

“PROVE ALL THINGS.”--ST. PAUL.

MODERN SPIRITUALISM

WHAT DOES SPIRITUALISM TEACH?

ANSWERED.

BY THOMAS C. CONSTANTINE.

ALSO, THE PERSONAL EXPERIENCE OF THE AUTHOR

During a six years' close investigation of the subject, in which strange and important phenomena are recorded, which can be substantially proved by the attestation of respectable personages residing in Manchester, Nashua, Lowell, Lawrence, Boston, and other places. To which is appended a lengthy and pertinent communication from Helen M., daughter of Hon. Moses Fellows, with an account of the extraordinary manner in which it was received

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PREFACE.

Spiritualism is fast commanding the attention of the free thinking, liberal minded, and truth seeking portions of society.

There never was any code of ethics, or system of religion offered to man for his acceptance or rejection, which has spread with one tithe of the rapidity with which the doctrine of intercourse with the spirit world has spread during the past six years. The number of its adherents are daily increasing, not only by additions from the various classes of professing Christians, but also from those who have long since discarded the Bible as well as the doctrine of the future existence of the human soul. (Its conscious existence.) It has found its way into every grade of life with greater facility than could possibly have been anticipated by its most sanguine, enthusiastic, and zealous advocates; hence in the United States, it has ascended through all the gradations of life from the humble dwelling of the peasant to the lofty senate chamber. Selecting out as its advocates, the most scientific and philosophical portion of each grade, whilst in Europe, it has descended from Queens, Lords, and Autocrats, to the indigent poor, revealing the important fact, that the inhabitants of the invisible world scatter their blessings upon the great family of man, irrespective of state, rank or nation. A two-fold object is contemplated in the following pages, viz:

1st. To show the analogy that exists between the doctrines taught by modern spiritualism and the sentiments contained in the New Testament.

2nd. To adduce such phenomenal items and legitimate deductions therefrom, as may tend to open the eyes of the

wandering sceptic and lead him into paths of immortal light.

It needs no labored argument to prove that the atheist repudiates all ideas of an overruling and creative intelligence. Nor does he believe that the human soul will exist in a future state of consciousness, but that on resigning its dictatorship over its clay tenement, it will undergo the process of disscultion, and each component particle will receive that destiny which nature, in her wise dispensations may see fit to assign.

It is painful to witness the apathy which is evinced by the clergy amid the scenes of spiritual decadence by which we are at present surrounded; were they faithful on the watch towers of Zion, they would cry aloud and spare not, trying by every energy of soul which they possess to meet all the exigencies of the skeptic's unhappy condition, by multiplied methods of argument, illustration and proof. It is true that the atheist views every class of professing Christians, as being the subjects of a vain and delusive faith, and looks upon the ground-work of their sympathy as an insult to reason; in short, they regard theology in all its bearing, as being an imposition upon human credulity. However erroneous their opinions may be on these points, it is a self evident fact, that the means which they so thoroughly despise, can never be made available to their conversion, consequently we must use some more potent means than sectarian preaching to bring them to a recognition of the truth.

It will be a source of gratulation with all those who sincerely desire the reclamation of the sceptic to know that modern spiritualism has furnished the long needed antidote to this spiritual malady, by presenting substantial evidence of the existence and presence of departed spirits in the moving of ponderable objects, by which movements important revelations are oftentimes made in relation to past, present and future occurrences.

It is a lamentable fact, that those who profess to have the good of immortal souls at heart, have tried by every conceivable means to ignore the light which modern spiritualism is constantly shedding on the future destiny of man.

The spiritual phenomenon has been ascribed to various sources. Some have declared it to be arrant humbug, others ascribe it to mundane mesmeric, psychologic, electric, odytic, polar and other forces, whilst the ignorantly superstitious have even presumed to credit it to the account of his *satanic majesty*, but the mundanity of a Rogers and the psychology of a Dodds, have been ably refuted in the diversified manifestations of this sacred and Godlike power, whilst Satan can have no more of this power ascribed to him, than that which comports with his general character.

What solution will next proceed from the exuberance of clerical wisdom, is not easy to determine, but it seems to be their imperative duty, either to assign some adequate cause for this glorious influence, or receive it in accordance with its own claims.

There are those who plead a total ignorance of the nature of spiritualism, and still condemn it, but such parties ought to remember that as it would be unjust for any jury chosen to adjudicate upon the merits of any particular case, to agree upon a verdict in the absence of the necessary evidence, so it would be equally foolish in any party to condemn the subject of spiritual intercourse, whilst they remain confessedly ignorant of everything like spirit manifestations.

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INTRODUCTION.

It is a truth which cannot be denied, that scepticism has rapidly increased during the last century, nor have the labors of learned divines done much towards checking its progress. The immortality of the soul, or its conscious existence after leaving its clay tenement, has been a matter of doubt, not only with the atheistical portion of society, but also with those who have maintained the divine authorship of the Bible.

Those who claim allegiance with the atheistical fraternity have ever viewed man as a purely material compound, and have represented mind, or the thinking element of his being as of the same measured duration with the atoms that compose the corporeal frame.

They have, as will be evident to every discerning mind, reared a material standard by which to test all the facts and sentiments which have been presented to their attention ; they have brought the subject of immortality to the same test, and having failed to realize the truth by the trial have disbanded it as a mere metaphysical fancy or delusion, and whilst the sceptic has thus been laboring to encompass himself within material boundaries and narrowing his conceptions of the capacities of the soul, the professed defenders of the doctrine of immortality have either been asleep or passing sentence of condemnation upon them, probably as an excuse for the non-performance of their duty.

It may seem strange that ancient mediums could not realize the certainty of a future state of existence. Job, notwithstanding the poetic powers of mind which he possessed and the beautiful imagery displayed in his significant proverbs, appears to have been in a condition of almost total darkness on the subject of immortality ; hence

he exclaims, "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root wax old in the earth and the stock thereof die in the ground; yet through the scent of water, it will bud and bring forth boughs like a tender plant. But *man dieth* and wasteth away—yea, man giveth up the ghost and where is he? so man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep." Again he asks—If a man die, shall he live again? Job had hope in the visible creation—in the renewed life of shrubs, trees and plants; but as to the existence of the human spirit separate from the body he could not conceive an idea; he appears to have entertained the opinion that it slumbered in the tomb till the far off and uncertain resurrection day. One might reasonably infer that the Patriarch might have been aided in forming a more hopeful theory if he had reflected seriously upon the striking vision presented to Eliphaz, in which a spirit not only made its appearance, but delivered an important address, an account of which can be seen by turning to the fourth chapter of the Book of Job, but it appears not to have had the least tendency to remove his doubts.

One great object in the mission of Jesus Christ, was to abolish darkness, and by the means of the Gospel, to bring "life and immortality to light." The divinity of the mission of Christ was made manifest in the performance of works for which no human law could be assigned. Jesus gave command to his followers, to pursue the same course of spiritual labor in preaching, casting out devils, healing the sick, &c.; hence he commands them to go into the world and preach the Gospel, assuring them, that the signs should follow, which consisted in those who received the Gospel, casting out devils, healing the sick, &c. That this commission was intended to be perpetuated to the end of time, the Christian denominations at least, will admit, but why

they should have carefully preserved that part of the commission which secures to the ministers the loaves and the fishes, whilst that part which is alone of any practical utility to man, is dispensed with, may be expected to elicit an inquiry. It may be argued by an apostate clergy, that the signs and wonders were not intended to continue after the immediate followers of Jesus had passed from the earth life, but this mode of reasoning, will appear falacious, when it is remembered that these signs and wonders were by no means confined to the apostles, for it is distinctly said that the signs should follow them that believed or received the apostles' doctrine, and that they, the recipients of the word, should cast out devils, heal the sick and speak with new tongues. It is also well known to those who are conversant with the history of the church, that the healing of the sick by the laying on of the hands, was practiced at least by the elders of the church in the fourth century, and it was not until the church had shamefully apostatised from its original purity, that it was deprived of this sacred power. There are those among the clerical profession, who maintain that the gifts embodied in the commission given by Jesus to his apostles were to cease when the apostolic race became extinct. But the subsequent history of the church tells a different story.

