

# THOUGHTS

FROM A

## CLERGYMAN IN THE SPIRIT WORLD

WHOSE NAME IN THE EARTH-LIFE WAS

CORNELIUS C. CUYLER, D. D.:

GIVEN TO

A GENTLEMAN OF PHILADELPHIA

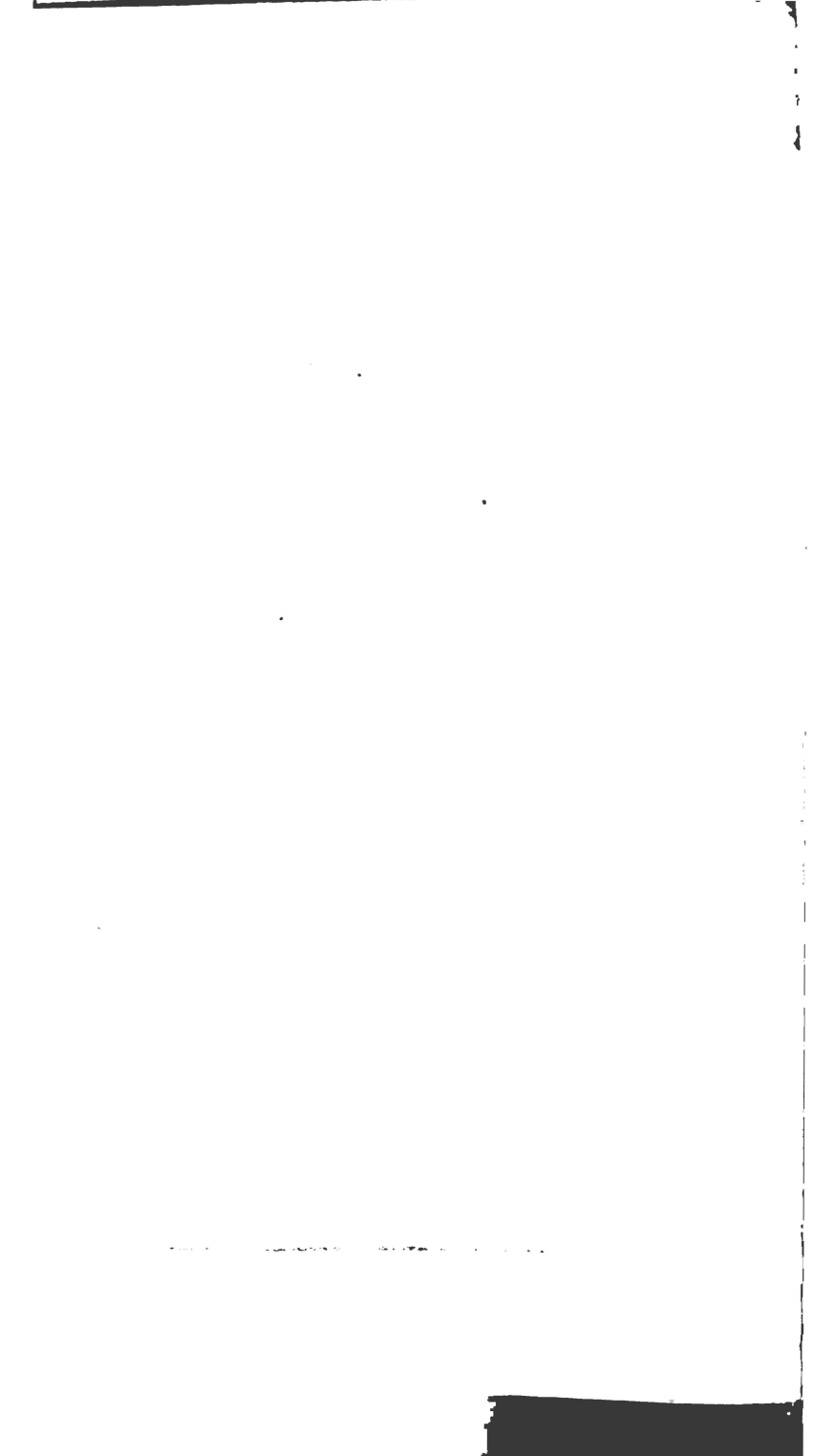
THROUGH THE MEDIUMSHIP OF

MISS MARY E. FROST.

---

PHILADELPHIA:

FOR SALE BY THE AGENTS,  
BARRY & SON, FOURTH AND CHESTNUT ST.  
1859.





*The Rev. D<sup>r</sup> Conyer was for many years pastor of the Third Presbyterian Church in Seventh St. below Arch. Phila. He died somewhere about the year 1852. One of his daughters is now Mrs. Joseph C. Patterson, and one son is Thos. Conyer, Esq. Att'y at Law, Member of the Select Council of the City of Philada. I believe all his children are Presbyterians.*

*10 Feb. 1889.*

## PREFACE.

You ask me to write a preface. I have but a few remarks to make; you can add what you wish afterward.

A spirit friend first brought me to you. I became interested in you as a friend, and the thought suggested itself to me to write you a number of communications that would please me if you would place them before the public. There are many living, a great many, who will remember me; and the views given in the following communications, though different in most points from what I once taught, are the views I now hold, the result of reflection and study. I offer them to all my friends in particular, not as positive truth, but the individual opinions of a thinking spirit. I am aware many of my friends will think me further from Zion now than when I was on earth; but I would observe to my friends, I have found that heaven that Christ spoke of, that kingdom that is within, and I seek and desire no other. I have one request to make to all my friends, viz.: Reason for yourselves. The world is full of truth, but it must be hidden forever if your own perceptions cannot bring it to your knowledge. The wisdom of another cannot make you wise, nor the vision of another bring you sight. Your heaven must be within your own heart; the fires of knowledge that shall light you on must be kindled in your own brain. So be not afraid to think—everything is to be gained by investigation, for error must fall before

the light of knowledge, and truth only become stronger by becoming better understood. I have found the spirit world only a continuation of earth, controlled by the same laws. We learn and progress throughout eternity. Here the weak become strong, the better more pure; the aspirations of earth are realized here; it is the reality of this earth is but a dream; it is the endless morn of immortality that follows the night of earthly care.

