

THE BOOK OF KNOWLEDGE.

"If the Knowledge man generally possess were universally diffused, Ignorance, Hypocrisy, and Ambition would vanish; and the Glory of God, with the many comforts ordained for his creatures, would shine forth."

THE object of this work is to lay before the public facts which for ages have been wrapped in mystery, and which no writer has yet dared to unveil, under a plea that it is useless to throw pearls before swine; forgetting at the same time, that there are many thousands of our fellow creatures to whom a knowledge of the very things which they hide by the sable curtain of mystery, would be of the greatest value and importance. But the whole race of the human creation are so depraved in their nature, that every person who is thought by them to be inferior in their grade and station of life to themselves are treated with contempt, and are thereby kept from the knowledge which would teach them to shake off every species of ignorance and bigoted superstition, so that mankind would universally employ each other in the promotion of the welfare, happiness, and comfort of their fellow creatures; but instead of this we find that the generality of men are at enmity with each other; each man from early tuition is trained to cherish ambitious feelings, and to

aspire to something far above his own sphere. No matter what injury he may inflict upon his neighbour; for in all trades, or callings, we find that each one is striving for the one and the same object or end, nor can any species of knowledge or instruction be obtained from any science by which money can be obtained by it—without the individual who requires it dearly pays. In the next place we find that knowledge is looked upon, in a worldly point of view, to exist only amongst the wealthy, as they believe they only have the means of procuring it; and we daily see persons of the highest intellect who are grovelling in poverty and not allowed to make known their wisdom because they cannot mingle with those who possess the means. And we also find that when persons of what is termed low birth attain to riches or wealth by perseverance, or in fact by any other means, that, though that person complained of the tyranny and oppression which held him down in the days of his poverty and wretchedness, yet, no sooner does he set his foot upon the threshold of wealth, than he begins to wield the iron rod of oppression with unflinching relentlessness. So that ever since the introduction of civilization to these shores has ambition taken root; out of which tyranny and oppression have gradually spread themselves over the whole surface of the land: so that from the throne down to the very lowest calling of business, there is a species of tyranny practised which cannot fail to meet the eye of every thinking person. The various forms by which this tyranny is exercised would be too numerous to mention here. Amongst others, however, there is one important subject which is now calling the attention of thousands, amongst whom are men of the highest standing and intellect. The Church of England holds forth to its people the Bible as their sole and only guide to salvation; and yet the very things of which it speaks the people are taught to treat with contempt; for although the Church acknowledges the eternal existence of the immortality of the soul, and the existence of angels and spirits; and that in the days of old the laws of God were handed down to the prophets by his angels to be spread abroad to his people, yet they deny that in this age the same God who ruled and governed the world at that remote period has changed, and that He leaves His people to the order of chance, without any means of making known unto them His divine will. But, notwithstanding all the efforts which have been made to stifle this ancient but sacred science, we now find that it

is fast gaining ground, in like manner with all other truths which have stood the buffeting of ages and the scoffing of millions, but like every other good it now shines forth its trophies of victory in defiance of all its bigoted and prejudiced enemies; and we now find that there are the very same mediums for holding spiritual communications as there were in the days when the prophets lived. Amongst the most ancient of these mediums is the Crystal, or Vision Glass, or what was termed by David the Urim and the Thummin. There are other mediums no doubt equally great and good, namely. the Hand-writing on the wall, the exhibition of numerous Spirit Hands beeing seen and felt, and which is now under the eyes of the sceptic world and still stands its ground, shewing itself forth as a divine reality. But the Crystal being the most ancient it is the most obscure, as there are but few persons now in existence who have proved the assertions given through it, and none who have dared to make them public.

