 7, 8, 17.

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

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

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

37. Use is the spiritual destinies of all things. Their names represent their use, and as this use specifically commences in the fourth state, here they receive their names. The use of a ship is to carry freight. In this state it is called a ship, though on the stocks, for it could now carry freight. Here its specific use and its name commences, although it is imperfect, until it is *rigged, manned and sailing*. To be perfect in name and in use, the sun must *enlighten, warm and vivify*; this essay must be *read, scanned*



and appreciated, and a tree must have body, roots, branches and leaves, to be properly called a tree, and then blossom, seminate and seed, to come to the full use of a properly developed tree. This full development reaches the seventh state in every thing.

38. Imperfect animals (fish and fowl) are oviparous, have neither taste nor hands. Perfect animals are viviparous, have taste and also hands, the representatives of use. These are governed by appetite, instinct and sensation. In the scale of music, F is the 4th or primary of inceptive use. Hence we find the inceptive uses of sounds (the cries of infants and the voice of animals) pitched on F. Green is the fourth color, and thus represents inceptive use among colors. Leaves of vegetables are mostly green, they are the fourth or inceptive use of vegetables, as in salads, hay and pasture. But the real use of vegetables is in their seed or fruit, the seventh state for which all the previous six states in every thing exist. These seven states of progress are blended or shaded into each other as are the prismatic colors. Of these developments we have very much more to say.

39. We here give two tables embracing a few scientific progressive positions, to show development a little more clearly as the importance of the subject demands, and if possible to let all see that there is but one law of order, and that he or she who knows that it is so, and acts agreeably to that law, "written upon the heart," is truly in the way of eternal progress upward and onward. No. 1, are the primaries, and No. 4 the inceptively useful. For instance, to know or calculate circles, they must be cast into polygons, polygons into triangles, and triangles into squares, but still use rests in circles or curves, for all natural uses are performed according to them, from the shape of a grain of mustard seed, up through atoms, globes and orbits, even to the celestial spheres. So by inclined planes are all the power of motions from the gyrations of whirlpools to the path of a planet. All surfaces of all natural forms even the seas, are such, so the uses of mechanical power resides in the wedge or inclined planes, but easier seen in levers. Three terms in proportion, always gives the fourth, the useful. As 2 is to 4, so is 6 to 12—the fourth term.

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

40. Table of Progressive Developments.

[\* Or Smelling.

Minor Developments.				Development of the Created Universe.				
States	Music	Works of Art.	Vegetable Forms.	Mental Things.	Material Forms.	Governing Laws.	Kingdoms of Nature.	Progress the sun.
1	C	Trees	Body	Letters	Globes	Gravity	Material	Perceptible
2	D	Logs	Roots	Words	Expanses	Affinity	Mineral	Luminous
3	E	Timbers	Branches	Sentences	Veget'ble	Propag't'n	Vegetable	Bright
4	F	Ships	Leaves	Books	Sensitives	Sensation	Sensitive	Defined
5	G	Rigged	Blossoms	Read	Imp. An's.	Instinct	Ovipara	Lighting
6	A	Manned	Seminal	Scanned	Perf. An's.	Appetite	Vivipara	Warming
7	B	Sailing	Seeding	Appreciated	Man	Reason	Progressive	Vivify'g

41. The Infinite fills all things, and can neither be increased nor diminished. No finite being can conceive of Him as he is in His Infinity, therefore in representing Him to finite minds, He must be represented by finite things. This state of the case being fully known and appreciated, no detrimental results ensue, but for Him to be represented in finite language, to the ignorant, distorts, distracts and mystifies their minds and actions. It is from

the same causes and poverty of language that philosophers, even of the present age, say the sun *rises and sets* or goes down, when they do not believe literally what they say. They talk of the moon's *ascending and descending nodes*, where *up and down* exist not. They say "this is a hot day," when they mean the *state* of the weather. "That is a black man," when the color of his *skin* only is meant. So throughout our communications one with another. Let us then approach the Bible with a little of the same honest charity as men, bad as they are, grant to each other every day, and whether in or out of the body, among spirits, uncharitable criticism would cease, and wisdom with consolation, would soon take the place of ignorance.

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

43. The Infinite, (good as we profess to believe Him to be) by His immutable laws of nature, from causes develop effects, and thus destroyed Herculaneum and Pompeii. To narrate this event in Bible language, according to the usage of the times, it would stand thus: And Jehovah said "Destroy Herculaneum and Pompeii, with all their inhabitants from before my face, for it repenteth me that I made them." This is the Bible language of that event. Again, and Jehovah said to the angels (spirit messengers) of death, "Go to the earth and destroy one million of its inhabitants by cholera and other pestilence, for their wicked indulgences have come up before me." 2 Sam. xxiv, 15, 16, 17. So again Jehovah said to his messengers, "Guide the white men to America. Let them flourish there in agriculture, arts and commerce, and be a great people on that fat soil of mine, so that more souls may be produced there, to be forever happy and to praise my name: than can exist on the same soil, under the modes of savage life. In order to do this, let the red men be civilized if they will, but if not, let them be driven from that land, for white men's souls are as good before my face, as red men's souls, and my goodness urges, that they who can produce the most souls to be happy forever, should have the use of those abundant means of propagation." We have said enough for this time, as the above is sufficient to show such as wish to exhibit their ingenuity at condemnatory criticism, that they can find ample scope for the exercise of their unenviable powers, among the results of nature's laws, which are the actions of the Infinite, "speaking louder than mere words." Before our work shall be done, we hope to be able to show,