You may call these messages I have given you, Thoughts from a Clergyman in the Spirit World, whose name in the earth life was CORNELIUS C. CUYLER.

*Question.*—Shall John Adams' communication on Slavery-given me through this medium, be added to this tract?

*Answer.*—Yes.

C. C. C.

# THOUGHTS

FROM A

## CLERGYMAN IN THE SPIRIT WORLD.

---

### CHAPTER I.

#### EXPERIENCE IN THE SPIRIT WORLD.

*Friday Evening, October 29, 1858.*

My friends, I promised to give you a few words about myself. When I first came here, I thought I was in a deep dream; then I fancied I was either with the Arabians in their mysteries, or else treading the mazes of a romance; a short time and I realized I was a spirit; then came to me a flood of thoughts. I wondered where Deity was, for I honestly believed in a personal God. I wondered that they were not singing praises to Christ; I saw nothing around me but peace, harmony and happy faces, smiling radiant with intellect, joy and love. I questioned them, and they replied, Wait—time will unfold to your comprehension all you wish to learn. I met my friends; one after another came to me, those I had known in early childhood and had forgotten, all came to greet me. One thing which struck me more than all else, I could see into the hearts of all, and when a spirit came near, knew what he was think-

ing of ; saw their hearts were like open books. Another thing. I remembered everything that had ever passed, every person I ever knew, every idea I had ever entertained, every thought seemed like a picture before me ; then came to me some members of my own church, and they told me that they had learned by experience that I had not taught them exactly correct, and found some of my own children were capable of now being my teacher. I saw by all things around me that I had no idea of a spirit life, and so I calmly submitted to be taught. I was struck with the naturalness of things around ; they seemed so much like earth that I could not believe it was the land beyond the grave. Time passed, and I find that it takes a long while to free the soul from the fetters of erroneous ideas and thoughts. I find the spirit world an answer to earth—spirit-life is a realization of all the heart's aspirations of earth ; it is a continuation of earth-life. The grave—death—does not break the chain ; it is only a stepping stone to another place of existence ; it is merely a change of scene in the drama of eternal existence. I have but one thing to regret—that I impressed on other minds many ideas that they will have to free themselves from. Every thought is either a step ahead or a hindrance, a block in the way, and like a blot on white paper it must be removed. I am happy here, though everything is different from what I had looked to find it. I would rather things would be as they are than as I used to think they would be. I find that the idea of salvation through another is not true ; that all must work for themselves ; and I find that even *Christ* is subject to the same law as others. I now believe him to have been a good man, but do not believe any law exists to hinder any and every man from some time being a Christ. I will only add this time, that progression is the law of nature, and to progress you can but walk one way, and that in the simple paths of nature, complying with those laws that control the universe and man. I find all things

governed by law ; that a miracle is not in the course of nature ; law controls heaven and earth, the air and ocean ; it paints the flower of the valley, and forms the shell on the sea shore ; guides the stars in their wandering courses, and controls the seasons as they roll around. I will continue this at our next meeting. Keep this and I will give you several chapters, this being the first. C. C. C.

---

## CHAPTER II.

### EXPERIENCE IN THE SPIRIT WORLD.

*Wednesday Evening, Nov. 3d, 1858.*

I was to speak to you of spirit life. One thing here that seemed strange to me at first, I found all that diversity of thought that you have on earth. There are spirits here who differ just as much as you do, and there are spirits here who still believe fully in all the ideas of orthodox theology ; some, many, who are still pagans, Mahomedans and spirits who are materialists, who look for the time to come when they will cease to exist, and believe it will be. It is interesting to talk with them, and listen to their different views. Another point that seemed strange to me, about relationships here ; one who you never met on earth may be nearer to you than your own parents or brethren. This seemed to me at first unnatural, but I find your system of relationship is unnatural. What is it binds one soul to another ? Sympathy ; and you do not always find it in one household. Oh ! there are a thousand things that I could and will speak to you of. Another thing—the growth of children ! When an infant comes here, there is a law by which the child attracts to it one to be its guide and protector—and the child grows and becomes a man or woman. There is in the spirit world a much greater difficulty in becoming

developed spiritually than intellectually ; for instance, a child coming here with the purity and innocence of infancy, and a man whose intellect is developed, but whose soul is warped by crime. A few years—less than that, the child will be in intellect and spirit the man's superior—in the form therefore you would be progressing much more to aim for moral than intellectual growth ; in spirit life you can gain more intelligence in a day than you on earth could in a lifetime ; your perceptions are such that you see and come in contact with those things that you never could learn on earth. You were speaking of the spirit world. The spirit world stands in the same relation to yours as your spirit does to your body ; as for the food of the spirit, there is that arising out of and from the growth of your earthly vegetables and fruit of every nature, that affords sustenance to the spirit life ; nothing is lost. The perfume of the flower that blooms unseen in the desert may gladden the heart of some angel in heaven ; your earth and the spirit world are so intimately blended that one could not live independent of the other ; our influence pervades your earth like an inward sun, that is the very atmosphere the spirit breathes, while the material influence arising from the earth actually supports the physical life of the spirits. You cannot get an idea of what the spirit world is till you come here. Enough, that it is blended in with your world, and yet distinct, for it is more beautiful than the painter's dream, or poet's fancy. There is in spirit life all that variety of occupation that there is on earth ; the mechanic is the mechanic here ; the philosopher studies metaphysics ; the poet writes with magic hand the glowing poetry of heaven, and his thoughts written upon space, the atmosphere, are caught by the receptive earth-poet, and are given to the children of earth ; the painter sleeps not, but dreams and works, his brush and pallett are the same as ever, and he is as active with them, and then returning to earth in some calm moment, he guides the hand of the mor-