One objection recently urged by a certain clergyman in this city, was, that at the present age of the world, men cannot take up serpents or drink deadly things without suffering injury. In reply, it may be safely affirmed that the taking up of serpents, is very common at the present, even among those who are not recognized as the special objects of the divine care. The deadly liquids from the drinking of which the early Christians were not to suffer, are not described, nor is the process by which their deadly qualities were to be neutralized stated, and as he *modus operandi* by which this was to be effected is not revealed,

each student is at perfect liberty to form his own opinion. Of one thing we may rest assured, and that is, that the apparent mysteries spoken of in the sacred injunction of Jesus were all performed in accordance with natural and spiritual *laws*. The healing of the sick by the laying on of hands, is daily performed by spirit media and if the clergy will not accept the unmutilated commission of Jesus without a guaranty of exemption from the effects of swallowed poison, they can remain outside the pale of duty.

WHAT DOES MODERN SPIRITUALISM TEACH?

1. Spiritualism teaches the doctrine of immortality or the future existence of the soul.

2. It *teaches* that the human soul can, after leaving its clay tenement, return to earth and commune with *mortals*.

3. It *teaches* that the future life is a state of progression, and that the course of the pure and holy is ever onward and upward.

4. It *teaches* that the Spirit land is a tangible place and that its inhabitants eat, drink and perform divers exercises congenial to their circumstances and conditions.

5. It *teaches* that friends and relatives can identify each other in the Spirit life and converse freely together.

6. It *teaches* that the future state is composed of spheres and that those spheres are graded with circles.

7. It *teaches* that the spirit of man cannot rise above the altitude of moral purity to which it may have progressed in the earth-life at the time of its transition into spirit-life.

8. It *teaches* that heaven is a condition of soul, and that the more refined and sublimated that condition may be, the more resplendant will the beauties of its external relations appear.

9. It *teaches* "peace on earth and good will to man"

10. It *teaches* that no form of faith can be sound and genuine, but that which is exemplified in good works.

11. It *teaches* the healing of the sick by the laying on of hands in accordance with the practice of the Primitive Christians, and in obedience to the command of Jesus given to his immediate followers on the eve of his ascension into the regions of immortal life, and which was also enjoined upon all succeeding generations to the end of time.

12. It *teaches* the necessity of acquiring knowledge in

relation to spiritual gifts that our desire for their attainment may be greater which gifts, according to *Paul*, consist in the following category, viz :

Wisdom,	Knowledge,
Faith,	Healings,
Working of Miracles,	Prophecy,
Divers Tongues,	Interpretation of Tongues, &c.

13. It *teaches* that there is no death, but that the death of the body is the beginning of life to the soul, that on leaving its earthly tabernacle it is translated into another state of conscious existence.

14. It *teaches* that the spiritual gifts above enumerated were the constituent elements of the apostolic church and the essential source of its spiritual vitality.

15. It *teaches* that all creeds are proscriptive in their nature and cramp the soul in the exercise of its powers.

16. It *teaches* us to "Prove all things and hold fast to that which is good."

17. It *teaches* us not to accept anything as truth, although brought to us in the name of an angel, unless it commends itself to our reason, in order that we may escape the power of deception.

18. It *teaches* that Christ was the most perfect personification of Deity that was ever known to exist in the mortal form, that he was appointed as the great spiritual reformer and Savior of man, especially the Jewish nation.

19. It *teaches* that every man shall be rewarded according to the deeds done in the body, whether good or evil.

20. It *teaches* that our future happiness is dependent on a practical conformity to, and an exemplification of the essential elements of Christianity which consist in both sentiment and action, and that a blind faith in any creed or formula, is of no avail to the soul when it passes into the spirit life.

21. It *teaches* that man is the object of angelic ministration, whilst in a state of mortal pilgrimage.

22. It *teaches* that there is joy among the higher conditions of spirit life when a wanderer is brought from the error of his ways and gathered into the fold of *God*.

23. It *teaches* that the sympathetic ties which bind heart to heart in the earth-life are not severed when the spirit puts off the mother coil, but are more sensibly felt in the spiritual body.

24. It *teaches* that the joy experienced among celestial intelligences, is the results of a careful observation on their part of the course which mortals pursue whilst in the earth life.

25. It *teaches* that heaven and earth commingle together, that the condition which constitutes the kingdom of heaven is the water spoken of by Jesus which "springeth up a well of water to eternal life."

26. It *teaches* that the revelation made to Jacob in a dream while his head was reclining on a pillow of stones, delineates in a truthful manner, the proximate relationship and spiritual intercourse of the two worlds.

27. It *teaches* that the ladder of progression seen by Jacob has never been removed, being the established pathway to supernal abodes of ineffable light, that it reaches from the rudimental platform through the progressive spheres to the expansive and inimitable heavens.

28. It *teaches* that God is a kind and benevolent Father, and that anger has no place in his nature.

29. It *teaches* that God never created a place of local torment for the punishment of the sinner, and that Hell has no real existence but in the upbraided conscience.

30. It *teaches* that the soul, leaving the earthly form under the clouds of material or spiritual darkness, finds itself in the same deplorable condition in the spirit-life.

31. It *teaches* that the soul which enters the spir-

it-life under the consciousness of moral wrong has often to return to the earth-life to adjust its affairs.

32. It *teaches* that all systems of religion which trust in ceremonial observances for salvation are in error.

33. It *teaches* that forgiveness of wrong doing is a fiction, that progression alone will deliver us from sin, that the effects of transgression can only be canceled by a restorative process, and that the moral maladies of human character can alone be removed by amendment of life.

34. It *teaches* that a similar destiny to that of Jesus will not fall to the lot of any but those who follow in his footsteps.

35. It *teaches* that the future destiny of each human being will be exactly such as the nature of his earth-life may demand.

36. It *teaches* that by this just and infallible rule as a guide, every discriminating mind can easily read the nature of his title to a future inheritance.

37. It teaches that the sentiment or faith which assigns the departing soul for its abode, the companionship of God, on the one hand, or the society of the lowest fiends in perdition on the other, is the author of a confusion for which no apology can be offered except in the superstitious mysticisms of past ages.

38. It *teaches* that the harmonization of human antagonisms which will constitute the age of millennial glory will be effectuated by the guardian care and holy ministrations of *angels* and *spirits*, and that man will exhibit a knowledge of the will of his Heavenly Father by living in harmony with himself.

SUBJECT.

“Behold a Ladder set up on the Earth.” Gen. 28: 12.

In the course of Jacob's journeying from Beersheba to Haran, he came to a certain place where he tarried all night, and having constructed a pillow of stones, he lay down to rest. During the night he had a vision in which he beheld a ladder set up on the earth, the top of which reached unto heaven and the Lord above it. The ladder evidently comprised the whole distance extending from the earth to the atmosphere of the Divine Being, and served as the means of ascent for the angels of God, or the inhabitants of the higher life. A most beautiful and significant representation is here given of the neighborly intercourse and indissoluble relationship of the two worlds. The following considerations are clearly deducible from the vision, viz:

1st. The doctrine of progressive spirit life. This is revealed in the scale of gradation, exhibited in the ascending rounds of the ladder. The rudimental platform was the foundation on which the ladder rested, which ascended step by step till it reached within sight of the Lord. No better proof can be desired to prove substantially the alliance of the two worlds. The spirit ascends this ladder as it becomes spiritually sublimated or refined. The first stage of progress, is No. 1, and if the moral and spiritual condition of the soul has only reached the first round of the ladder during its embodied pilgrimage, there cannot be any spiritual law by virtue of which it can pass to the 4th at the time of its separation from the body; hence the idea that the soul

flies away to inconceivable heights of purity at the time of its release from its clay abode is utterly preposterous as well as being at perfect variance with the import of the text.