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

44. Some object to the Bible, because they say it asserts that the world was created in *six* days. Of twenty-four hours each! No; for by the same rule, they might say it was made in *one* day, from Gen. ii. 4. This means one general state of creation, as does Gen. i, 1. This is a suitable

introduction to what follows it, as that from Gen. ii, 4, is to that which succeeds, which gives a more amplified account, than is in chapter i. All which we shall better explain in due time. That introduction in Gen. i, 1, short as it is, tells more than all the introductions to all other books. Under the terms "Heaven" and "Earth," it tells us that the internal spiritual and really useful universe, was developed by the same law of order, that the material or prospectively useful universe was developed. That is, both the economies of the spiritual kingdoms, and of the material kingdoms, are alike natural, and not to be counted mysterious. We know them to be so, and that as soon as man can receive truly, and use rightly, such information, both will be alike open to his admiring mind. *k.*

45. Day is a general term, used in the Bible, and elsewhere, to designate state, irrespective of time. Such is the "day of Judgment;" the "day of affliction;" "the day (state) of disobedience," Gen. ii. 17.; and about forty other kinds of states, all couched under the term *day* and *days*, which are never used to denote time, unless a direct reference is made to it, or to night, as there is in Gen. i. 4th, 14th, 16th, and 18th verses. So men use the same words when they say, the *days* of Luther, the *days* of the revolution, the *day* of grace, the *day* of good things, the *day* of small things, &c. Referring to the ravages of the cholera, it is said that the year 1833 was a *day* of distress, and 1849, a *day* of affliction, also that the fall of 1781 was, in the United States, a day of rejoicing.

46. These states, one and all, have their "evenings," or their more imperfect or darker parts, and their "morning," or more perfect and bright parts, such was the fall of 1781. That *day* of rejoicing, had its evening or darker part, when hopes and fears mingled. That evening state was succeeded by the "morning," or more bright part, when fears were dissipated by the surrender of Cornwallis. In respect to this expression: "And there was an evening and there was a morning, the first *day*" or *state*, six times repeated, it not only means as above, in reference to each state of development, through which creation passed, but it most especially refers to the material and spiritual universes, being both developed through similar states, by the same law of order, as before said. "And there was an evening," a state of development of the material universe; and "there was a morning;" a state of development of the spiritual universe, and both together, a state (day) of creation. To the development of the seventh state, no such expression was applied, for that state was all morning or spiritual, as the material universe came to the end of its development in the bodies of men in the sixth state, and "evening" could proceed no further than material developments. *l.*

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

48. That the six states of development, and one of rest, should be represented in the representative religion of the Jews, was perfectly right, and consistent, very especially as the same seven states of development are represented in every thing that we *think, say, or do*, as is evident from what has been herein presented, for all small things are images and representatives, of the great, greater, and greatest. The seventh state of creation is as high as the Artificer of the Universe can imprint His image, and no higher can any finite artist carry his work. *m.* It may not then seem strange to minds elevated into the plane of true rationality, if such periods as seven days of twenty-four hours, among embodied spirits, and the seventh state of progression, should be held in most sacred remembrance, even in the higher spheres. Finite minds can progress only in proportion as they let more and more of the order of development, descend through the spheres, into them. After the seventh state is given, man must co-operate with his Creator, in freedom. *n.*

49. It is only by getting more and more into the true order of development, within themselves, that men can more and more become the sons of God. That is, by letting the same order that developed, the universe the ships, &c., develop the spiritual universe in each. The same as developed the material universe of his material body which was by refusing the unsuitable, the low, coarse, and appropriating the suitable, the fine received from above, as has been amply explained. Spiritual things are placed before him in states of confusion, as food in the stomach, or trees in the forest, and if he will co-operate so as to allow the Great Artificer to work in him, mediately and immediately, there will be produced, a most beautiful material and spiritual ship *rigged manned and sailing*; or house, *finished furnished, and inhabited* by Himself; and by his holy spirit messengers, who inhabit Heaven, and also the Seraphim and Cherubim who fly above the heavens! *o.* Will not such a form be really and truly a son, a work, an emanation from God! a true image of Himself! not only as to external form, but as to internal life! The way is opening most beautifully to man now.

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

51. Is that guide to truth of which some vainly talk, and which they call "*intuition*," anything more than the whisperings of associate spirits! Does not intuition tell the Mahometan to hold the Koran sacred! and the Catholics to attend mass! and also infidels to abuse the Bible! May not the intuition of our medium tell him to sustain it with all his might! Are not the seraphim, the cherubim, the prophets and apostles, all yet in spirit land! May it not be supposed *possible* if not *probable*, that they are yet busy, and take a lively interest in correcting, explaining and sustaining what was (from

the Infinite, as developed in nature) written through and by them as well as it could *then* be written! Who will say they *ought not*, and therefore *cannot*? Let us see, for surely if they *ought*, they *can* and will do so by teaching those below them even to men.

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

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

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

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

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

J. SHOEBRIDGE WILLIAMS, *Medium*.

Boston, Jan. 21, 1854.