tal artist and imparts a glow, and beauty, that comes not from the mind of him who wields the brush. Franklin is as active as ever; Raphael lives and is the same; Bacon—Shakespeare still writes his dramas, and acts them out on other men's brains. There are a thousand mysteries in human life that a knowledge of the close affinity of the spirit world and earth will unfold. There is another thing I must mention to you, it is the language of the spheres; there is one broad universal language; it is the language of thought; we talk not by words, but by feelings, and whether a spirit be an Indian or Chinese, we understand him. There are peculiar affinities spirits have; some spirits feel more in harmony with one nation than another, and linger in some localities. I know a celebrated Persian that is constantly with the Americans, but the religion—the various religions—are the most interesting. There is no religion but moral development, there can be no religion but that which will blend in with the wants of the human soul, and aid man's progress. Now the Mohamadan, the Pagan, the old Greek Mythology, are all true in their order. The Christian is but one, and, although there may be more truth in it, comparatively there is none. They are the true religionists who act right; that the only true religion that teaches man to know himself, and points out the way to act. Away with churches, altars, temples, ministers, and let the broad universe be the temple of worship, the voice of truth your minister!

C. C. C.

## CHAPTER III.

## ACQUAINTANCES MADE IN THE SPIRIT WORLD.

*Monday Evening, Nov. 8th, 1858.*

I will tell you of a few of my acquaintances that I have made in the spirit world. I met a spirit one day who seemed to recognize me, but who was a stranger to me. He began to tell me that he was a Methodist minister in the form; he went on to say wherein he had changed his views. When I more than once spoke of John Wesley, I was not a little surprised and startled to find I was speaking with Wesley himself. He is a noble spirit, who never believed, nor intended the world should understand him as they have, or build such a system as the present Methodist Church, on his views. I have met George Fox, who tells me that he believed in spirit-intercourse, and more than once held conversation with spirits in his life time, and he says he attributed all the mental superiority of the Quakers over others, to the one fact of their sitting waiting for the spirit, which is on the same principles of spirit circles. What I mean by the superiority of the Quakers, is their harmony and their tranquillity, which is certainly a prominent feature in their character. He is a very highly-unfolded spirit, and one who is active among the children of earth at this time. I have met and know Swedenborg; I do not agree altogether with his views, but he stands on a high platform as a spirit. I was one day roaming around, when I staid a moment to listen to a spirit who seemed to be addressing a circle of spirits. I liked his ideas, and as he spoke of the growing freedom of all mankind on earth, in a mental, moral and physical point, I recognized the Hero of America, Washington. I have met him since, and have never met one I love more as a man, or admire more as a



spirit of wisdom. Those spirits that you esteem on earth much, are not so held up here ; there are as wise spirits in the spirit-world, whose names never shone on the roll of fame, as those that fame has made glorious. There is but one thing here we recognize—wisdom. St. Paul and Christ are no more than any one else on their plane, and there are many equal to both ; but it is interesting to meet those that have exercised an influence while on earth, and see how they agree with the past, and how they differ. There is a class of spirits in the spirit world who are more backward than those known in the form as clergymen ; there is one other here I have met and loved—Napoleon. There are spirits in the spirit world who exercise a great influence over a number or party of spirits, as well as on earth, and Napoleon is one of them ; he had noble faculties on earth ; the secret of all his errors was, his faculties were all misdirected ; they are now turned in their proper channels, and that fiery ambition is turned from war to peace, from the battle field to the temple of harmony. I will bring him to you some time, and I know you will like to hear him talk. One more I will speak of, and then I will leave you for to-night ; even now I hear a friend in Boston calling me at a circle that is now sitting there ; this friend I was last mentioned is one well known in French history, Robespierre ; he is active now among his people, and told me a few days since that peace would not reign in that kingdom another year ; he has told me a great deal of his country ; he is a very fine spirit, and has some excellent views ; his interest is altogether in politics. To resume :

There are one or two more names I will mention of persons I have met here who were known in the history of the world. I do not mention those who were esteemed great on earth to lead you to infer they hold comparatively the same position here, for it is not so. Mental and spiritual worth is the standard all are judged by here, and many of the brightest spirits in the land of immortal-

ity are of those whose names are forgotten or were never known among men. But, with that feeling most all mortals have of looking up to those who have carved by their deeds their names high on the monument of fame, I sought many whom I looked upon on earth as heroes. There is one fact, that every instance has proven, and that is, that all men who have manifested in their lives a more than ordinary power and wisdom, were to a greater or less degree under the influence of spirits. Columbus remarked to me once in a conversation with him, that it was by no reflection, no process of reasoning, that he concluded there was another world beyond the western waves, but an undefined feeling impelled him on, and he could see before him mentally the very people and world he met when he landed on the shores of the new world. He did not know then why it was, but since learned that a guardian spirit filled his mind with that feeling, and that a band of spirits guided their frail barks over the perilous sea. He described to me his feelings when coming to America, and he observed that never one doubt entered his mind, but he knew he should succeed.

I met Mrs. Siddons, upon an occasion, and held a long conversation with her upon the stage. She is still a lover of her profession, and says she has played more since she has been a spirit than when she was in the form. She spoke with great enthusiasm upon the drama, and remarked, the stage would yet become one of the best schools for developing mankind morally and intellectually. It has been conducted by individuals who have perverted it. It will yet be controlled by those who, by their course of action, will command that respect for it that is now paid to the pulpit, and more, for it will become a greater means for imparting instruction.

One more, and I will finish this. One of the brightest minds, one of the noblest characters, and one of the most peculiar spirits I ever met, was one known on earth by the

name of De Soto. We conversed upon the various forms of government. He spoke to me of a great change that would soon sweep over the American people. I did not understand definitely what he referred to, but he said there were persons at the present time living who would take active parts in it. I do not know that I ever met one I admired more. He made a singular remark to me, and that was, that he was, when Napoleon was in the form, one of his guardians. I have seen him, De Soto, present a number of times at circles where you have been, but there are but one or two persons he is in the habit of conversing with.