2nd. It clearly teaches the relation sustained, and the intercourse carried on between the two worlds or states of being, for Jacob not only beheld this *high way* to ultimate perfection, but he saw angels ascending and descending upon it. The sectarian notion is, that the spirit of man is exiled so far away into infinity at the death of the body from all its mundane relationships, that intercourse or communion is altogether impossible. But if the progressed spirits, denominated the angels of God, (in consequence of the condition of purity and excellence to which they have attained) can descend this ladder and minister to beings lost in the fogs of atheistical mysticism, it need not be wondered at, if those who have more recently left the earth and are nearer the foot of the ladder, find it still easier to return.

3d. It exhibits the intense interest which the higher conditions of spirit life entertain for mortals. It cannot for a moment be expected that those exalted beings would leave their abodes of ineffable lights and glory, for the mere purpose of descending the ladder and beholding the dark and doleful scenes of human degradation and wretchedness. The beauties by which the inhabitants of the upper spheres are surrounded—their sublime themes of contemplation—their boundless range over fields of fadeless flowers—their opportunities of drinking of the waters which make glad the city of our God—their perpetual immersion in the atmosphere of divine love, &c., &c., would all tend to strengthen their attachments for their spirit home. Nothing but a perfect devotion to the elevation and progress of man on the part of those celestialized beings could induce such matchless condescension, such a tireless course of angelic ministration. The announcement, that there is joy in

Heaven when a prodigal returns from his wanderings to his father's house, or the wandering sheep of earth return to the fold of God, establishes the truth of the existence of that law which unites in spiritual sympathy, the two worlds. It cannot be thought probable that the residents of those divine abodes would feel such abounding sympathy for groveling mortals, if they were not endeared unto them, not only by a sense of their moral and spiritual obligation, but also by the ties of natural consanguinity. Moses and Elias established the reputation of the glory of the celestial habitations in the luminously and brightness of their spiritualized bodies. Peter was so overawed with the heavenly halo which signalized their presence, that he became partially entranced, and in the overflowing gratitude of his heart, exclaimed, "it is good to be here, let us build three tabernacles," etc., etc. John was filled with adoring gratitude, when visited on the lonely Isle of Patmos by one of his prophetic brethren from the heavenly regions; in short, every celestial visitation of which we read, is peculiarly distinguished in revealing the glory and brightness of the heavenly spheres.

CHAPTER II.

SAUL'S CONSECRATION.

"All that he saith cometh surely to pass."—1 Samuel 9:6.

There are few characters mentioned in the records of the Bible in which a greater diversity of interesting changes and events are signalized than in the life and character of Saul, the son of Kish.

From his youth up he was an object of admiration to all. And to those who could look ahead in their calculations it was easy to predict that the destiny of so remarkable a personage would be of an extraordinary nature. He was richly endowed with the elements of moral goodness, for "there was not a goodlier person than Saul among all the children of Israel." His personal appearance was as remarkable as any other distinguishing trait of his character; "he was taller by head and shoulders than any of the people." The first remarkable enterprise in which we find Saul engaged, was that of seeking his father's asses. It will be found upon a careful review of the account given, that although the act of seeking the asses was in itself trifling and insignificant, it was very important, leading as it did to the consecration of Saul to the Prophetic work. The substance of the narrative is, that Kish, Saul's father, had lost his asses, and he commanded Saul to arise, take one of his servants and go in search of them. They arose and went to seek the lost animals; they "passed through

Mount Ephraim, Shalesha, Shalim, and the Benjaminites and found them not, and when they had approached to the borders of the land of Zuph, and found not the asses, Saul began to be discouraged and suggested to his servant and companion, the propriety of retracing their steps, lest his father should have withdrawn his anxieties from the asses, and was lamenting their long absence. But the servant being unwilling to return without having recovered the strayed ones, informed his young master that there was in the city an honorable man, a man of God, and that whatever he said would most certainly be accomplished. Saul pleaded a lack of means by which to compensate the Prophet for his labor. The servant however showed unto Saul the fourth part of a shekel which he promised to give unto the good Prophet if he would direct them in the right path. The servant explained to Saul how in former times when a man went to inquire of God, the FORETELLER was called a *seer*, but now he was called a Prophet. Then Saul exclaimed in extacy "*well said,*" come, let us go; they started on their way toward the city; they met maidens going out to draw water, of whom they inquired respecting the man of God. The maidens having given them the necessary instructions as to where they might find him, they continued their march till they came in sight of the holy man, of whom they inquired where they might find the seer's house. Samuel said unto them, I am the seer. Here Samuel commanded them to go up before him unto the high place, telling them that they should eat with him that day, and that on the following day he would tell him what was in his heart and let him go, and although neither Saul nor his servant had referred in the slightest degree to the object of their visit, yet Samuel told them that the asses were found, at the same time stated how many days had elapsed since they were lost. Samuel spoke to Saul of the high esteem in which he and his father's house was held by all Israel.

Saul pleaded the humility of his origin, by saying ; Am not I a Benjaminite of the smallest tribes of Israel ? And consequently could not discover the right or probability of one proceeding from so humble a stock, receiving that high station of royal greatness to which the approbation and desires of the people spoken of by Samuel would eventually raise him. Samuel took Saul and his servant and conducted them into the parlor to sit among the chief guests who had been bidden to the feast. Saul was honored with a select joint of meat, from which he feasted that day in company with the *seer* Samuel. This joint of meat had been reserved *especially* for Saul from the time when Samuel had first invited the people to the *sacrifice*, clearly demonstrating that Samuel had been forewarned of Saul's coming, and had made provision for his reception and entertainment. He was also foretold of the specific hour of the day at which he would arrive ; hence he stationed himself at the gate to receive the young Prophet (in *embryo*) who prayed to be informed of the whereabouts of the *seer's* house. After they had come down from the high place into the city, Samuel communed with Saul on the house-top, preparatory to sending him away. And when they had come near the end of the city Samuel requested Saul to send his servant ahead of them whilst they stood still, and he would reveal unto him the *word* and *will* of God. Samuel took a vial of oil and poured it upon Saul's head, kissed him and informed him that he was annointed captain over the inheritance of the Lord.

Samuel next revealed to Saul the incidents which would be presented to his notice in the course of his journey home, which were evidently intended to confirm the faith of Saul, in the truthfulness of that power by which Samuel was enabled to describe that which had not yet transpired and for the possession of which no mundane or human cause could be assigned. The first item in the voluntary prophesies

which Samuel tendered to Saul, on the eve of his departure was that when he reached Rachel's Sepulchre in the border of Benjamin, at Zelzah, he would meet two men who would tell him that his father's asses were found, and that his father had ceased to care for the asses and sorrowing for him and the servant: "Saying, what shall I do for my son?" The second item was that when he came to the plain of Tabor he should meet three men going up to Bethel carrying kid's loaves and wine, and that they would give him two loaves of bread and a salutation; next, he should come to the hill of God, where was the garrison of the Philistines, and would meet a company of Prophets with divers instruments, who would prophesy, and he should be turned into another man. All these signs were to come as the means of inducing him to comply with the requirements of the different occasions when manifestations should be made; they were also intended to serve as tests, for it would appear unnecessary to tell him that of which he had been duly apprized, viz: the recovery of the *asses*. All that Samuel prophesied unto Saul was veritably accomplished the same day. The prophetic powers with which Saul had been invested through the mediumship of Samuel, were brought into full exercise for "he prophesied among the Prophets" to such an extent that those who had been previously acquainted with him said one to another, "What is this that has happened to the son of Kish? Is Saul also among the Prophets?" In this brief historical account of Saul, it will be seen with what precocity he rose from the humble and honorable exercise of seeking his father's asses, to the proud eminence of kingly authority.

CHAPTER III.

SAUL'S VISIT TO THE WOMAN OF EN-DOR.

"Bring me up Samuel."—1 Samuel, 28 : 11.

Many changes were experienced by Saul during the interval which elapsed from the time when he first received his appointment to the sacred work of Prophecy, and the time when he visited the woman of *En-dor*.