## ILLUSTRATIONS OF PART II.

No. 22. *a*. 1. Everything in nature tells us of progression. There is not a single finite thing but is created in, and subsists in it, and not only as a whole, but of the progression of degrees. Everything is primarily divided into two degrees, and secondarily into four, and so on, by a duplicate ratio, *ad infinitum*. As a furrow is plowed from one boundary of the field to another or as a pencil is drawn across a sheet of paper to make a line, there follows the plow and the pencil, at mid-distance between them and the commencement of the furrow or line, a middle point. This middle point of progress follows the plow or the pencil at exactly half the velocity with which the plow or pencil moves. Thus every progression, in all things of creation, is followed by a mid point or center, which stops in mid-space when the motion of the plow, pencil, &c., ceases. See No. 6.

2. Midway between the commencement of the furrow or line, and this mid-space or center, there moves forward another mid point or center, which moves with one-fourth of the velocity of the plow or pencil, and with half the velocity of the primary center. This point divides the first half of the lengthening furrow or line into two equal parts, while another similar point mid way between the plow or pencil, and the primary middle or center, moves with three-fourths of the velocity of the plow or pencil. Thus is everything naturally and progressively divided, primarily into two equal parts, and secondarily into four equal parts, &c.; all the four parts being required to make the whole of anything.

3. Characters are developed in precisely the same order. For instance, we fix a point on paper, around which to describe a circle. That point is not the center of a circle until the circle is itself described, and it loses the character of a mere point, and acquires that of a circle-center precisely with the rapidity, and in the order that the circle itself is developed or described. At the moment the circle is one-half described, the character of mere point, which previously predominated, exactly balances the character of center, which from that moment to the completion of the circle, progressively more and more predominates, until at the completion of the circle, its character of center is complete, and that of mere point has been entirely dissipated. This is the order of all progress. It is thus, too, that the idea of creations, necessarily includes the idea of subversions, by reverse movement, for the creation or development of one thing presupposes the subversion or destruction of something else, that stands in the way, as the creation of an animal body presupposes the destruction of food, as food. But the point that existed before the circle was described, became the center of that circle, but lost not its identity. The development of one thing is not the actual destruction or annihilation of any other thing, except as to quality or character. (See No. 23, 24, 25.)

No. 25. *b*. That blood is animated in the arteries, may be seen by any person who will take blood, fresh drawn from the arteries of any animal, and let it stand in a vessel until it coagulates, and the serum is separated. Then cut the coagulated mass of red, or vivified blood, into slices, if he please, and then washing out all he can from the slice or mass, he will find that it has been formed into inceptive flesh, or into innumerable threads. That is the fourth or inceptively useful state of the digested food of the stomach, which carries nutriment into every part, but is not the destiny of the food, until it actually attaches itself to the deficient parts, and becomes part of the body. This is the seventh state. The thready state being the fifth, and the different secretions being the sixth.

No. 26. *c*. We are not bound by any particular version, copy, or translation of the Bible, for 'tis said, "where doctors disagree, disciples are free."

No. 28, d., 1. It is impossible that material substances in motion should instantly stop, or which would amount to the same thing, change the direction of that motion at perfect right angles. Take a ball of polished marble, let it fall on a solid floor of polished marble or of iron, and if the force be not sufficient to split or shiver the ball, or crush either surface, it will bounce or recoil nearly equal to a ball of gum-elastic! Why does it recoil? Because it cannot stop at once. The ball approaches the floor after it strikes it, by momentarily flattening its own shape, or indenting the marble of the floor, thus straining the affinity by which the parts are held together. This affinity instantly claims control, and bringing back the shape of the ball, gives it a motion from the floor. Why cannot material substances in motion stop instantly? Because all things are by progression. There are no suddens, no instantaneous transitions, or leaps from point to point, in all creations. (See No. 22, and III.)

2. To change motions perfectly at right angles, would be the same as instantly stopping, which the laws of progression do not admit of. Hence, there is no such thing. All change of direction in the motion of material substances are continued obliquely onward, where the original impetus still predominates, or obliquely backward, where the recoiling or bouncing impetus predominates. In the change of direction, it is always by a rounded point; for a perfect right-angular movement would be by a perfect balance between the original impetus and that of recoil. This would be equal to no impetus, which would produce no motion.

3. Here, then, is the reason of all whirlpools of water, formed in the endeavors of the water to run through a hole in the bottom of a cistern. The water moving toward the hole, cannot turn at right angles downwards to run through it, but makes an arbitration between its impetus to continue across the hole, and its gravity, which impels it to turn at right angles down to, and through the hole. The award or compromise is a whirlpool, which is neither exactly downwards at right angles to the motion of the water across, nor yet straight across, according to the impetus of the water, derived from its motion toward the hole. Hence the gyration of the water.

4. Just conceive of a universal material substance pervading unlimited space, furnished with gravity, and "a foreshadowing of affinity." (No. 38.) which would curdle its milk, or separate it into indefinitely numerous departments, of indefinitely numerous sizes and conditions, and then that the gravitating of heavier portions toward the centers of all the masses, must, for the same reason as whirlpools in water exist, take the vortical or whirlpool motion; you will then see the law by which all orbicular and rotary motions among the heavenly bodies exist. That, agreeably to the above reasons, no part of creation could be in a state of absolute stillness, which would be a state of no progression.