C. C. C.

## CHAPTER IV.

### WISDOM.

*Friday Evening, November 12, 1858.*

*Question.* Have you met John Milton?

*Answer.* I have met the poet Milton, and he told me the whole of his works were written under spirit impression, but that he does not like the way the Church has interpreted some of his symbols. He is one of the brightest spirits I have ever met, developed altogether on the religious plain.

I was to speak to you to-night on a subject I gave you the other evening. We look on some things in the spirit world very differently from what you do on earth; there are many things in the earth sphere that are in reality principles, but are made by you only customs. I will speak to you first of wisdom—what is it? Now in every nation the ideas of this are different; what is wisdom to one is not to another. Now he is wise in the eyes of a people who lives up most strictly to the laws and customs of that society. A wise man among one political society is not

wise in the eyes of another—what is wisdom in one church is absurdity in another. But I will not give you other people's definition, but mine: Knowledge is not wisdom; knowledge is the accumulation of facts; and we all know a man may be very learned without being wise, for some of your most criminal men are the most learned; in a sense wisdom, then, is not the accumulation of facts, but the right direction and application of the knowledge we have. He is wise in my estimation, who best applies what he knows; best directs his talents, and knows the most of the natural laws of the universe, (Nature is the soul of wisdom;) and he is wisest who knows the most of Nature—Nature, which is the most free from all educational prejudices, which is the most natural, and, above all, who knows most of himself, and acts out what he knows. I do not look upon your college divines as wise men; your learned professors, who are really no wiser than the shelves of their library, but he who is kind of heart, who relies on his own integrity, and yields obedience to—not what men say, but listens to the voice of God that speaks through Nature. Wisdom is, then, a knowledge of Nature, and a true use of what one knows. Then what is morality or virtue? To my mind, virtue is a principle, but with you on earth what is morality among one people is sin among another. There are certain conventionalisms of society, and according to its code he is a moral person who lives up to these rules; but at the present time it is hardly, indeed not at all necessary, to do right, but only to make the world think so. According to my way of thinking, there is very little virtue in the laws that control society at the present day. There is really more virtue out of society than in it—more true hearts. People are taught not to be true to themselves, but to be true to other people's ideas, not their own. As for the laws of Nature, they are a secondary consideration; society must be obeyed, and society's rules are built on anything else but Nature. Now to my mind, there is no morality or

virtue but Nature, and he is the only virtuous person who lives in harmony with himself, no matter whether it agrees with man's rules or not. Nature, not society, is your standard, and he only is moral who is true to his own self, and this is more than you can say of people in general. Look to the marriage system: What do people marry for? For any and everything but the right object; but I am not going to give you a lecture; I must be brief; briefly, then, virtue is natural harmony, and he is virtuous who is in harmony with Nature and himself. My ideas of Deity—there are various views of this in the spirit world—some believe they will one day meet him in person—I believe that Deity is the life principle of Nature—the soul of Nature, and that we will never see him but as we see him through his works. The more we know of ourselves the more we know of him, and as for his being a person, I believe him only a principle. (On the next time we meet, I will give you my views on Justice and Heroism.) These are views I have gained in my spirit life; I thought differently on earth.

C. C. C.

---

## CHAPTER V.

### HEROISM.

*Monday Evening, November 15, 1858.*

I was to give you my views on heroism; I have my own views on this. You have been accustomed to call a man a hero who has won a battle, or discovered a new portion of the earth, or distinguished himself in any way. My idea of a hero is different. A man who has any fault of character and overcomes it; a man who resists the many temptations that surround the paths of mortals; a man who is true to himself—who is honorable in his dealings with his brother man—who is courteous in every day life, and bears

with a manly heart, the petty trials of common every day occurrences, deserves more credit than a Napoleon or Leonidas. To bear up against great sorrows is not so much as to take, with a patient heart, the thousand little troubles that occur all the time. I would have every man a hero, for I would have every person arrive at that condition when he can carry out his heroism in every day life, not be one on the field of battle once in a lifetime, but every day. There is more true heroism in the quiet, humble walks of life, that never become illuminated by the glare of popular notice, than ever gleamed on the page of history. Think of this, and when you see a young man toiling up the hill of life, honest, honorable—when you see a mother bending over her sick child—when you behold true, noble affection, honest worth, turn not to bow to a king or noble, but yield the praise of heroism to the shrine of modest worth.

C. C. C.

---

## CHAPTER VI.

### BELIEF.

*Wednesday Evening, Nov. 17th, 1858.*

There is a point of belief among some of the spiritualists that is erroneous. Many of you believe that a man who has a passion for drinking when in the form, will carry the same propensity with him here. Now, all such tastes, such as drinking to excess, the use of tobacco, and all similar habits, arise out of a diseased state of the physical system, and are not connected with the spirit, and when the body is thrown off, they are no longer affected by it; it is a very material thought, and untrue. Another erroneous idea, is the rapidity with which spirits travel; we use comparisons, you take them for facts; it takes time for us to move, though very much beyond the rate you

travel on earth. There is another thing I wish to mention, and that is, that in the spirit world are spheres and localities ; in this way the atmosphere is to us, what the earth is to you,—tangible, and as real ; there are, as it were, different spheres of atmosphere ; there is immediately surrounding your earth, a sphere where the grosser and more material spirits dwell ; the atmosphere immediately surrounding your earth is more material, and more like your earth than further beyond : and there are some spirits who are so material that they cannot go but a short distance from the earth—cannot, on account of their own materiality ; as they develop they become refined, till they can even visit other planets. This may seem strange to you, but it is literally true. There is another thing I was going to speak of to you. When I came here, I began to seek many clergymen I had known in the form, and we used to differ in points of faith ; we began to talk over our different views to see which was right, when the conclusion showed us all to be wrong ; so we forgot our former dissensions, and have since aimed for no creed or idea but truth. It is a remarkable fact, the different religious bodies on earth care less for the establishment of truth than for their own peculiar faith ; but here we have but one wish—more light ; one aim—truth. I visit, or have, and frequently do visit, every pulpit in the land, and I see, unconscious to themselves, the whole mass of the clergy are tending to the philosophy that spiritualism teaches ; and were it known by any other name than spiritualism, would now be received. I was at your meeting on Sunday, and could endorse every view. I like him, (the speaker, Forster,) and the spirits who control him.