At the time of his consecration he was pure minded and universally respected, there not being "a goodlier person among all the tribes of Israel." In his royal capacity, he became cruel and deceptive; which will be seen in the secret artifices and base machinations which he employed for the capture of David; he practiced intrigue and stratagem to such an extent as to forfeit in himself all claims to the confidence of his enemies as an honorable antagonist, rendered himself an object of utter abhorrence to those who had formerly been his friends and secured the disapprobation of God. At this time Saul had exiled out of the land all who had familiar spirits and wizards, and had so far as he was aware of, deprived himself of all such mediums as could secure him the intelligence he desired relative to the issue of the shameful battle which was soon to deluge the earth with blood. The Philistines having gathered themselves together, proceeded to pitch in Shunem. Saul gathered together all Israel and pitched in Gilboa. When Saul

beheld the hosts of the Philistines, he was afraid, and his heart greatly trembled.

Being overwhelmed with fear, he inquired of the Lord, but the Lord answered him not, neither by *Dreams* nor by *Urim*, nor by prophets. In this exigency Saul said unto his servants, seek me a woman that hath a familiar spirit, or in other words an ability to commune with the spirits of the departed, that I may enquire of her, *etc., etc.* His servants being posted in these matters informed him where such a character could be found. On receiving this information Saul dressed himself in disguise and started off post haste to En-dor in company with two men; he arrived at the woman's habitation by night and without going through the formalities of a polite introduction, prayed that she would divine unto him by the familiar spirit, and bring up whom he should name unto her. The woman wishing to be excused referred to the mandate which Saul had issued for the capture and expatriation of all having familiar spirits. But Saul solemnly averred in the name of the living God that if she would comply with his request, no ill should befall her, upon which assurance she said unto him, whom wilt thou that I call up unto thee? And Saul said unto her "bring me up Samuel." The spirit of Samuel was called forth at which time a conversation ensued betwixt Saul the living king, and Samuel the departed spirit.

From a careful perusal of the above chapter, we shall find that at that period of the world's history, there were those who could by some means or other carry on a correspondence with the inhabitants of the spirit world as well as at the present time. Numerous sermons have been preached by the modern clergy on the subject of Saul's visit to the woman of En-dor, in which she has invariably been arraigned as the criminal at the *bar*. A careful examination of the Bible record of the matter, cannot fail to excite surprise that this should have been the case, seeing that not a

word is said by which to justify any such conclusion, such being the case, it is proper to inquire from whence do the clergy draw their grounds of accusation against the woman. As to the right which she had of calling forth the spirit of Samuel not a word is said, nor does it seem possible that any sane minded person can for a moment doubt her right so to do. She has been charged with everything which is base and ignoble, whilst the only characteristics given of her in the Scriptures are, 1st, that she was of a confiding disposition, reposing, as she did, the safety of her life in the words of a stranger, which, to say the least, is a valuable testimonial in favor of her truthfulness and honesty. 2d. She was benevolent; for after she had thus endangered her life, she killed a fatted calf, baked her bread, and prepared a feast for Saul, thus showing that she had not been restrained in the exercise of her kindness by the deceptive policy of the king. As to the power she possessed of calling forth the spirits of the departed, she cannot be consistently blamed. If this power be viewed as an element in her *physical* or *mental* constitution, in calling forth the spirit of Samuel, it received its legitimate direction; if on the other hand it was a spiritual investment she must have received it from a source external to herself, and in calling up the spirit of the holy man it was well employed. In either case, reason gives a full and free acquittal from the clerical charge.

A methodist Clergyman in Lowell Mass., when examining the merits of modern spiritualism, took occasion to refer to the case under consideration, and declared emphatically that it was God who called up the spirit of Samuel, and not the woman of En-dor, that her claims to the possession of such a power were spurious, thus endeavoring to prop up his anti-Bible assumption by a flat and unqualified denial of the Bible records. His charges against the

woman of En-dor were equally unfounded as no such inference can be deduced from the sacred Scriptures.

About the same time a professed clergyman of the same denomination visited Lawrence, Mass. on a begging errand, and finding that spiritualism was very popular he placarded the walls of that city with a notice that spiritualism was going to be exploded and those wishing to hear the exposition could be accommodated by paying twelve cents. A committee of spiritual believers waited upon the presiding Elder of the church, who like a Christian, secured an opportunity, for the man chosen by the spiritualists to cross examine the lecturer. The lecturer was called upon to give his opinion as to the source of the power by which the woman of En-dor called up the spirit of Samuel. He tried to evade the question, but on a demand being repeated that he would give some sort of an interpretation, he replied that the spirit of Samuel was not called up; it existed only in the imagination of Saul, that the two were mutually Psychologized by the presence of each other. How the imagination of Saul could foretell his own departure, and how he discovered that he would be accompanied by his sons into the spirit land the following day, the learned divine did not attempt to say. Such explanations virtually declare that the twenty-eighth chapter of the 1st Book of Samuel, is a base imposition upon human credulity.

These two Drews are probably fair specimens of a majority of the clergy. There may be a few honorable exceptions, but the above is their stereotyped interpretation.

If they believe in the account given in the twenty-eighth chapter of the 1st Book of Samuel and acknowledge that the spirit of Samuel did actually appear, they at once admit a law by which a departed spirit can come back to earth. They have involved themselves in essential difficulties on this subject. Had they not made it their business to heap upon the woman of En-dor undeserved blame

and make her the scape goat of a thousand false charges, they might have hoped for redemption ; but as it is, they are shelterless and without refuge. If there was any way by which the clergy could withdraw the false accusations which they have preferred against the ancient medium, and admit her innocence, they might devise a theory which would afford them the semblance of a creep hole ; but as it is, their only alternative is to deny the truth of the record. In conclusion I would say that all the account we find in the Bible in relation to the woman of En-dor, is to her credit, and that all the charges, accusations, misrepresentations and falsehoods which the clergy have brought against her, are perfectly gratuitous.

CHAPTER IV.

THE BETHEL TRAITOR.

"But he lied unto him."—1 Kings, 13:8.

The most common accusation brought against modern spiritualism, by sectarians, is that the power or influence proceeds from an evil or satanic source, and that it is under the superintendence of the *evil one*. The reasons which they adduce in justification of this hypothesis are, that the mediums through whom this influence is made manifest do not profess any particular faith—that the moral lives of some of them are not free from imperfection—that they will use language which is at perfect variance with the spirit of christian purity—and that good and pure influences cannot flow through channels which are so imperfect. It cannot be denied that the purity of a medium has much to do with the nature of the communications which are given through them, that the communications from those who are of pure and virtuous character will be considered more reliable. But men are educationally, as well as constitutionally deficient. The same moral delinquences which in the estimation of sectarians disqualify mediums for spirit communications, especially of a pure order, exists in themselves to an equally alarming extent, although they claim that their hearts are fit habitations for the divine spirit to dwell in.

A similar imperfection of character which in the estimation of the religiously superstitious, determines the source from whence the influence proceeds at the present day existed in ancient prophets to a far greater extent than it does in any that I have ever seen ; consequently, if this mode of reasoning is alone to be adopted, the only legitimate conclusion to which we can come, is that all the ancient tribes of seers, prophets and apostles were in league with the powers of *darkness*. In the 13th chap. of Kings, we find that there came a man of God out of Judah, who cried against the altar of Jeroboam. Jeroboam being filled with indignation at the nature of the prophesies of this man of God, put forth his hand with the evident determination of giving him a severe shaking, exclaiming with great emphasis, "*Lay hold on him.*" But his arm was suddenly catalepted so that it could not return to him again. Finding himself so effectually subdued by an invisible influence, he was alarmed and assuming the position of a penitent he desired that the good man would intercede with God on his behalf. This being done, his hand was restored. The king feeling fully grateful for his deliverance from this local disability, said unto the man of God, "come home with me and refresh thyself, and I will give thee a reward." The Godly man refused to comply with the invitation, stating that he had received a charge of the Lord not to eat bread, drink water, nor even to return back by the same way in which he came. Having faithfully executed his mission he commenced his journey homeward by another way.