No. 29, e. This is the law that governs in harmonies. It is distinct from the law of gravity, which respects not the *quality*, but attracts all sorts of material substances according to *quantity*, expressed by the specific gravity of each thing. Affinity of like for like is the law of harmonious arrangements, into gregarious or united relations, and is the precursor of the coming operation of the law of propagation which follows next in order. Gravity could never be the vestibule or preparation for the propagative; for, by gravity antipathies, as well as preferences, are likely to be drawn together. These antipathies cannot propagate. Harmonious arrangements alone are led to propagation. This is evidently a distinct kingdom of nature from that which is governed by gravity. Law is the basis of a kingdom or government, and each distinct law is the fundamental of a distinct government.



No. 30, *f*. 1. Sensation is that power by which one thing perceives that other things exist, and in the same proportion that they themselves exist. Sensitive vegetables are conscious of their own existence, because consciousness of the existence of other things, is but the reflex of a self-existing consciousness. The reaching of the arms or limbs of trees toward an adjoining opening in the forest, or over a lake, is evidence of their consciousness of the existence of other trees of the forest, which stifle their growth. The turning of plants and flowers toward the sun, the reaching of potatoes or onions, growing in a cellar, toward the light of a window, the opening or closing of flowers in the evening or morning, &c., are all evidences of this.

2. The bodies and stems of vegetables, and the bodies of animals, having gravity or weight, show the presence of the material kingdom. The cohesion of the parts of vegetables and of the bodies of animals, which keeps them in forms, contrary to the force of gravity, shows the presence of the mineral, with its cohesion or affinities; for instance, bones are as much rocks, as if they were formed in the earth. The presence of the power of propagation in animals, even in animalcules, shows the presence of the vegetable power of procreation; so the animalculæ kingdom, governed by sensation, shows that four laws govern their existence, and thus that in them, four kingdoms of nature are united.

No. 31, *g*. The animalculæ or sensitive kingdom, in its higher phases, is a kingdom of unexplored wonders to men of earth, whose assisted eyes have been yet unable to discover any but the largest, as we might say, the whales, the elephants, the giraffes, &c., among them. This part of the kingdom of sensation has a foreshadowing of instinct, by a small degree of which many animalculæ are in part governed, as there are no sudden breaks, but all things are in progression by easy gradations, so that the Infinite alone can see where the higher commences its predominance over the lower.

No. 23, 34, *h*. 1. Some of the philosophers of earth have supposed that the planets were evolved from the sun; but all natural laws forbid belief in this. There is nothing in the force of light or heat, that would thus send off a ponderous body from the sun, against his mighty gravity; neither is there any thing in his motions that would do it. Were this the case, the same law would dissipate the sun's body.

2. But scan well the ideas advanced in No. 28, III. d 4., that if the universally pervading material substances were broken into masses of indefinite size, throughout the whole range of our solar system, they would commence gravitating toward each other, and towards a common center. In this case, the larger of those masses would attract the smaller, until their bulks might be doubled and trebled,—while the largest mass might be increased twofold by the falling of 10,000 smaller bodies upon its surface. Others, whose motion would be indefinitely more oblique, would, *inversely* to their size, be drawn the *most* directly toward this largest mass; and hence, when they would not have their directions controlled so as to fall upon his body, the smaller bodies would perform the smaller orbits around him. Agreeably to this, we see how wise is this most simple law of development, which places the *distances* of the planets from the sun, and the *sizes* of those planets themselves, so near alike: and when we see that the same law regulates the sizes of the planets, and the diameters of their orbits, and those of their satellites too, we cannot but admire the wisdom of the whole.

3. That is to say, let the mass Jupiter, and the mass we call the earth, both start from an indefinite distance, say ten thousand millions of miles, to fall to, or gravitate towards, the sun, but both drawn obliquely from it by other masses,—it is evident that the smaller mass would be most influenced by

the sun's attraction, and be drawn into the track of the smaller orbit, and as motions cannot take right-angular directions, (No 28, Ill. d.) the path must become an orbit, while much smaller masses would be so controlled by the sun's attraction as to fall upon his body, to his own enlargement. Here, in the law that regulates motions, we have the law for equalizing temperatures on the surfaces of the different-sized planets, placed at distances from the sun agreeably to their masses, while the native heat on each, is *directly* as their masses. (See No 25.)

No. 34, i. 1. Mankind, as a whole, is being developed through states similar to that of the single individual, for all the states of each individual, must belong to the race as a race. Common sense sees this, hence we often speak of the "infancy of the race." The race, as a whole, passed through its infantile states to its childhood, its rocking-horse and doll-baby states. It is now, as a race, not rational. Some nations only, seem to be getting to be rational, as youths of twelve to fifteen years, and to leave off childish dirty tricks and bickerings. When the Bible was written, it was addressed to men, or a nation that was in the childhood state. Hence the necessity of not speaking of a kingdom of animalcules, or of things that they had no means of discovering, but which has by the help of microscopes, been discovered.

2. The exhibition of Jehovah to the Jewish nation in "thunderings and the smoke, fire, voice of words," &c., were physical spiritual manifestations, as rappings, tipplings, &c., at this day are, to rouse the attention of externally minded men, when, to the Prophet Elijah, He manifested himself in the "still small voice," and not in "the strong wind, nor in the earthquake, nor in the fire," 1 Kings xix 11, 12. That manifestations are to all and every one agreeably to the states of those to whom manifestations are made, is plain from Psalm xviii. and especially 25 and 26 verses. It is so now in circles, those who go doubting, get doubtful manifestations; those who go falsely, get false manifestations, while those who go upon the plan of believing circles, mediums and spirits to be what they profess to be, until proved to be false or deceptive, will be likely to get the truth of the case, let that be what it may.