The people of England are taught from early tuition to treat with contempt everything to which there seems anything like mystery attached to it; and as what has hitherto been known of the Crystal has in most instances been fraudulent and deceptive, no wonder that contempt should be imbibed for it; for no author has written anything respecting it as yet, either through fear or ambition, but has omitted to insert any directions for its use, except those of an evil and vile character, and even those with such mysterious appendages added to them that they are difficult to be understood: and those books which contain knowledge of the Crystal, or even Astrological science, are generally sold at such prices so as to prevent them from becoming universally understood or believed; so that the very men who write them do it with a view of self interest, gain, and ambition. But the object of this work is to diffuse the knowledge throughout the kingdom, at a price which will place it within the reach of all; and could the booksellers be interrupted in their business without injury, it should be circulated free of charge; therefore a small compensation must be charged upon it that they may have something for their trouble; and thereby shew to the world that whatever may be the ultimate result of the circulation of this work, gain was not my object, but a feeling of sympathy and friendship which I feel I owe to mankind; and therefore am resolved to place within the reach of those who may be gifted with the blessing of seeing, the means by which they may ascertain

direct from heaven the rights and privileges with which God Almighty endowed the earth for the comfort and happiness of His creatures.

The manner by which I first became connected with this sacred science has already been duly described in a little work published in 1855, entitled the Cause of the Present War, in three series, (the first series price fourpence); and as my space is here limited, I shall not detain the reader with the details connected with it, but would wish them to observe that the Crystal has the same disadvantages to contend with as any other class of things in the world, for wherever an article or a science is brought to light, there is a counterfeit to be found in imitation, and in many cases where the genuine is not protected the counterfeit supersedes it, until its own baseness crushes it and it falls to the ground, thus shewing the good from the evil. So likewise it is with every thing in existence. There must be good and evil, and the evil in all cases shews forth the good in its own brilliant colours, while the evil melts as snow beneath a meridian sun. My intention is now to convince the reader that there are two distinct sciences connected with the Crystal, and that a line of distinction must be drawn between them: there are in this the same as in all other of the mystic sciences, two kinds, viz., the celestial and the diabolical, and my object is to shew forth the celestial in plain English language, divested of all the Latin and Hebrew mysteries to which the readers of such works have hitherto been accustomed; and to leave the diabolical or evil practices, such as are commonly resorted to by persons who profess to work the Crystal, knowing that in nine cases out of ten the assertions or visions which they obtain from it are little better than fraudulent deceptions or delusions; and this in many instances has arisen in consequence of the ancient writings being corrupted, by leaving out the means whereby every species of deception and hypocrisy could be detected, and thereby keeping men in ignorance of the many blessings which were ordained for them to enjoy impartially. But I will now proceed to lay before my readers the instructions as I received them, feeling assured of the benefit that will ultimately result; for in my experience I have found that there are numbers who can see for themselves. But some think it a mystery to be resorted to only through evil power, and regard or treat it with contempt and condemn it as wicked, while others look upon it as a phenomenon unable to be

accounted for, but believe the person who uses the Crystal to be of the vilest character, and all this on account of the darkness in which it has been kept. Therefore my object is to shew to the world that in the method here laid down there is nothing of a diabolical or evil nature in it, but on the contrary it is most sacred and holy, nor can any person use it for vile or fraudulent purposes, but only for the benefit or welfare of mankind in general, by relieving the distress of mind and to shew unto man that there is a living and true God who regards all His creatures with the same loving kindness, and that He still finds a medium or way to make known His holy decrees to His people. I cannot in this little book give all particulars as to how I obtained the original method of the prophets, but suffice it to say that after a series of years of practice in the usual method I found that I was deceiving myself, and consequently knew that I was deceiving others who relied upon it; but still notwithstanding all this I was satisfied of the existence of spiritual agency, and felt convinced that there must be good and evil spirits, and I also felt certain that the good spirits would reveal plain and important truths if properly sought after; but having no directions but those left by the modern practitioners I was at a loss how to proceed or how to procure a vision with a good spirit, for all the invocations I had from Barat, Doctor Dee, Agrippa, and others, were of a nature calculated only for the evil spirits. Various were the conjectures which past in my mind; and after a considerable time, in which I spent a many weary nights in fervent prayer and supplication, the following instructions were revealed to me and which was declared to be the method which the ancient prophets used for holding commune with angels and spirits, as spoken of in scripture, and which I have every reason to believe to be correct, having never found the assertions wrong where the questions have been rightly asked. There are hundreds of persons that can prove this. But in order to let the reader thoroughly understand the following instructions, I must first observe that they are here given as they were received from the spirit by me, without however entering into the preliminaries by which they were preceded.