C. C. C.

## CHAPTER VII.

## JUSTICE.

*Friday Evening, Nov. 19, 1858.*

There is a positive spirit of justice, that controls the universe, and the actions of every individual. There is justice in everything, to a superficial observer ; there are many things in human life that seem devoid of all justice. For instance, look around you ; you see some come in the world with organizations that adapt them to shine as stars in the world of literature, philosophy, and learning ; others are born with crippled intellects and weakened understanding ; some are born in the couch of luxury, others in the manger of poverty ; some inherit a castle, others die in a cot. If there is nothing in the destiny of the future to establish an equality, fate must certainly be partial and unjust ; but there is, as I have observed before, a law that governs mankind, so that all in the end receive the same share of blessings, and are recipients of the same amount of happiness. Those who have more happiness on earth than some others, are not made unhappy here, but those who were unhappy on earth are happier here. Those who have suffered, here find rest ; they who on earth are doomed to weary years of toil, are rewarded here, and he who sendeth the rain to the just and the unjust, dealeth with his children alike. It is necessary the fate of some should be hard for their own eventual harmony and good ; and I would have all cease to murmur at their fate, for he who made the sun and the stars knoweth what is best for his children ; and he who doeth wrong on earth, he who injures his brother man, is but aiming ar-



ws to rebound and pierce his own heart; the injury he could do another can but recoil on himself, and the effects cannot be averted, any more than a physical violation. Judge ye not one another, for there is a law wiser than thou that judges all right. This is the Justice of Deity; he never punishes, never revenges, but deals justly with all. When man can learn to feel that this law applies to every evil thought as well as action; he will feel the necessity of feeling, as well as doing right; every thought stays itself upon the soul, bearing a record of good or bad. May heaven's inspiration fall upon thee, my friend, awakening inspirations for the good and true, unfolding thy perceptions of nature's mighty truths, and giving thee strength to walk in the ways of right, or in the path of nature, whose ways are ways of pleasantness, and all her paths are peace.

*Question.* Will you give your views on capital punishment?

*Answer.* I will not refer to my former opinion, but give you my ideas as they are now. I think capital punishment the last relic of an age of barbarism. I consider a man who advocates capital punishment as a great deal worse than one who murders, for it is upholding what is worse than all, legal assassination. I would have it done away with; it is a species of legal revenge unworthy a free man's sanction.

*Question.* If a man defraud his neighbor of his fortune, and reduce him thereby to all the ills of poverty, through no fault of his own, while he himself lives in ease on the means so acquired, and after death, in the spirit world, how is the fraud atoned for?

*Answer.* It is a law that all who do wrong, suffer. A murderer meets his victim here, and they meet as friends; the past is forgotten. Among the lower spheres there are the same feelings of revenge that are held on earth, but when they have been here a long time; those who

were enemies on earth, forget their animosities and become friends here.

I commenced a communication to-day, through this medium. I will have it for you by Wednesday. There are so many spirits here that I could not say all I wished, so I thought I would write when the medium was alone. I have an object in giving my experience; there are many living who will recognize many things in it that will prove tests.

C. C. C.

## CHAPTER VIII.

### A REVIEW OF BELIEF IN THE EARTH-LIFE.

*Wednesday Evening, Nov. 24.*

I have often wondered since I have been in the spirit world, how it was possible that I could have believed as I did—how I could entertain views at war with every sense of justice and reason; I look back on my earth-life—that part of it when I assumed the part of teacher to others—as a great mistake. I was sincere; I have that consciousness, but I regret I had not more wisdom, or rather that I did not teach to others my own intuitions and feelings of truth, instead of putting forth an unnatural system of philosophy that had its foundation for truth in a blind faith, in a blind authority. I am convinced that more harm has been done by the ministry, than all the good that they can do in twice the time of their earth-life. In the spirit world, the ideas they have taught, have had a demoralizing effect on the human mind.

The old idea of original depravity has had a tendency to make man what they said he was; no matter how good a person was, they have been told they were and must be sinful, while they were made to believe it was impossible to

be anything else. Tell a child he is a thief, and nothing will make him one sooner ; lecture a school boy all the time on being a rogue, and you will make him one if he is not one already. Mankind are not depraved and never were, and it is only because the worst part of their nature has been appealed to that they have been made to appear so. Another point worse still, more untrue and unphilosophical, is repentance and salvation through Christ. Where is the incentive to do good, if, no matter how pure, your own purity is nothing—another must save you ; where lies the restriction of evil if the lowest as well as the good can be saved by some one else, by the simple asking for it ? There is more inducement held out to do evil than good, for in heaven it is said there is more glory over a sinner than a saint brought home. I tell you that there are laws that control mind, as positive as the laws of the physical world ; that have their effects that neither Christ nor any one else can avert, and they who sin in thought or deed suffer, even as they who sin in a physical sense suffer. Heaven is before you all, but the undeveloped are separated from heaven by the stream of wisdom, which they must first cross ; the name of Christ will be no passport to help you across ; each one must row his own canoe along the stream of progress, or never attain the haven of his hopes. I had many doubts when I was in the form ; I used to think a great deal, and I would get such thoughts that doubts would come ; then I would get frightened at the ground upon which I stood, and turn and pray for more faith ; but I assure you if I had allowed myself to be led by the voice of reason, I would never have died a minister. I regarded the doubts that arose as whispers of the wicked one, and tried to drive him off by prayer, but I have since found out that the wicked one was nearer correct than I supposed, and that I should have stood higher now if I had followed his suggestions ; but I have since found out it was not satan who possessed me, but that spirit impressions were given me. It