3. Courts profess to believe every man innocent, until he is proved to be guilty, as they know a negative cannot be proved. A man once condemned, can never prove himself to be innocent. If men, when they go to circles, or make inquiries, would adopt this judicious rule, and honestly seek to know the truth, they would be likely to obtain it. But go to a circle with a mind made up that what it professes is false, nothing can prove it to be true to such mind. A mind that is opposed to being convinced, can always find some excuse for not believing, as the Jews did for not believing the most wonderful works of Jesus Christ. Even in common neighborhood transactions, if men would only believe each other innocent, until proved to be guilty of what the tongue, perhaps of slander, whispers against them, how much more of harmony should we have! Too common is the practice of believing the first report of evil, and not the first or last report of good.

4. "Whosoever will not, like a child, receive the kingdom of God, shall in no wise enter it." How do children receive! Until they are taught by much experience that men can and do tell falsehoods, they believe to be true all they understand. "They believe all to be innocent until they are proved to be guilty." That is, they believe all to be what they profess to be, until they get proof to the contrary. Other things being equal, the more honest a man is the more easily he may be cheated, because he presumes others to be as honest as himself. If you want to catch a cheat, set a cheat to discover him. That state of mind which receives all that is understood

as if true, is the simple child-like state, in which every truth must be received, that does the person essential service, for truth entering the mind, must pass through the infant, the child-like state, as all things of growth in nature does. Truth received by force of tests or external evidence at first, is only persuasive faith, while truth received in child-like simplicity, and then afterwards proved to be true, as all truth should be, so as to be seen to be true, enters the mind as growth, becomes a part of the mind's own identity. It passes, like men, through the infant, child-like, youthful state, to maturity, the 4th state, and is in states of preparation for usefulness. See Nos. 24, 38, 39.

5. Persuasive faith entering by tests, or force of external evidences, is of use, as a preparation to let the witness see that he was in darkness or error before, and therefore very imperfect in knowledge. This is preparing him for that state of honest child-like integrity, which alone receives the kingdom of God. That state which overpowering tests induce upon the mind, is not a lasting state. It is as an infant before birth, which, if well taken care of, comes to the birth, and may be a fine child, but if not, it dies, and is still-born. See No. 17.

No. 35, j. 1. As far as an account of creation is concerned, this is as if the beginning of light. It is the beginning of light as far as finite minds could see by its means; its introduction as a means of sight, into the development of creation from material substances. But heat and light existed in their own developments, before gravitating material substances existed. Material substances are themselves developments from heat and light. They are no other than heat and light subjected to the law of gravity, from which the material kingdom takes its distinctive character. (No. 28) That heat and light have been subjected to the law of gravity, in creation, is proved from the refraction of light, wherein the entrance of rays obliquely, into denser from rarer media, the denser, at the moment of entrance, draws the rays toward itself, by its superior attracting influence.

2. This bending of the rays, is the beginning of orbicular motions; but instantly being immersed into the denser media, wherein the attraction is equal on both sides, the comparatively straightforward course of the rays recommence, they are bent only at the point of entrance. It is easy to see that a continuous application of the same power which so instantaneously bent the rays, would give them an orbicular motion, which would continue until obstructed by a superior force.

3. Light is but a state of heat. It is indeed heat in activity, or the activity of heat. Heat is the substance, and light is a form or state of that substance, as love is the substance or living principle of wisdom, which is from it, as light is from heat. Light of average color in creation, proceeds at a velocity of about two hundred thousand miles per second, or twelve millions of miles per minute!! The force of projectiles, is as their weights multiplied by their velocities. Hence light has force enough to make itself known to the nerves of sight; but not force enough to make itself known as light to any other nerves of animal bodies. But when light meets obstructing substances, unless reflected or refracted, its velocity is restrained, so that it is detained, like the waters of an obstructed river. It is thus heaped up in accumulated quantities, under comparatively slow velocities, so that it makes itself known to our nerves in general, and we then call it heat or caloric. Heat impresses our nerves by means of quantities, while light addresses itself to the nerves of sight by means of velocities. It is also, the different velocities of light, that makes the difference of impressions, which we call colors. See No. 4. Ill. c. Cor. 2.

4. Gravity acting upon heat or caloric, drawing it from its spiral to still

more nearly perfectly circular orbicular motions, gives to it such fixedness of position, that requires greater forces to remove out of the way, that we call it material substance, either gaseous, liquid, or solid, as the progression has been more and more perfectly operative. Light so fixed has surrendered its power of velocity to that of gravity. This fixed or bound down state of heat and light may all be untied or let loose in the reverse order. For instance, take a solid, and apply to it *unbound* heat or light, in such quantities as to be forces superior to those that bind the mass into a solid form, and the binding gravity will give way, as a matter of course, like everything else in nature, when superior force is applied. The solid mass then becomes liquid; then, with the application of more unbound force or heat, the liquid becomes first gaseous, and afterwards completely let loose, is perceived as heat and light again.