INSTRUCTIONS.

I was lead to understand that the celestial abodes consist of seven heavens, each of which has a specific ruler. At the head of the first heaven the archangel Michael presides, and from him all power and knowledge which exist among all the spirits emanate.

The order of the heavens runs thus.—

The First Heaven is of the Sun.

The Second Heaven is of the Moon.

The Third Heaven is of Mars.

The Fourth Heaven is of Mercury.

The Fifth Heaven is of Jupiter.

The Sixth Heaven is of Venus.

The Seventh heaven is of Saturn.

It will be observed, that these are the names of the planets which the ancients said presided over each day of the week in succession as they are named above, and which in reality were the names of the seven compartments of the heavens as given by the angel of the Lord to the prophets. To each of these heavens there are two distinct classes of spirits, viz., the celestial and the aerial, or, good and evil; but as I do not intend shewing any light upon the evil matters connected with the Crystal I shall confine myself to the good, as the only means by which benefit can result. The good and evil classes of spirits are divided into orders and classes, and as the human race moves through the earth each individual is prompted by a good and evil spirit; the good spirit from the celestial abode of the order to which the individual belongs, and the evil spirit from the aerial sphere of the same order. So that for each heaven or planet there are seven orders, while to each order there are seven rulers; each order containing vast legions of celestial spirits under his control; while the head of each constitutes the angelic assemblage of the Lord of Hosts, as spoken of in scripture; and the aerials are divided in like manner, whose rulers are composed of angels of inferior order, who receive their commands from the superiors, or celestial angel of the order to which they belong, but can only act by permission. Hence we see that the human race as they emerge into life are under the specific order of one of these planets, and from which he derives the promptings of every good and evil action of his life from the guardians who are appointed to conduct him through

its intricate passages. The next important step is to know how to distinguish the evil from the good, and by what means communication can be held with the spirits of the celestial order. It must also be observed, that the spirit or guardian of any person is better adapted and more able to give information respecting such person than any other spirit; and it is certain that for a person to know the name and order of their guardian, that by making proper supplication to him, many of their wants and miseries could be avoided: for if a person yield to the first promptings of his celestial guardian, he will assuredly be right—although the evil one frequently supersedes by its flattery and artful delusions—but the celestial guardian of no person can be obtained without their permission; and when obtained they will answer no questions detrimental to the interest of such person without his sanction; thereby shewing forth the justice and sacred wisdom of the divine Creator. Nor will they answer questions for the sake of gain, or for the gratification of idle curiosity, but only such as will promote the welfare and interests of mankind in general; nor will any person retain the gift of seeing who will endeavour to use it for any vile purpose. And to be enabled to hold commune with the celestial spirits, it is necessary to have a Crystal consecrated for that purpose—as the celestials will not appear in the same Crystal with the aerals, although the aerals will endeavour to personify them, and deceive or delude the inquirer; which they have frequently done where the Crystal has been used for all purposes. Now unless the Crystal be consecrated as hereunder described, the celestials will not appear in it; and if any aerial or evil spirit be called in, the celestial will not appear again without reconsecration. But this consecration has been lost to the world for ages; and hence has arisen all the delusions which have injured the reputation of the Crystal—and the origin of its loss was a wicked and wilful omission; as its existence would have crushed the hope of every ambitious and selfish tyrant.

THE ORDER OF CONSECRATION.

In the order of the consecration of the Crystal, it is first necessary to make the following preparations:—An upper room of the house must be thoroughly cleansed and set apart for that purpose, admitting of no light but that which is supplied from the

lamp and perfumes burnt during the performance of the ceremony of the consecration. Spread a clean white cloth upon the table in the midst of the room, placing thereon the Crystal a metal or stone vessel, containing perfumes as hereunder mentioned, together with a small lamp, trimmed, and filled with the oil of olives, with frankincense in the metal or stone vessel: when this is done, bare the head and feet, and offer up the following prayer:—

“O Almighty and Most Merciful God, our Father and Creator, I humbly beseech Thee that Thou mayst be pleased to divest me of all evil and worldly desires, and so fit me to stand in the presence of the celestial beings who, by Thy permission, shall answer to my prayers and supplications in the consecration of this Crystal, for the purpose of exorcising my exertions by Thy divine power, for the welfare and interest of my fellow creatures: this I humbly beg in Thy name who liveth and reigneth ever one God, world without end.”