will be remembered by a clergyman now living in New York City, that we had a private conference once. I told him my doubts, and freely expressed to him my doubts as to the real truth of the authority on which my belief rested. He replied to me that he had gone through with the same experience, and said he regarded it as a trial God had sent to test his faith; he portrayed the effects of becoming an infidel, and I supposed that I must be wrong, and turned and preached the gospel as I believed it, with renewed enthusiasm. That friend is now an opposer of spiritualism, and I have wanted to say to him since then, that if it was Satan who put those doubts into my mind, that Satan was correct and he wrong, and if this ever falls in his way, and I hope it will, let me say to him that God gave man his reason to guide him, and that a man's reason is the highest standard he can have. And let me ask him not to hide the light of judgment under the bushel of authority, but raise it, when it may reveal the true color of what has so long been concealed beneath the mask of a false theology. And here let me observe that he made me a solemn promise that day that he would never mention that interview, and I promised him I would never let another know my weakness. He has kept his promise, I kept my word. This will be to him a proof of my identity. One word more and I conclude this chapter; he observed that day that it was God's will that man was to be redeemed by preaching, by the ministry; let me tell you and all the body of my earthly friends who are now laboring to perform this mistaken task, that the world would have been better off, if you would let and all mankind be their own ministers, and follow out their own ideas of truth; the world has had too much preaching. Be assured my friends, God will take care of his children, and the best thing they can do is to think for themselves, taking nature for their book of guidance and looking up to God as their minister.

C. C. C.

## CHAPTER IX.

## PROPHECY.

*Monday, Nov. 29th, 1858.*

I rejoice in the power that enables me to come to you and hold communion with one of kindred feelings and thoughts. You rejoice in the earth-form when the light genius throws its rays into new fields of thought, and reveals mighty wonders in the world of science and discovery. You celebrate your fourth of July, to commemorate our Declaration of Independence—you have your thanksgiving; not long since you had a holiday to celebrate the laying of a wire across the great deep that it might speak with a mysterious magic voice to the children of both nations, and yet what are these declarations of a mere temporal freedom to the knowledge of spiritual liberty? What of the communication of England and America, to the communion of the unseen world with mortals? What is the knowledge of the price of stocks on Albion's Isle, to the knowledge that loved ones wave their hands to you from the shores of eternity. Then rejoice that the cable is laid between heaven and earth, and one that cannot break, nor whose waters of time rust, and lend a patient ear to the silent thoughts that come with mysterious power from the world beyond, words of mighty import, speaking peace, harmony and good will unto man. I was to give you my views upon prophecy. I have cast aside the idea of special providence, for I have seen that everything is governed by positive unalterable laws, laws that Deity himself is governed by, and never does, nor could not change. Spirits, individual spirits, often do things termed special providences, but they only act in harmony with these laws, never go beyond them.

God himself never manifests himself, nor can he be seen, known, or recognized except in the manifestations of his natural laws. Every cause has its own legitimate effect, and prophecy is a matter of scientific calculation. There are minds standing upon that plane of unfoldment who could have told in the days of Moses, that spiritualism would have made the manifestations it has, and could have told where and in what year it would have commenced, simply by looking to existing causes, and tracing cause and effect. There is a peculiar faculty necessary; all spirits cannot do so, nor can they ever be developed to the plane of prophecy any more than all on earth can be mathematicians. There are many who have not the faculty, and cannot be educated to be mathematicians unless they have. It is a faculty that cannot or never is unfolded until the person comes to the spirit world. Many persons on earth are prophets, but they know not why they are so; they did not prophecy from their own stand-point of perception and understanding, but were persons who had the faculty of prophecy, and were thus mediums for spirits of that affinity to influence. Daniel was a medium, not a prophet, though now he may rank among those who look forward and read with the light of knowledge the destiny of future empires. There is an instance known among you, many instances, of persons who were mathematical wonders, who could solve a problem, or give the answer without knowing how they arrived at it, but they are like those that prophecy among you, mediums—not prophets. There is a great chess player among you; the key to his wondrous power is his being a medium; this does not rob the individual of anything, for it proves that they must have the faculties; it only explains a mystery without detracting from any one. A spirit could not make any manifestation through a medium unless in harmony with that medium's organization, though they may make through them manifestations higher than the person's own development. There is a truth in prophecy from the pro-

phacies of Daniel, down to the gipsy who reads your destiny in your hand ; all poets are prophets, they speak in ideal strains of future realities. There is a prophecy in every thing, the aspirations of the human heart is the prophecy of its future heaven ; as the setting sun is the prophet of evening, and the warble of the early songster tells of the coming spring.

I will write you soon again and give you my views on destiny or fate. There are many now living who will remember having discussed with me all these points that I speak of to you when I was on earth. My object is to show them I remember my former views, and that I have progressed since then.

Accept the blessing of a spirit friend, and good day till you hear from me again. C. C. C.