Now there dwelt in Bethel an old prophet, who was informed by his sons of the works which the man of God had performed that day in Bethel. The old prophet having learned the way in which the man of God had returned, saddled his ass and rode after him, and finding him sitting under an oak inquired if he was the man of God that came from

Judah ; having received an answer in the affirmative, he invited him to eat bread ; the man of God refused, at the same time repeating the command that he had received of the Lord. The old prophet being determined to effect his return, next urged his claims to a prophetic capacity, and proceeded to utter a deliberate lie in the name of an angel, stating that an angel had ordered him to bring the man of God back that he might eat bread. This assurance on the part of the old prophet that an angel had spoken to him in this way, proved a successful stratagem. The good man returned and eat and drank and while they were sitting at the table the old prophet was approached by the word of the Lord and said unto the man of God, "For as much as thou hast disobeyed the voice of the Lord and hast not kept the commandment which the Lord thy God commanded thee, but comest back and hast eaten bread and drunk water in this place of the which the Lord did say to thee, eat no bread and drink no water, thy carcase shall not come unto the sepulchre of thy fathers," etc., etc. Eating being ended, the betrayed man was sent on his way, doubtless with a sad heart ; he had not gone far before he was met by a lion and slain. People who had occasion to pass that way saw the carcase in the road, and as soon as they reached Bethel, spread the tidings. The prophet hearing of it said that it was the man of God who had been delivered into the jaws of the lion in consequence of his disobedience to the commands of the Lord.

It is obvious from the foregoing account that the good man was wishful to obey his master ; hence we find him refusing to accept the high entertainment and reward offered to him by King Jeroboam, and his return home by another and a private way. The same disposition to strict obedience was evinced in the reply he gives to the prophet and traitor of Bethel.

Whatever might have been the character of the old

prophet previous to this time is of little consequence ; in this instance he proved himself unworthy of the slightest confidence ; he was not satisfied to try the force of a friendly invitation, but in the name of an angel, "he lied unto him."

If such conduct was manifested by modern mediums, they would be banished from our circles as unworthy of confidence.

In such a case the sectarian might say with some show of reason that it was from an evil source.

If the imperfections of media to-day renders it impossible for us to obtain communications from any but an evil source, then from the same kind of reasoning, all the communications that ever came through patriarchs and prophets were satanic in their origin, for the lives of ancient prophets were distinguished by acts of moral turpitude more heinous in their nature than can be found at the present day.

But such objections only reveal a condition of ignorance more entitled to commiseration and pity, than to the severe doom to which justice would subject them.

CHAPTER V.

MOVEMENT OF PONDEROUS OBJECTS.

The power which is made manifest in the strange but intellectual movement of material objects is not new, but is varied in its manifestations in such a manner as to meet more effectually, the peculiar condition of mind existing at the different periods of human progress. Nothing is more evident to those who carefully search the records of inspiration than the fact that a spiritual power has been made manifest in relation to human destiny from the earliest period of Bible history. Hence it is recorded that on the occasion of Lot's angelic or spiritual visitants, the mob who attempted to gain a forcible entrance into Lot's dwelling were struck blind by the angels, Gen. 19th chap. 11th verse, thus showing that by the exertion of a spiritual energy they could produce effects upon physical conditions.

The same important law is revealed in the case where Jacob is said to have wrestled with an angel. Gen. 32:24. Jacob proved himself a persevering and conquering hero, for although the angel occasioned the contraction of a sinue by a cowardly and secret touch, yet he ultimately conquered. Ezekiel was controlled by a spirit. The spirit entered into him and spoke. The spirit set him upon his feet, and addressed him. Ezekiel 2:2. Ezekiel saw a spirit hand. Ezek. 2:9. Belshazzar and his bacchanalian

host comprised of a thousand idolatrous lords, saw the hand writing upon the wall and the hand that wrote the fatal message. Daniel was invested with spiritual gifts by which he excelled in the interpretation of dreams. It was also his thorough initiation into all the elements which constituted the different grades of the magic profession which secured his promotion as master thereof.

Daniel was called before the king, who offered to reward him with a scarlet robe, a golden chain, and a high station of authoratative rule in his kingdom if he would read the mysterious writing and give an interpretation thereof.

Daniel, in the purity of his heart, and in view of the sacredness of the power by which he was enabled to give such interpretations, rejected the tempting offer and volunteered a solution. Dan. 5:16.

On another occasion Daniel underwent a dietetic discipline of three weeks duration preparatory to a revelation of spiritual character. Daniel looked and beheld a man dressed in linen stood before him, his companions saw not the vision but felt the power of spiritual presence so sensibly that they fled in fear.

Daniel became exhausted and was entranced, having his face to the floor, he was touched by a spirit which raised him upon his knees and the palms of his hands. After this, he stood upright, trembling: the spirit commanded him to be strong, upon which he was strengthened, his lips were touched by a spiritual finger, and his power of speech was forthwith restored. Daniel 10th chapter.

The experience of Daniel on this occasion was similar to the manner in which mediums are used at the present by that power which was anciently called angels and spirits, and it still urges its claims to a spiritual source. I have seen mediums deprived of sight by spirit power like those mentioned in the case of Lot. I have seen them struggling with an invisible power like good old Jacob. I have seen

them entered and addressed as in the case of Ezekiel. I have seen them prostrated on the ground, and raised progressively to their feet like the prophet Daniel. The presence of spirits sometimes recognize by intuitive vision and are known to foretell the departure of certain individuals from the active scenes of human life into the spirit land, as in the case of the spirit Samuel's prediction of the death of the prophet Saul and his son's at the time of his memorable visit to the woman of En-dor. Samuel 28:19.

Dumb animals are sometimes controlled by spirit agency and their movements rendered predictive of approaching disasters as in the case of Balaam's faithful ass, when trying to excite its rider's powers of inductive reason by its wayward course, but whose vocal powers of *reputed disonance*, had to be used for the articulation of human speech, ere his material stupor could be removed and he could be rendered conscious of the danger that awaited him in the next progressive step of his imperious march. Surely another claim to sympathetic regard would be established in the blind prophet's heart towards his willing servant and one would naturally suppose that, in time to come, he would spare the staff and listen with repentant feelings to the eloquent code of sound reasoning which proceeded in braying tones from the mouth of his humble drudge.

CHAPTER VI.

PERSONAL EXPERIENCE OF THE AUTHOR.

The following is but a brief outline of my experience in the investigation of spirit phenomena.

It was in the year 1851, when I first sought initiation into the mysteries of table moving and other physical manifestations. I had no particular expectation at the time, of becoming a convert to the belief that the moving of ponderable objects was caused by spirit power, as I could not discover the law by which such movements could be produced. The first circle which I joined was held at the house of Charles Ramsdell of Lawrence, now of Nashua, who was the first and best medium for physical demonstrations I ever saw. The object of the circle was to receive whatever the spirits might see fit to give. We held our meetings two or three evenings a week from the time we commenced till Mr. Ramsdell removed to Woburn, Mass., at which time the circle became scattered like sheep without a shepherd, and we held our meetings at private houses where we received less Demonstrative evidence of the presence of spirits than we had previously done. In our first circle we did not admit any but believers except on very particular occasions, and not even then unless recommended by some member of the circle who would willingly give security for their behavior during the long period

that this harmonious circle continued to meet. Some of the most respectable citizens of Lawrence earnestly petitioned to come in and see what were the nature of the manifestations which we received from the spirit land.

In this way vast numbers were permitted to see the strange manifestations which were produced from time to time by the unseen powers, and some who really believed in the spirituality of the phenomena solicited the privilege of becoming members.

The first circle which I attended was for the tips of the table. This was a very slow and dreary process, but desiring to receive light on the subject I willingly submitted to the ordeal. Many communications were received on that occasion. Among the rest, I received a message from W. E. Channing, admonishing me of the duties which I owed to my fellow man and how I should in a short time enter into public labors in defence of spiritualism, etc., etc. I continued to meet with the circle as often as possible and received communications of such a nature as convinced me that there was no humbug or colusion in the matter.