This prayer must be used on the completion of the preparation and at the commencement of the consecration; which must be done three successive mornings as the sun is rising, not, as a usual method, in selecting the hour when the sun is supposed to rule. Therefore, on entering the room when the sun is rising, let the Crystal be placed in an easterly direction, light the perfumes, with the lamp too, and with head and feet uncovered, fall upon the knees, and with the left hand stretched towards the east, lift up the heart and soul, repeating the following prayer:—

“O Almighty God, Thou Great Supreme Author of all Goodness, Mercy, Wisdom, and Justice, I humbly and devoutly beseech Thee that Thou wouldst permit Thy powerful and mighty servant Michael, archangel, governor and ruler of dense legions of celestial spirits, under whose directions mankind is conducted through the evil which afflicts the earth, that he may pour down his heavenly and holy influence upon this Crystal: thereby permitting such celestial intelligence that I may call to take upon himself his angelic form and appear in this Crystal, and answer such questions as I may think well to ask, in a manner suitable and becoming to his celestial nature: this I beg in the name of the Father, the Son, and the Holy Ghost, through our Lord Jesus Christ, ever one God, world without end. Amen.”

When this has been done for three successive mornings, as described above, in order to obtain the guardian of any individual who has given his or her permission for so doing, the following prayer must be repeated :—

“ O Michael, thou great, good, and powerful spirit of the sun, to whose will all the dense legions of celestial spirits do bow and obey, I humbly beseech Thee in the name of Him at whose word all worlds shall tremble, and in the name of the living God of Power, Might, Majesty, and Dominion, I humbly beseech thee that thou wilt direct the guardian, or directing spirit, or angel of——, to appear in this Crystal, to give his name and order, and to answer such questions as I may think well ; not polluting or defiling by my language or question his celestial nature : this I beg in thy name; and in the name of the ever living and true God, through our Lord Jesus Christ. Amen.”

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After the guardian of any individual has been obtained, it is necessary that all questions of importance relative to the affairs of such individual should be answered by his or her own guardian. Therefore after the name and order of such guardian has been obtained, the following prayer must be used ; using the name, order, and appendages thereto affixed, in the proper place of the prayer, as follows :—

“ O thou great, good, and powerful spirit——, ruler of many legions under the solar orb of——, I humbly beseech thee, in the name of the living and true God, and in the name of Michael, first ruler of the first order of the sun, governor of all the powerful and celestial legions of spirits, under whose will and power mankind is directed through all the evils which afflict the earth ; thereby, O—— I humbly and devoutly beseech thee, under the above powerful names, that thou wilt take upon thyself thine angelic form, and answer the question for—— if such be in accordance with the divine power under whose direction thou hast appeared : this I beg in the name of the great Jehovah, ever one God, world without end. Amen.”

After the spirit has answered the various questions, it is necessary that a prayer of thanksgiving should be returned ; thanking the spirit devoutly, in the name of all that is holy, for his generous and impartial communications, in the following words.—

"O———, thou servant of the living and true God, for as much as thou hast been pleased to reveal unto me things concerning which —— was troubled, I humbly and devoutly thank thee, in the name of Michael and the living and true God; and will now therefore that thou mayst depart in peace to thy celestial abode. Amen."

It must be understood that these directions must be used upon any person procuring a Crystal that has never been used, or one that has been used for vile or improper purposes; and by strictly adhering to these rules, any information of an important nature, with the question founded on just and honourable principles, can be obtained.