## CHAPTER X.

### DESTINY OR FATE.

*December 4th, 1858.*

I do not believe in the destiny of the Mohamedan, that would lead him to stand beneath a falling temple, and yet believe he could not die, if it was not his time ; but there is destiny in natural law—a fate in cause and effect—that it were well for all to know and feel. The poet spoke truthfully when he said there was a Divinity that shaped the course of mortals. There is a fate attending the life of every being ; the destiny controls him oftener than a mortal controls his destiny. I look upon everything as subject to the law of necessity. Man has been preached to for the last eighteen centuries about being sinful, and he has been exhorted to become better ; and if he does not believe or do as the world thinks right, he is damned by

society for not being different. The organization of individuals control their fate; and as individuals are not responsible for their organizations, I do not view man as a free agent; for I believe him governed by laws that are positive, as well mentally as physically. If man is controlled, he does not control himself; and to say man is what is termed (perfectly free will), would be saying he was greater, and above the laws of his Maker. No one need take this as an excuse for doing wrong, or a plea for not making efforts to make things better. I said that destiny was only cause and effect; and to change a person's destiny, or the destiny of a nation, you must make the persons or the condition of the country better. If a child is born into existence, under favorable conditions, with a certain organization, it is just as natural he should be a medium, as it is for another to be a philosopher. Education influences, modifies, but does not make the person. One born an idiot can, by no system of education, be made a philosopher; and one born a poet, will be one in spite of every circumstance. It was the fate of Christ to be crucified, because it was the inevitable effect of his course; not that anything was planned out before him, that he should die so, but it was only a natural effect. It is the fate of some to ascend the mount of fame, and be crowned by the laurel wreath of glory; of others, to pine in a prison cell. We have said, to change a mortal's destiny, we must change them: then their actions will be different. The organization of the individual is formed, and there are certain tendencies and characteristics predominant, before it is born into the physical world. Let every parent remember, they have the power of exerting a lasting influence on the destiny of their children; and let them study and comply with the laws that control humanity. Were these things known and understood; were the causes removed—and here is the cause of all so-called evils—the very root,—if this was understood, you would need no prisons; nor would it be the destiny of any to languish



ere, or die by the hand of self-destruction. Don't find fault with humanity for doing as they do. Remember, under the same circumstances, with the same organization, you could do the same; but if you want people to do different, surround them with different influences, and they will be different. I believe the world is and has been doing the best it could; the ministry has always been finding fault. Think it is time they do something else; for they don't seem to have done much good. Remember, there is no such thing as escaping effects; that just as you make causes, so will your destiny be to suffer the effects. It is the destiny of some to suffer, but it will bring them a wisdom worth suffering for; it is the destiny of humanity to be ultimately happy. Some may have to toil longer, but in the end it is the glorious destiny of humanity to be happy. God holds the fate of humanity in his hands, and directs his children with the voice of wisdom. Aim for wisdom and peace; for the fate of the evil is remorse, but the destiny of the wise and good, everlasting peace.

C. C. C.

---

## CHAPTER XI.

### MEDIUMS AND THEIR DESTINY.

*Wednesday Evening, Dec. 8th, 1858.*

What is to be the destiny of mediums? You speak of mediums as if they were a class of people outside of general society, and you ask what their destiny will be, with something of the same feeling that you would inquire after the fate of some religious fanatics, or some doubtful political party. Some gentleman in your circle the other evening prophesied the downfall, as he called it, of all this unfortunate class, and, in a sense, he was correct. There are many mediums who have assumed public positions, influ-

enced by everything but spiritual motives; there are some minds in that condition of development, with such mercenary tendencies of character, that nothing is too sacred to them to be made a profession or trade; and, I will venture to say, to all mediums—for I know it is true—that no medium, who is influenced by selfish feelings, either mercenary, or who enters the ranks an advocate, as a Napoleon entered into military life, not with a feeling and a wish to do good, but only to gain fame and glory,—no one with such motives can long maintain their position as a medium; spirits have not the power of conferring the gift of mediumship upon whom they choose; they must adapt themselves to susceptible organizations; but, by cultivating such feelings from developing a cold, calculating selfishness, they will in time have that effect on the mind, as to destroy their medium powers. With this class of mediums, our friend's prophecy is true. There are many now—speaking mediums and other phases—who will lose their powers as mediums. But there is one point I would speak of: it has been asserted that, becoming a medium, unfits one for business and many of the earth's relations. Now, a person cannot become a medium; they have been so from their birth; but becoming, is nothing more than becoming more harmonious and spiritual. And if that is going to disqualify men and woman for the relations they were born to assume, then there must be some fault somewhere else than in mediumship. I consider this point beneath argument. If a person devotes his whole soul to any one thing, it unfits him for others; but a person who would run into fanaticism about spiritualism would do so about anything else he was interested in. The fault is in himself, not in the theme he advocates. No person, no class of persons, can make better wives, husbands, brothers, sisters, friends, business men; no class of persons can be better fitted to fill with honor and truth all the various positions of life, than a spiritualist or harmonious medium. The more susceptible persons become to spirit-

l influences, the better it must be for them ; and if they e bad, being mediums, they would be worse without it. is in perfect accordance with natural law for spirits to fluence parents, and through them exert a lasting influ- ce and good on their offspring. I believe that the periority of Christ's character was more owing to the fluence spirits threw around the mother, than anything so. She was a medium, and was psychologized to feel her ild would be a superior being ; and it had its weight in aking him so. Make the young man a medium, and let m feel his mother's influence, and it will have a silent t forcible effect ; and confine not your teachings to the ildren of older years, but teach the little ones around you e facts and philosophy of spirit life and intercourse, and t them grow up to feel that their reason is their guide, t that every aspiration is going to attract to them ength and power from an unseen but real world around em. I cannot tell the ultimate destiny of mediums, but an say, that it is the destiny of all humanity to become ch, and that when they do, there will be more happiness d wisdom than now. I would seek to impress on every nd, that it is a law that every one can become such in ne way. A few years, and the whole world—every indi- ual—will hold converse with the spirit world in some y ; and I would seek to impress every mind to feel that ere is an object in becoming so. You will not need pub- mediums ; you will not have public mediums long, but ery one will be able to receive, through themselves, what ey wish to receive, and you will learn to rely on your- ves. The order of spiritual manifestations will change. ere will be no physical manifestations ; it will be less sterious, more forcible and plain. These ruder mani- tations were necessary at first to arouse your attention, t soon you will understand the meaning of conditions, d will be able to talk with us at any time. The destiny all is to become mediums ; and the destiny of mediums

is to become more harmonious, so they can be more reliable; and to become more spiritual, so they can give more truth and impress on the minds of the unbelieving, the fact that they can be better friends to the world, better in social life, better in every respect, than those who are not, and, instead of mediums being censured, the tables will be turned the other way.