5. Heat or light is the external form of the fourth attribute of the Infinite, which in its inmost principles is activity or life, (see illustrations of No. 4, c., and especially illustration 8.) and hence every one of the infinitely numerous particles of heat, light, or caloric, has in it the life of the Infinite, or a soul, while that heat, light, or caloric, is its body. This soul and body, with its inherent power, in its activity or light, which is its fourth state, (the inherent life being both substance and form) by which it is in usefulness. It is thus that heat is necessary to all life, and the continuance of life in living forms. We may have ever so much light, as in winter, yet nothing can live, either vegetable or animal, without the detaining and restraining of so much of this light as to give us warmth by *quantities*, with comparatively slow velocities and not as light, by immense *velocities*.

6. The brooding hen, instinctively sensible of the necessity of heat, with its indwelling life of the Infinite to the vivifying of her eggs, strips the non-conducting feathers from her breast to let the vitalizing heat percolate those eggs! Heat, a comfortable degree of which we call warmth, applied to the same eggs in just proportion and order from the sun or heat of an oven, will vitalize them; for every particle has embosomed with it life from the infinite and unchangeable Fountain of all life. It is by the same law, that when the spirit, activity, or life of God "brooded over the liquid mass," (No. 33.—as an average of gas, water, and earthy matter, might be called)—that the earth was developed even to a well "furnished" state. The one Infinite has but one fundamental law of order; so that the world, a chick, and a tree, are each and all developed by the one law, and internally applied, as the Saviour would have "brooded over the children of Jerusalem," develops the spiritual man from, or as a progression of the natural man, which to the real, living, spiritual man, is as an egg or embryo infant is to a chick and a man.

No. 44, k. 1. Not only the first verse, but the whole of the first chapter of Genesis, is the most admirable production that has been presented to the minds of men. More could not be said in the same amount of matter. The whole law of development is here most beautifully laid down, even to the most superficial observer, who has a mind sufficiently elevated to see its glories. It goes back even to that state, which by some is called chaos, but which was the farthest possible remove from our understanding the term, and gives to man the very fundamental impetus toward such a knowledge of order, as is designed to be his eternal blessing. No. 34.

2. The Infinite, as He is in Himself, can neither approach to, nor be approached by, any finite being or thing, because no finite thing bears any, the least proportion, to that which is infinite. Finites, forever multiplied, cannot reach infinity. Hence it is plain, that the Infinite, as He is in Himself cannot speak in audible language so as to be heard, or read by men. It

from hence most incontestibly follows, that all that has been written, that is understood as having been said or spoken by an Infinite, is only such in appearance, (No. 42.) and that thus we know that the first chapter of Genesis was given to men through finite medium, as nearly the exact truth as it was possible to give through imperfect, because finite, monitors, imperfect mediums, and written in an imperfect finite language. The chief wonder is, that it is such a wonderful production as it is.

3. The Word of God, which is an abstract, epitome, abridgment, or parallel of the laws of nature, for all that is from the One Infinite is in *one* order, must have within its infoldings, seven degrees, as nature itself has, each rising higher and higher, one above another, as do the seven kingdoms of nature, from gravity up to reason. These degrees above degrees, or as we might say, degrees within degrees, can no more be seen or scanned by impure and ignorant men, than those who for the first time might see nuts, could, from the external appearance of them, be led to conclude, that within those rough shells, exist nutritious and delicious kernels, and within those kernels the form or quality, with power (under proper conditions) of growing into a great tree, having the power of conceiving and bringing forth thousands of just such nuts!

No. 46. *l. 1.* In the animal man, of the 6th state of creative development, was concentrated all principles of the universe, and in him was assembled more of the principles of harmony than in any and all other forms together. [See No. 4, III.] This great assemblage, of all the principles or minute divisions (dust) of the universe, was innocently translated "*dust of the ground.*" Man was created from the departments and divisions of the whole fundamental. He was thus an "image" not a likeness. Spiritually, he had the power to propagate, with sensation, instinct, and appetite—qualities amply sufficient for his sustenance—a finely developed body, from all divisions of the material universe, with more power and elevated senses than all others, he could better scan or criticise things than all other animals; and was thus, even in his animal state, well entitled to the blessing of being the center, highest, and lord of creation; and thus be in an image not after a likeness of his Creator, who is himself the Center of all.

2. The last step was in the seventh state, to "finish the work," by granting to this animal man, not anything material, but merely the power to scan, criticise, and to compare purely spiritual relations, finitely, as the Infinite Himself can infinitely. This crowned the whole; nothing higher could be given. The animal creation had been endowed with the "*breath or soul of life*" Gen. i. 20—that is, the life of creation. The rational man had not only this, but to his soul was added the life of the Creator, to the animal life of the creature; so that into his nostrils was "*breathed the breath, or soul of lives,*" Gen. ii. 7, and he became a likeness too.

3. Rational man can thus see, perceive, criticise relations, as well as things, (No. 1, and III. a.) He could now, and not before, understand the relations of agriculture to crops; of crops to eating, and of eating to subsistence. Hence, in this seventh state, and not before, "*there was a man to till the ground.*"

No. 48. *m. 1.* In the Infinite there are infinite relations, and thus He is very science itself; for all sciences are the relations of things, and the relations of relations, to each other. These are all spiritual and of God; for "God is a spirit." There is one science that is most especially the image of the Infinite and of creation, and that is the science of numbers. The Infinite is ONE, or the Grand Unit, from which all things are. So in numbers we have one unchangeable unit or one, from which all numbers are. This one or unit can neither be multiplied nor divided, but in every condition is

the same unchanged, undivided unit, whether applied to *things* as halves, wholes, singly or numerously.