I will now explain to the reader the manner by which the guardian of any individual reveals himself to the seer when called upon through the archangel Michael, as described in the third prayer; and as there are numerous instances which I have observed as to the answers given by the guardians when describing their name and order, I will here mention one which appears of far more importance and interest than any which have ever yet come under my notice. The circumstance referred to, was upon an occasion of obtaining information through the Crystal for a young man now residing in Nottingham, and who it appears is destined to hold some important office at some future period of his life, in connection with the affairs which are likely to befall this nation.

After using the prayer given for the purpose of obtaining the guardian of this young man, a figure appeared in the Crystal apparently attired in complete armour of dazzling whiteness, with a long flowing robe of a golden or heavenly hue hanging loosely over the shoulder, reaching below the feet; with a crown upon his head of a fiery red, decorated with a branch of laurel leaves; with a breastplate with the name and order of his planet inscribed upon it; bearing with him in his hand a scroll, upon which was written the following extraordinary but emphatic words:—"I am Zarabath, second ruler of the first order of mighty and powerful legions under the volcanic and fiery orb of Mars, under whose mighty will and power the battles of the earth are fought and brought to conquest, and by whose aid victories are alone achieved!—Now what, is thy command with me?" After answering several questions of a minor import, the enquirer then asked to have his future mission revealed—which was

accordingly given—which in consequence of its important nature must not at present be made public. At its beginning, however, was a kind of introductory paragraph of a somewhat extraordinary nature, and which I here insert as it appeared on the scroll brought by the spirit in the Crystal, as follows:

“Behold the world as it was, as it is, and as it is to come! This is given ere I unfold the curtain which conceals thy future destiny, that thou mayst prepare thy mind and body for the coming events. Let all nations cry aloud for help and succour from the most High, as the day of retribution is near. The many evils which the rulers of mankind have heaped upon their helpless multitudes have long called for vengeance, and the avenging angel of the Lord will now pour out his wrath upon them: and lo, thou must become one of the instruments in His hands to assist in the accomplishment of this mighty change.”

Then followed a description of his future career. This was obtained on the 5th of May, 1854, and was fraught with some of the most striking events, some of which he has already fulfilled, but which prudence here forbids me to mention; still from the striking character and appearance of the spirit which brought the inscription, together with the extraordinary nature of the language itself, it is sufficient to impress the mind of every thinking person with awe and reverence. I have in the course of my experience obtained the guardian spirit for numerous individuals, and which have proved to them of the greatest benefit.

Although the spirit from whom I obtained these instructions declared that each heaven, or planet, is the celestial abode of equal numbers of orders, rulers, and legions of spirits, yet in the whole course of my practice I have never yet seen a celestial spirit or angel from the sun, moon, or Saturn; nor have I ever come in contact with a person whose guardian has belonged to either of these spheres. I have seen aeriels from each of them. All persons for whom I have obtained their guardian, I have found have belonged to the third, fourth, fifth, and sixth heavens; or Mars, Mercury, Jupiter, and Venus. the appearance of which bear a great resemblance to each other—with the exception of the spirits of Mars, or the third heaven; all of which of the male kind bear a similar appearance to the one described, but not of so grand or majestic appearance—each of the celestials are clothed in robes of dazzling white description; varying however in the decorations of the head. The spirits of Mercury, or

the fourth heaven, are adorned with loose white robes, wearing upon their heads a kind of coronet, exceeding each other in brilliancy according to their order. Those of Jupiter are also clothed in white robes, fitting so that the outlines of their figures can be observed; with a loose blue robe hanging from the shoulder and reaching below the waist; with a crown upon their heads of the appearance of gold; differing also in appearance in accordance with their order. The spirits of Venus are also attired in white garments; having over their shoulders a flowing robe of blue and white; with a wreath of flowers about their heads serving as a coronet; altogether their appearance is most beautiful to behold; and no person could give an adequate description of them, no matter how often he may see them. There are also spirits of a feminine appearance belonging to each heaven or planet, and who are the conductors or guardians of the female portion of the human race; and who are divided into orders, with rulers, under the same order and direction as the male portion of the spirits. Their appearance is also majestic, and varying but little in their several spheres. They are invariably attired in loose flowing robes of the most snowy whiteness; and their countenances wear the most pleasing expression; they never appear weary of giving information, when sought for with a just and proper intention. I have held communication with feminine spirits from the third, fourth, fifth, and sixth heavens, but have never seen any from the Sun, Moon, or Saturn, or first, second, and seventh, the same as in the other sex.