We had not met very often before the raps came upon the table. The manner in which the raps came demonstrated to the circle the fact that they were produced by a power external to man, they became very loud so that they were distinctly heard by individuals on the opposite side of the street.

I soon began to feel the influence; and was developed as a writing medium at the end of a few months.

On one occasion after being developed as a writing medium I was impressed to take the pencil and record a considerable number of items of prophetic import, but being sceptical, I had no faith in them till I beheld them veritably fulfilled.

On the same occasion I proposed a number of mental questions to which I received satisfactory answers by loud

raps on the table. One question was ; Is it the spirit of ——— with whom I am in communication ; if so will you rap on different parts of the table ? At one and the same time this was responded to by raps so loud that each one could be easily located. These were followed by another artillery of raps as loud as could be made by a forcible and energetic stroke of the human fist. The same evening the invisibles proposed that each one of us should sit away from the table and they would try to give us some demonstrative proof of their presence and power.

We willingly complied with the request and we left the table alone in the middle of the room. In a few minutes the table began to move and rose up clearing itself from the floor, it then descended and started up on to each foot alternately, from one extreme corner to the other. After this it commenced rocking from side to side with a velocity of speed and an extent of motion which far transcended its large dimensions and its ponderous weight.

The same power which thus moved its weight and sustained its ballance, commenced to drum on the table giving every conceivable variation of musical time. The table was several times arrested in its motion with the quickness of thought in a position where its gravity would have rendered its descent to the floor inevitable if it had not been sustained by an invisible power. The table in question was a large extension table and contained upon its surface three pitchers of iced water and half a dozen tumblers, slates, pencils, sponges and the whole paraphernalia of a large circle, all of which remained perfectly stationary during the time that the table was made to perform these surprising feats.

On another occasion whilst sitting in a circle, my hand began to move in imitation of writing, and although I held it purposely out of sight, a spirit wrote through the hand of Mr. Ramsdell, give C—e the slate and let him

write. The slate was handed to me from Mr. R. at which time I was controlled to write a number of communications to different parties in the room and names were signed with which I had no previous acquaintance. The communications were written with a rapidity and force over which I had not the least control. A coffin maker by the name of Cook, who was present on the occasion, gave it as his opinion at the time that the messages written through my hand were the product of my own mind, to which I partially agreed at the time, although the matter was indited and my hand moved without the volition of my own mind. At this juncture my hand was again controlled and wrote the following. If you doubt the reality of the writing, call for the raps. At the conclusion of this sentence I was saluted by a volley of very loud raps coming on that part of the table where I was located. This was no sooner accomplished than my arm was again catalepted and the following written out. *One Hundred, and Fifty.* I was at a loss to know what to understand by this unfinished sentence.

My arm was again catalepted and I was influenced to record a number of items of varying numerical amount. At the close of this series of manifestations I was impressed to add up the column which amounted to 150, being the exact number contained in the unfinished sentence above mentioned, each amount which my hand recorded were answered by a corresponding number of raps on the table.

The spirits with whom we were in communication at this time stated that their object was to convince us of the existence and presence of spirits by presenting such phenomena as we most needed, and such as could only be satisfactorily explained by referring them to a spirit origin.

On this occasion there was a gentleman present from Ballard's Vale, Mass., who placed his hand upon my head and proposed the following question, *mentally* :

If the spirit of my brother is present, will he manifest it by writing me a poetic communication and signing his name?

My hand began to move and wrote a communication in poetry and signed the name of his brother. I was not in the least aware of what was being written through my hand as I had made a willing surrender of myself to the influence of the controlling agent. This gentleman had not for twenty years entertained a belief in the immortality of the soul, but this drew from him an admission that the response he had received to his mental test, would justify a different conclusion.

I have frequently had the pleasure of listening to divers imitations, produced on the table by the spirits, such as sawing wood, planing boards, driving nails, drumming, the roaring of the sea, sounds peculiar to the wrecking of a vessel on the ocean, telegraphing, the ring of the engine bell from its faint notes in the distance to its loud roar within the walls of the station house.

I have heard music from instruments without visible contact. I have seen a string broken in two places and have had my hand scratched with the broken fragment. I have taken hold of the broken string and examined both ends, when it has been forcibly drawn out of my hands by an unseen power. I have seen the instrument move round of its own accord like a thing of life; I have seen a piece of coin placed on the instrument, and have been hit on different parts of my person, which I then specified, by the invisible Archer; I saw a sponge placed on the same instrument and conveyed back and forth to each one in the circle; I have been lifted out of my chair, placed upon my back on the floor, and whilst in that position, had my boots drawn from my feet, carried to the ceiling of the room and caused to revolve in a circle and then descend with regulated speed to the floor; I had my boots handed to me and

when pulling one of them on I felt an opposing influence. I took a firm hold on the straps with a determination to pull them on if it was possible, but finding the influence too powerful, I tried in vain to disentangle my fingers, but the same power which was applied to the boot, locked my hands so that I was unable to open them, and thus my boot was pulled away from my foot with a force that left the straps in my hands and I was held in this situation for a considerable length of time. I was in a perfectly normal condition of mind at the time, and heard the conversation that passed in the circle, although I was unable to speak. This has seemed to many a ridiculous story, but it is true.

There are those who have tried to account for this curious manifestation on electrical grounds, but when all the movements necessary for the pulling off of a boot are considered it is at once apparent that the electrical element is inadequate to the task. Any student who has received the first lesson in the electric science will know that electricity in the room of aiding such a phenomena would be the greatest possible barrier to its accomplishment, inasmuch as any external application of the electric forces would have communicated with the electricity of the foot and instead of assisting to pull off the boot, it would have formed those magnetic or electrical refits through the pores of the leather which would have rendered it impossible for any power visible or invisible to have pulled them off. I feel fully confident that no man would risk his reputation as an electrician on any such a solution. There are others who after failing to assign any cause for such a phenomena but that which is spiritual, ask what use is there in spirits giving such demonstrations as these? In order to meet such an inquiry I will endeavor to relate briefly the circumstances which led to this strange and peculiar exhibition of spirit power. The circle were debating on the extent of spirit power over material objects. I

took part in the debate, and gave it as my opinion, that a spirit could not influence or control a person, unless such person yielded to the influence. Mr. Hall of Salem, N. H., requested that if there was any spirit present that could pull off my boots, he wished they would do so. I replied that any spirit was at liberty to do so if they had the power, but that I was fully persuaded that they could not do any such thing. I had not fully completed my sentence, when I was taken and controlled in the manner before described. It will be seen from the above statement, that my theory was speedily demolished, and I was taught by this practical lesson, not to be too certain that I had measured the extent of spirit agency.

In the winter of 1856 February, I was called to Lowell to lecture on Sundays, for a few weeks. At the close of the course, I was requested to spend a week in organizing circles. About the middle of the week, I was requested to meet with a few friends at the house of Mr. Russell, on which occasion, I was controlled to write, and was informed that I must start right off to Lawrence, as the Methuen spiritualists had hired the town Hall for me to lecture in that night. I started for Lawrence, Mass., and upon reaching that place, I discovered that the information which I had received from what purported to be spirits, was correct. I received this intelligence just in season for the cars, and I can assure the reader, that it formed a good text for the evening's discourse.

In the Spring of 1857, I was sent away from home at night to the house of a gentleman, residing on the turnpike leading from Lawrence to Methuen, not knowing the object of my visit. When I reached the dwelling, I found Mr. Stephens very lame. I was prompted by some agency contrary to my wishes, to place a chair in front of the lame man and take his foot upon my lap, I began to manipulate, and in a few minutes, the pain left him; he retired and

found in the morning that he had no need of the crutches which he had used the night previous.