2. All numbers are combination arrangements of, or relations, to this one or unit, from which all numbers are, as the creation is from the One Infinite or Unit; and the same order exists in the development of all other numbers from *one*, as in the development of creation from the alone, self-subsisting, unchangeable Unit. Thus we have as much, and the same science in the order of "Creations, Subversions, Redemptions, and Harmonies, and their Relations," as we have, in the combination of numbers, of material things; and the one can be told by the other; for the development of Creation from the Center, Primary, and Fundamental UNIT, proceeds by the same law as the development of numbers from the primary fundamental one. The application of numbers to the calculation and exhibition of spiritual things, we shall call Spiritual Arithmetic.

3. Each and every science and thing that is in or belongs to the material universe which is the body of the spiritual, has in it a correspondential soul or spirit, which belongs to the spiritual universe. Arithmetic, as usually taught in the schools of earth, is applied to material things, but the spiritual application of that science to spiritual things is the soul or life of the use of that science. The use of it usually known, is applied to calculations of the things of which material things are the fundamental, but spiritual arithmetic will apply to any thing of which the Infinite Himself is Fundamental.

4. Divine Order or Science is unchangeable, for they are the rules or laws by which the unchangeable Infinite does all His work. He can never arbitrarily act, out of, or in contravention of His own Order, which is infinite in wisdom, the soul of which is Infinite Love, therefore, even could it be supposed possible, there would be no necessity for such a change. All things are ordered infinitely right, and any change would inevitably be a deterioration. Therefore, as divine order, both internal and external, are the same, or the developments, both spiritual and material, are under one unchangeable law, relations can, by Spiritual Arithmetic, be calculated as they have been heretofore, as they are now, and will be hereafter, *ad infinitum*.

No. 48, u. 1. After any thing has reached the seventh state, it has come to its destiny as a thing, and must then become a means or medium for the development of other things, and thus aid its Creator in the further developments necessary to sustain creation in its integrity, for creation is sustained by a continued activity of the same creative power, that brought it into existence, as he who repairs a worn out or damaged machine, does it by the same rules and efforts under which he made it at first, as far as the repaired parts are concerned. See Lemma 1.

2. Every machine, after its artificer has brought it to its seventh state of development, must itself go to work in developing something else, so that by its means, creation can progress in development. In the same relation do all creations stand to the Creator, as mediums or aids in furtherance of development.

No. 49, o. 1. This state of apparent confusion is the same that is commonly understood by chaos, while yet it is a state of most perfect order, even in the order of the Infinite. Nos. 26, 44. It is the first fundamental or primary state of all movements, from which, in progression, things are, in due course of order, developed. It is as the trees of a forest, or digested food in the stomach, from which "to select the suitable and refuse the unsuitable." No. 32. Every state is such; were it not so, neither progress nor proper forms could exist. Had we, in the selection of our food, to eat as many kinds of food as there are kinds of repairs necessary in the human

body, and put each kind into a different stomach, to repair each particular part, we could never select or parcel out our food; and still less would all our lives supply time, nor our intellects discrimination enough, for the purposes of eating alone!

2. It is hence easily to be seen that that which we call chaos or confusion is nothing short of perfect order, so as to render creation and progression possible, for without it, to create a world, a tree, or the body of an animal, would have been impossible, as would have been the maintaining of those forms which is by perpetual creations or re-creations. No. 48, n. 2.

3. Here then is the necessity of placing spiritual or mental things before the minds of men, in apparent confusion, that the suitable may be chosen and the unsuitable rejected, that a proper form of harmonious varieties might exist in minds as well as in bodies. If truths are presented to minds faster than they can be digested and properly appropriated, they become gorged like surcharged stomachs, which are the just correspondents of surcharged minds; the person becomes sick of truth, and disgorges it, and perhaps becomes an infidel to truth, and very especially if his mind is weak and dyspeptic. Sometimes giddiness of mind, resembling nightmare, may take place, and the state be called insanity. Surfeits of truth are as dangerous to the mind, as surfeits of food to the body. Health, order, discretion and temperance are pre-requisites of true mental and physical progress. See No. 7, and III.

No. 54, p. 1. This is a great glory of the dawning dispensation, that no one, who is taught wisdom, and has given to him the gift of teaching many, can puff himself up in pride and say, "See what great things I have done," and the like. All, in this gloriously dawning dispensation, will be known and acknowledged to be mediums only, taught by monitors unseen, who give to them what they know, and prompt them what to say! and this they must confess, as did one of old, "But as for me, this secret was not revealed to me, for any wisdom that I have above any living, but for their sakes," &c., Dan. ii. 30. So it must more and more be confessed now. Any one who may think that because he is a medium, that he is better or wiser "than any living," on that account, so far desecrates the trust reposed in him, and robs the Fountain of all Wisdom of His rightful "usury" or reverence. This destroys his own stewardship, which will be taken from him, and given to him who has properly used the inestimable privilege.