The spirits have declared that the archangel Michael, of the sun, is sole ruler and governor of all the spirits under his immediate rule; viz., those of the first heaven are placed as guardians over the whole race of the Hebrews, Egyptians, Hindoos, and all the lands adjacent to the land of Judea. Those of the seventh heaven, whose ruler-in-chief is the spirit Zebul, whose power and might is great beyond the comprehension of man, take their rule over all the tribes of Africa and the adjoining colonies of the south; while the spirits of the second heaven, or the moon, are appointed over all the countries which are under the meridian, or those which occupy that part of the globe which cannot be reached for the whole season alike by the sun's rays. Hence it is that no celestial spirit of either of them have ever appeared to answer as the guardian of any individual for whom I have sought for information: and there are number-

less proofs in existence in all parts of the world, which can bear testimony as to the truthfulness of these assertions.

My readers may perceive, that when this ancient but sacred science has been divested of the mysteries by which it has been for ages concealed, from the holy and sacred nature of this medium there cannot be anything evil or wicked connected with it; thereby shewing forth that our great and merciful Creator manifests His kindness to His people of the present age, as He did in the period in which the ancient prophets lived; and though, for the sake of ambition and gain, this sacred practice has been laid aside for ages, God Almighty has now seen fit to tear aside the veil of superstition, and once more to shew unto His people the rights and privileges He created for them to enjoy.

Let those who are inclined to scoff and ridicule this work, be assured that they will not be permitted to hold communication with the Celestial Being, until they have cast aside their self-willed notions, and learn that mankind are all equal in the sight of their Creator, and that He bears the same loving-kindness for them all; and that He sent our Redeemer upon the earth to establish the one and true Apostolic Church; and that, notwithstanding His commands whilst upon the earth, men have raised themselves by avarice and ambition, and have built up churches and established forms of worship to suit their own dispositions, and preach to the people of contentment and submission to their Rulers, which their laws and religion impose upon them, whilst the heads of their churches are feasting themselves at the expense of those to whom they profess to act as guardians. And yet we find that they hold forth to the people the gospel of Christ as their guide, when all their laws, both civil and religious, are founded on tyranny and oppression, while the laws of God are of a mild and gentle nature, breathing forth love, freedom, friendship and charity to all His creatures; while a portion of those upon the earth to whom the guardianship of the poor are entrusted have but little or no charity among them, or how could they willingly squander their tens of thousands per year in every species of luxury, whilst hundreds of thousands of their fellow creatures who are the producers of their wealth are groaning beneath the oppression which compels them to labour and starve, while the oppressors and ministers of their religion are enjoying every kind of luxury and gratification, and living in idleness. But when the facts contained in this book are known, which they soon will be, as

there are many persons who can see through the medium of the spiritual eye, and who only want the plain and necessary instructions, as here laid down, to make them enter heart and soul into the subject; then all these evils will vanish, and mankind will then be aware of the rights and privileges which they are entitled to enjoy. I have myself come in contact with several of both sexes who can see, but who ridicule it on account of its mystery. But the time is now come when the dawn of a new day is about to burst forth upon the inhabitants of the earth, and to shew that mankind has suffered their many wrongs until it has displeased that God whose vengeance is now about to be poured out upon the destroyers and oppressors of man; and to teach them, that, notwithstanding their vile duplicity and machinations, He will hurl them from their self exalted power, and teach the whole universe to know that He alone is Omnipotent Lord of All.