I was on another occasion, sent off to a house on the road leading from Reading to Stoneham, where I found a woman suffering severely from Neuralgic affections; she had been unable to turn her head without turning her whole body for several weeks previous. I was controlled to manipulate the head and shoulders, and in fifteen minutes, the contraction was removed and elasticity restored. She prepared dinner for her family the same day, almost leaping for joy. These are two, out of many cases of healing, that have been effected by some unseen intelligence through my organism.

I have had many visions. On one occasion, my father appeared to me and addressed me as follows: "Thomas, there is a letter laying in the post office for you; it is from your brother John in California." He proceeded to inform me of one very important paragraph which the letter contained. I related the particulars of the vision to my wife, on rising in the morning; also, to Mrs. Hill, my wife's sister. Previous to visiting the post office, I called upon Asa T. Sanborn, insurance agent, Lawrence, and related to him the particulars of the revelation made; from thence, I went to the post office—found the letter, dated Grass Valley, Cal., signed J. H. Constantine. I opened the letter in the insurance office in the presence of Asa T. Sanborn, Esq., to whom I showed the paragraph, of which the vision was a spiritual duplicate. Although I had ever, as I still do, regard the majority of dreams as being the result of a disturbed condition of the nervous system, yet I cannot deny the truth of this revelation, made to me, when rendered unconscious of surrounding objects, because there are at least six living witnesses, who can testify to the fact. The life-like appearance of my father was so striking, that it left a very deep impression upon my mind; he had passed

from the earthly form a few weeks previous to the time at which he made his appearance.

On another occasion, after lecturing at Stoneham, I rode over to Woburn, Mass., and slept at the house of Mr. Gove. On awaking in the morning, I beheld the spirit form of James Tetley, an associate of youth, who appeared exactly as when living, only he appeared more sublimated. His countenance was luminous with joy. I have no reason to doubt but that I was in a perfectly normal state, as I tested it by holding up a pillow at the time. I have had visions in which the most beautiful celestial scenery has been revealed to my interior perceptions. I have seen the spirit home, with its mansions—its gardens—its fields—its mountains, and its valleys; the bounded homestead and the boundless prairie with their diversified scenery. The beauty of the architecture displayed in the construction of its mansions, far transcends that of any earthly mansion. Its garden beds are drawn by golden paths, the borders whereof are rendered luminous by the rival tints of elysian flowers. Its fields are covered with a rich, luxuriant and variegated carpet. Its mountains rise with their beauteous forests to supernal heights of glory, and still appear to stretch in the dignity of a true aspiration towards their creative Father. Its valleys are rendered radiant by the elongation of its verdant beauties, and furnish an extent of scenery far transcending the spirit's power of vision.

The peace, joy and harmony of the older inhabitants of the celestial Provinces, utterly baffle description. The prairies appeared boundless, and furnished a broad and extensive platform for Indian Gymnastics. Here the Indian is not pursued by the relentless cruelty of the pale face. They go to the prairies in numerous flocks, and bound across its vast and limitless area with matchless speed. I heard a celestial voice exclaim, O, ye happy spirits.

Bound ye fair nymphs across the heavenly plains,
Celestial Empires ring melodious with your lofty strains,
And through the untrod area, let your swelling song,
Its notes in sweet harmonious union prolong.

The exercises of the Indian spirits are characterized by the utmost purity, and their delight is in doing good. They often approach to the earth sphere, especially when a congenial spirit is about to be released from mortal captivity, and as the soul escapes its prison-house of clay, those willing souls bear it in arms of love, to purer climes.

The concluding part of this chapter, may seem purely imaginative to those who have never investigated the subject. But all the communications received from the spirit land, speak of a spirit body, and tell us that the inhabitants of the spheres, are tangible beings, possessing such organizations as constitutes them sensational or emotional, and that each inhabitant so much resembles what he or she was in the earth life, that they can be easily recognized. There are two bodies, the Terrestrial and Celestial. As the Terrestrial is necessary to enable the mind duly to appreciate the nature of its relations to external objects, so the the Celestial body is equally necessary to supply the more enobling and exalted experience of its heavenly relations.

APPENDIX.

PRELIMINARY.

I received the following communication from my sister Hellen M., through the mediumship of T. C. Constantine in the following manner :

One day while the medium was reclined on a Lounge, engaged in conversation he became suddenly entranced at which time my sister announced herself as the controlling agent. I asked her if she had any thing to say to me. She replied in the affirmative and desired me to procure a slate and pencil. Having complied with her request she commenced giving a sentence at a time. When through haste or inadvertance, I had put down the wrong word, she would immediately correct me, although I was out of sight of the medium. The first sitting I received about one page when she gave up the control, promising to resume the operation at the earliest opportunity. I did not read the closing part of my previous communication when she repeated her visits, notwithstanding which she would always resume at exactly the place where she had previously left off. She stated her reasons for coming, which the reader will doubtless discover on a perusal of the communication. She requested the privi-

lege of having it appear in print in hopes that it might be found useful to all its readers, especially those who may be guilty of any of the evils enumerated in the message.

JOSIAH PHILBRICK BARTLETT.

COMMUNICATION.

MY DEAR BROTHER:—

How delightful is the thought, that we as spirits are not confined to time or place. We are attracted, not to the stately edifice or the gorgeous palace, but to the humble cot where willing hearts are ever ready to welcome our approach. Mortals vainly worship the external exhibitions of architectural grandeur forgetting that spiritual power and genius by which all that is transcendently grand and noble in human workmanship is dictated.

The ancients worshipped the magnificent grandeur of the Temple erected by Solomon more than they did the invisible God to whose honor and glory it was dedicated. Nor has the lapse of centuries removed from the human mind those material tendencies by which it was distinguished in the patriarchal ages of the world; for now, with all the increase of light peculiar to the age in which you live, you can find multitudes of men and women paying a greater tribute of veneration to the meeting house and its towering spire than they do to that great and glorious being whose goodness and love it was professedly intended to adore as a house of worship.

The similar Idolatry is evinced in the worship of forms, creeds, and ceremonies. The true spirit of worship is measurably, lost man's highest aspirations appear to centre in external formula, whilst the true spirit of worship which exists in the interior of the soul, and which can ascend to

its heavenly Father unobserved by the outward senses, is not understood or appreciated by its possessor. O, that man could fully appreciate those important spiritual elements which are imbedded in his nature, he would cease to cling with an idolatrous grasp to material forms and would begin to worship the true and everlasting God. The soul which is controlled by forms &c., moves within narrow limits, whilst the soul which is delivered from superstition to the true worship of the Father, finds an extensive range for the exercise of its powers. The multitudes of worlds which revolve in space, show the mighty power of the creative Lord, and furnish themes of contemplation to man, which reveal alike at every step, the power, the wisdom and the goodness of the divine Being. It is to such themes of contemplation that I would direct your minds, in order that you may become more fully conversant with the power and majesty of him who rules universal nature. 'Tis by such exalted exercises of thought, that the soul becomes elevated and expanded in its contemplation, and is capacitated to enjoy the richer and more prolific scenes which await it in its spirit home. Such meditations on the divine character enables man to realize more fully his own insignificance and prepares him with greater humility to receive the teachings which come from the higher life. The fountain of divine goodness can never be exhausted, the more you draw, the more copious this stream. O, then be passive and let the streams of heavenly love flow into your souls. Drink deep at the celestial fountain, that you may have within you a well of water springing up unto eternal life. How vast the multitude who put away from their lips the cup of salvation—who refuse that which can alone satiate the cravings of their immortal natures and choose rather to feed upon the husks of human depravity, than to eat of the bread of heaven. How long shall men refuse to drink at the well of salvation and hew out unto them-

selves cisterns that can hold no water. Truly may it be said, that man has left the fountain of living waters—he has preferred the starvation of the wilderness to the bounties of his Father's table; but sooner or later, he must come to himself, and like the Prodigal of old, return from his wanderings to his Father's house, acknowledge his deviation from the paths of truth, and solicit a re-entrance into the Father's kingdom of light. The professed church of Christ has left its first love—it has quenched its desires for spiritual food and is endeavoring to fill or satisfy its perverted appetite with the husks which human swine feed upon. The fundamental rule of Christian duty is, to “do unto others, as they would that others should do unto them,” but they manifest a total disregard to the holy sentiment. They also admit that christians are to be living epistles, read and known of all men, candles set upon tables to give light to all in the house—cities set upon hills which cannot be hid, thus forming a striking contrast with the men of the world.