2. The medium or mediatorial principle is the "stone cut out of the mountain without hands." It was medium between the mountain and the image, and cut out of the mountain "without hands," as no one can say, "see what I have done!" but all must confess his mediumship, in ascending degrees, up to the "Medium of Mediums." No. 10. He publicly confessed that He was a medium, the Son, and sent of the Father. This medium or mediatorial principle, in the vista of the future, was seen to smite the image of heterogeneous humanity on the feet, and to destroy it. It will dissipate all the falsely organized principles, of which that image is composed, represented by "the iron, the clay, the brass, the silver, and the gold," and their relations. "It is to break these disorders to pieces together, until they become like the chaff of the summer threshing-floor, and the wind will drive them away so that no place will be found for them. That stone (the medium principle) will then become a great mountain and fill the whole earth, and shall stand forever. God has made known to the king what shall come to pass hereafter." Dan. ii. 35, 44.

J. S. W., MEDIUM.



A SYNOPSIS OF  
THE SPIRITUAL EXPERIENCE  
OF  
J. SHOEBRIDGE WILLIAMS,  
MEDIUM.

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*City, County and State of New York, ss.*—Personally appeared before me, Jacob A. Westervelt, mayor of the city aforesaid; John S. Williams, late of the city of Cincinnati, in the State of Ohio, and after being duly sworn, depose and saith that he the said John S. Williams, is the author and writer of a book, entitled "A Synopsis of the Spiritual Experience of John S. Williams, Medium," to which he intends to prefix a copy of this affidavit, and to append his fac simile signature. And that the things said and narrated in said book, did actually happen and take place as therein stated as nearly as he was enabled to narrate, or state them agreeably to his best capacity, knowledge and belief, and to this he makes solemn declaration before God, the searcher of hearts, and final judge of all men.

JOHN S. WILLIAMS

Sworn and subscribed to before me, 14th May, 1853.

JACOB A. WESTERVELT, Mayor.

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

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

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

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

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

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

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

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

I attended none of their circles after that, for being a civil engineer by profession, and having several public works under my charge in course of construction, I could not attend to their circles, nor to the general subject, for several months. I finished off several of the works I had in charge during the fall, and remained at Cincinnati most of the winter following. On January 23rd, 1853, I felt a great anxiety to see Miss Wells, a writing medium, perform at a circle to be held at O. Lovels, in Sixth-street that evening. I attended without the least expectation of getting a manifestation. I did not expect to ask for one. My attention was drawn to Miss Wells' writing in the magnetic state, when all of a sudden Mrs. Eliza Lovel, with her face toward me, (she having gone into the clairvoyant state unobserved by me, which state I had never witnessed) exclaimed, "O, if there aint Eliza! It has been so long since I saw her! how pretty she looks! O, I am so glad to see her!" (The two Eliza's were intimate on earth. I was surprised, but asked "Is it my daughter Eliza, you speak of?" "Yes; she is very near you, and another of your daughters." "Is it Mary Louisa?" "Yes. Eliza says she wishes to communicate with you, but would rather not to a circle. It is about family matters; she is so near you, she must be your guardian spirit!"

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

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

"I am here, dear father."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

On going to bed on Feb. 22d, I asked her for a manifestation that night, and she promised to give me one. During the night, she awoke me, by saying, as loud as common conversation, "This is the only kind of manifestation I can give you this evening;" when lo! before my eyes, in the darkness of night, was written, in plain white writing, many lines! I commenced to read it, which I did very easily; but I had forgot all but the last paragraph, before I recorded it. The last paragraph was this:—

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

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

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

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

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

\* May 13th, 1853.—12 M.—Thirty minutes ago, when reading the account of my daughter's first writing, "I am here, dear father," through Mrs. Cammack, to point the manuscript, I burst into tears, which I almost always do, in reading that account. I covered my eyes, and saw bright silver writing on a blue and purple ground!

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vision 20th. "Eliza told me to close my eyes for another vision. A spot of blue light appeared above the centre of my vision; and over it. I was presently attracted by the blowing of a beautiful flower of white light, near the right boundary of my vision, and a little lower than the centre. This flower had four beautiful and double petals, that seemed to grow out from the centre. On the left of it, was a perpendicular mark of white light, the same color as the flower, and about as long as the flower was wide. Presently the flower and line both changed to a most beautiful crimson—the first of this color I have seen. It and the line then changed to the most bright and beautiful burnished gold-color I ever saw. The flower seemed alive, and to flow out from the centre, and to spread. As it spread, it began to rise, and turn white, the line keeping its relative position and sameness of color with the flower. It rose to the left, so as to join the white spot above the centre of vision. It stopped adjoining the right side of that spot, and instantly became the head of a lamb! It was then, taking bright spot and all, a beautiful well-fleeced lamb, legs and all! Its eyes and nostrils, black. It looked obliquely to my right, and the line of light became a beautiful sceptre, and stood plainly in the same position in respect to the head, as it had done to the flower, and between me and the body of the lamb. The head and sceptre afterwards became black as jet, while the body remained white. They afterwards became natural in color, and all vanished!"

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

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

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

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

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

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

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

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

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

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

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

"O, blindness to the future, kindly given,

"That each may fill the circle marked by Heaven."

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

I am truly your friend,

J SHOEBRIDGE WILLIAMS.

Late known by the following signature, now laid aside,

*Jno. S. Williams.*

NEW YORK, MAY 14TH, 1853.