It may be here necessary to observe to all persons who may endeavour to possess themselves of a full knowledge of this ancient but sacred science, that the size or shape of the glass or crystal is unimportant, so that the materials of which they are composed be bright and clear. A glass of pure spring water consecrated as before described, can be used as a medium for opening the spiritual eye. In addition to the description given as to the form of consecration, let the following be strictly adhered to:—place the crystal in an easterly direction; this is symbolical of the eternal decrees of God, as handed down to His prophets in the Eastern portion of the world. Place the lamp in the south, and when burning it becomes a type of the sun in the midheaven, giving light, knowledge, and animation to all the creation. Place the vessel with the perfume on the north side; this is symbolical of warmth, comfort, and nutritious odour to the inhabitants of the dark regions of the north. While the person who performs the ceremony, on lighting the lamp and perfume, will place himself at the western angle, with his left hand stretched towards the East, and his right pointing upwards, repeating the prayer as above described. When this is completed, any information which can be conducive to the welfare and happiness of mankind can be obtained by appealing to the archangel Michael, as described in the third prayer, by those who may be gifted with the spiritual sight, and which will be far more frequent amongst all classes than is now generally believed, by adhering to the above directions.

I must here also remark that, as before described, the heavens are divided into seven compartments, each heaven being the abode of seven orders of celestial spirits; while each planet, in accordance with the number of the heaven, as described in page 7, is inhabited by seven orders of aerial spirits; so that the first heaven being of the sun, there are in all fourteen orders. The same, likewise, of the second and third heaven, or the moon, Mars, &c. The aerial spirits who occupy the atmospheric regions of the planets to which they belong, form the evil guardians of the human creation, and who have at some period lived upon the earth, and who alone are permitted to hold communication with man for evil purposes, or are enabled to personify the spirits of the celestial orders to which they belong; and yet they, too, ultimately reach the celestial abodes, and pass through the seven orders in progression, as hereunder described. When the spirit of man leaves the tenement of clay which it inhabited on this earth, it at once emanates into the atmosphere, where it continues during the period that the body is undergoing its decomposition. After this, it leaves the sphere which the body inhabited, and takes its flight into the immense regions of space, where it continues for a period, which no spirit has power to reveal, suffering a specie of punishment in accordance with the deeds done in the flesh. From this state it becomes purified sufficient to enter the aerial orders of the planet or heaven to which its guardian or conductor had belonged, beginning at the seventh order, and continuing in each a certain time, which they are not permitted to reveal; each order making it more pure, until it attains the first order of the aerial sphere. After remaining in this condition for a period double the length which it had been in passing through the six orders, it then takes up its abode with the seventh order of the celestial sphere of the heaven or planet to which it belonged; and from that time it becomes as guardian angel, or ministering spirit to the human race, collectively, in accordance with the grade and station of the human creation from whatever order they may belong. In this capacity they remain, without being able to reveal the period, passing by progression through the seven orders in succession as the individuals whom they have been conducting upon earth die. They then leave that order, and on reaching the next, they are appointed as conductors of other individuals who emerge into life: and in this manner they continue by progression, until they reach the legion of the

first order of the heavens ; and each individual whom they have guarded through life, could, if it were possible to trace them, bear testimony of their conduct by the progressive state of the celestial guardians. After remaining in the first order for a period, which they are unable to reveal, they are sufficiently purified, and take their flights from thence into the eternal realms of glory, which is beyond the bright orb of the sun, from whence all power emanates, and where they have no knowledge of anything which exists on earth, or any of the other spheres, but are from that moment totally free from every worldly care, and their whole time is henceforward spent in singing the praises of that God who has brought them to that state of happiness and bliss, but whom they never see. So that it will be seen the rulers of each order are, as before described, the angelic hosts of the Lord, and whose duty it is to keep in order and conformation of His law, the vast legions of spirits who inhabit the immensity of space. And while the aerial spirits constitute the guardians of the human race, as they pass through the various orders of aerial spheres ; yet they reach the celestial orders, passing through in like manner by progression, and ultimately reaching the realms of glory ; thereby proving that all the spirits who inhabit both spheres have at some period existed upon the earth, but not so with the angelic hosts their rulers. No spirits have power to reveal from whence they come ; thereby shewing forth the justice and wisdom of the great Creator, in sending upon the earth our blessed Redeemer, and shedding His blood as a ransom, that all mankind should in the end be happy ; thus fulfilling His words whilst existing upon the earth.

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