But is it not a lamentable fact, that with an overwhelming majority of professed Christians, there are no marks by which they can be known from the men of the world. In business matters, they will buy cheap and sell dear, they will undermined and overreach, and by misrepresenting the nature of their articles for sale, will deceive the unsuspecting purchaser. It is easy to discover, that such practices are at perfect variance with the cardinal elements of that religion by which they profess to be ruled. Inspiration declares that every tree shall be known by its fruits. Should this righteous rule of judgment be applied to the professors of Christianity at the present age of the world, how few among them all could stand. Spirit eyes can read the awful apostacy of their condition. We can see through the false covering which they have assumed; they have thrown over them the fleece of the Lamb, but are wolves within;

they have pillaged the sacred wardrobes of Christianity, for the purpose of covering their moral deformities, but in the end, they shall be disrobed and shall appear in their true characters. The spiritual light which is now beaming upon the world, shall ultimately reveal things as they are, and the dispositions and principles of men shall be seen and known as in a book. Jesus, the Nazarene, who founded the true system of spiritual philosophy, said in his day, that it was not needful that any one should testify unto him of what was in man, for he knew his thoughts, he could penetrate into the secrets of his soul by the strong medium powers which he possessed. He looked upon the assembled multitudes of his time, and whilst he read their thoughts, his compassionate heart pitied their follies.

A similar power was given to his co-laborers, the Apostles, who also could discriminate the thoughts of the people, however varying in their nature. This same power has been handed down from the primitive ages to the present period, and mediums at the present time can read the thoughts of their audiences, especially when under spirit control.

The time is near at hand when the spirit of Prophecy and discernment shall be possessed by mediums to as great an extent as it was in the apostolic age—the thoughts and motives of men shall be exposed, and that which is done in secret shall be revealed as upon the house top; then will man be driven from his hypocrisy. Men appear to feel themselves secure in their deeds of darkness if they can escape the detection of mortal eyes although they profess to believe that the eyes of the universal judge are upon them. Our desire is to bring the children of earth to a realizing sense of their moral state and condition. Man's elevation must be promoted if it has to be effected by an exposition of his secret follies. We love that spirit of charity which would hide a multitude of sins, but not at the expense of justice. One vice of which many of the peo-

ple are guilty, is that of backbiting their neighbors. No habit is more injurious and cowardly than is this. Those who make it their business to assassinate the moral character of their neighbors are the greatest pests that afflict society; for to rob a human being of his moral reputation is to take away from him his most valuable possessions, money and wealth perish in their using, but moral goodness is an imperishable and lasting ornament to the soul. Notwithstanding the exceeding odiousness of the above practice, it is indulged in by a very large portion of the human family. The apostle Paul speaks in terms of severe condemnation of those who backbite, whisper, and speak evil things of their neighbors, and every one who wishes to renovate mankind, will reprove this secret vice. The backbiters tongue, like the stealthy serpent, endeavors to poison with its fatal viris the moral character of its victim. It seems to me that it would be much better, if those having any serious charges against each other would come together and make an amicable adjustment of their difficulties.

Another dishonorable practice is that of using profane language. A majority of the inhabitants of your highly favored country, are guilty of this man-degrading practice, even those whose heads reveal the winter of life, often engage in this species of profanity, in the presence of the young and rising generation, who are generally more ready to imitate that which is bad, than they are to learn the better lessons of life. What is more painful than to hear oaths and curses issuing from the lips of the man whose head is adorned with snowy locks, and whose enfeebled limbs are tottering on the verge of the grave, surely it must be a theme of sorrowing to every thoughtful and considerate mind. It would seem more in agreement with his advanced age, to be preparing his mind for that important change through which he must shortly pass. O that something

could be done to destroy such a practice, and lead the mind of the aged especially, to consider more seriously the importance, not only of a good and virtuous life, but of exhibiting a better standard of morals for the patronage of the young. Solomon said, "train up a child in the way he should go and when he is old, he will not depart from it." Such a training has never been given to the human family or men would not be seen running astray from the paths of virtue. It is painful to behold the darkened condition into which the inhabitants of the world have been sunk by the moral apostacy of ages past, the awful state of relaxation which has taken place in their moral habits, is truly deplorable, but we shall try by a combination of spiritual forces to make men ashamed of their lax morality, for why should man be thus morally deformed, instead of being the representative of better principles and an honor to his maker God.

Having in the former part of my communication told you of the joys experienced by us in approaching kindred minds on earth, and having labored to open your intuitive powers of perception in relation to the character of your heavenly Father, and the relation you sustain to him as creatures of his power and wisdom, and having pictured to your minds, some of the evils that afflict society, I shall endeavor to draw to a close, by suggesting the propriety of an address being prepared, containing an exposition of the degraded condition of those who are addicted to gossiping, slandering, misrepresentation, falsehood, cheating, swearing, gambling, etc., etc., much good would result from such an effort, to the minds of some, and if it does not totally eradicate, it may greatly modify the evil practices to which I have made allusion.

In the meanwhile, do not forget to manifest a spirit of love towards those who may be guilty of such things, and strive to exhibit in yourselves, purity of life and you will

be rewarded with the rich and enduring treasures of a conscience free from guilt. No man can be happier than he who measures the actions of life by the most perfect standard of rectitude with which he is acquainted. In such a case, he has not only the consciousness of innocence whilst he lives and the peaceful reward which virtue ever bringeth, but he has the assurance, that having lived in obedience to the higher laws of his nature, he will reap the reward which is inseparably connected with an observation of, and an obedience to the laws of his maker, and when he comes to bid adieu to all the relationships of his mortal life, he can cross the river Jordan and approach the immortal shores with gladness and rejoicing; and now I say unto you, keep the prize of your high calling in view and press on in your progressive march, being assured you shall reap if you faint not.

HELEN M.

PARALLELOGRAM BY HELEN M.

1. Jesus was arraigned before Pilate on charge of making false pretensions.

2. Pilate questioned Jesus in regard to his Kingship. Jesus told him that his kingdom was a heavenly and divine kingdom.

3. Pilate could not discover any spuriousness in the claims made by Jesus, nor wherein he was worthy of death.

4. Pilate declared openly to the assembled Jews that he could not find any fault at all in the man. (Jesus.)

5. Pilate suggested the release of Jesus, by virtue of a custom of the passover; but the Jews, with one simultaneous voice exclaimed not this man but Barrabas. Now Barrabas was a robber.

6. The Jews persecuted Jesus because he preached unto them a new dispensation, and spoke of the utter inefficiency of a typical or ceremonial religion.

APPLICATION.

Spiritualism, like Jesus, has been arraigned at the bar of modern Pilates, and has acquitted itself with commanding eloquence from the false accusations which have been preferred against it. It has ably substantiated its claims to a spiritual origin. Modern Pilates have failed to discover wherein spiritualism is deserving of being condemned, but those who cling to ancient forms and ceremonies cry aloud and say, not spiritualism but our venerated forms. Now a form is a robber.

ERRATA.—Page 6 line 21, for *concetions* read *conceptions*; line 22, same page, for *defende* read *defenders*. Page 8, line 32 for *he* read *the*. Page 12, line 8, for *mother* read *mortal*; same page, line 26, for *inimitable* read *illimitable*. Page 16, line 22, for *lights* read *light*; same page, line 27, for *over* read *ore*. Page 36, line 3d, omit the mark of interrogation, and locate it after the first word in the 4th line. Page 42, line 19, for *elycian* read *elyciam*. Page 44, line 13 for *seancn* read *seance*. Page 45; line 27, substitute the definite for the indefinite article. In the appendix read *Helen* for *Hellen*.