C. C. C.

## CHAPTER XII.

### COMPANIONSHIP.

*Friday Evening, Dec. 10th, 1858.*

My friend, though absent, allow me to greet you, and call you a brother, as you are in the cause of truth, and a brother, too, in sympathy and feelings; we have attachments in the spirit world, we make acquaintance here, and become attached to them, even as you do, and spirits come and make the acquaintance of mortals too, and the same feelings are awakened as if both were spirits or both were mortals; towards you, my friend, I feel different than I do towards others; in the circles where we meet I greet them all as brothers, and they are all dear to me, for I recognize all as the children of one father; but I turn to you and I feel there is more similiarity of feeling, more sympathy than between me and others, and I visit you when you are alone, and read your mind; and the thought once came to me when I was with you how much benefit it would have been to me when I was on earth if I had known one who awakened the same feelings. There were very few that I ever knew on earth with whom I had much sympathy—and I think it is a benefit few can see the extent of—for every one to have some companion that they can make a confident of, and love; one who feels as they do, and sees

they see ; then every one has some one they can trust, some one they prefer to the crowd ; but there are very few who have friends that there is any real affinity between, or who understand each other ; real true sympathy and love are a want of the human soul, and unless it is found, the human heart, like the flower, is not naturally developed—dependent on the sun—that is to the rose what love is to the heart. There is a difference between esteem and affection—respect is based upon a perception of a superior point of character, or some good qualities of feeling and inspiration, and you often highly respect persons you could never love ; but affection is the result of two natures meeting, between whom there is a magnetic affinity. But there is something in each nature that recognizes, understands and blends in with the other, and they love because there are influences in each heart that find acquaintance with the other, even though there may be other points, in their development and character, that forbid you to respect them. A fine woman may love a pirate whose hands are stained and whose history is darkened by deeds of crime ; and yet she may esteem one of much higher moral development, but love him less. But I did not intend to write you a lecture on affection ; when I write to you I always give you just such thoughts as spring from my mind at the moment ; I prefer to come and chat with you as a friend, than to assume the position of teacher and sermonize to you. I did enough of that when I was in the form, and I think my listeners would have received more benefit if they had taken the time they spent in listening to me and devoted it to thinking for themselves. But there are things I can speak of now from knowledge, not speculation. I can now speak from my own experience, and the experience of an individual is the only positive ground he can speak from. You asked the other evening what you were to do with these messages of mine ; I am not through yet ; when I am, if it will not be intruding, I would be very much pleased to see

them all published in a tract form, and given to such as may read them. I intend to embrace such points in them that will be proofs of my identity to many who knew me, and to those who occupy the position I held. I would speak to them of life beyond the tomb, and present my views to them now; opinions that I now hold, because I was forced to accept them, from the fact of my experience, the voice of truth assuring me that they were correct; I ask no one to take my views; all I do ask is, that you will think, and have courage to speak what you feel to be true; cast aside your prejudice. The more you investigate, the wiser you must become; truth cannot lose her weight or force by being understood, but the more she becomes known the mightier she will be in her influence. Anything that cannot stand the test of the light of reason and investigation, bears upon its surface the proof of its error; any system based on false grounds must sooner or later fall. There is but one foundation any structure of belief or faith can stand on—that is truth; all others must fall from the very nature of their own position. Truth is the only positive principle in nature—and place truth and error in the scale of progress, and to say truth would not overbalance the opposite, would be equal to saying that the lightest is the heaviest. I would come to them, greet them all as brothers. We will write our aspirations, and we will have but one voice—that for truth; but one aim—that for human progress. I am unseen, yet I am still among them. Neither is it a mystery; it is so—or if mysterious, it is true—for there are thousands of beings who walk the earth unseen.

C. C. C.

## CHAPTER XIII.

## THE PRACTICAL LIFE OF SPIRITS.

*Dec. 15th, 1858.*

My friend, once more allow me to greet you through another. I have called these communications my experience in spirit life, and yet I find I have not said much of the practical life (if I may call it that) of spirits after all, but the views I have given you, have been those entertained by most spirits; every individual spirit, like you on earth, have their theories on things yet unknown, but I have spoken mostly of general principles, and in them we all agree, even as a class of scientific men on earth may all agree in relation to developed facts of one science, and yet differ in everything else. I have studied deeply since I have been here, and closely observed the operations of natural law, and as far as I have gone, I feel I am in the right, for I entertain no view or opinion that conflicts with natural law. In relation to giving my experience, it is not that I expect others to be controlled by it, for the experience of a person, although it may be everything to him, can be nothing more than a suggestion to another. The experiences of all are different; one person may, in earth life, enter a certain business pathway, toil for years and die a beggar—another, may enter the same road, and dying, bequeath wealth to his posterity—but the probability is, the wealth of the last was gained by observing and avoiding the mistakes of the first. One may go upon the sea in a storm and be drowned, another may venture and reach the other shore in safety—but the death of the first might have given a knowledge to the last that enabled him more successfully to cope with the elements. Every one must learn by experience, and yet the experience of the past is the wisdom of the present; the life and experience of every

person is interesting, for it gives suggestions that we may afterward act on, after we have forgotten when we gained them; and if the experience of one mortal is interesting, there is still a deeper interest attached to one who has passed that bourne (as the mistaken poet said) "from whence no traveller returns." I do not know that I ever spoke to you of my death. It will be remembered that I died without any manifestation of pain, without any struggle—I do not remember to have experienced a single sensation of pain—and I think it is an unusual thing for a spirit to suffer when leaving the form; it could not have been many minutes before I was conscious, and very much surprised, to not only see my earth friends, but a great many more that were not visible to them. I was still more startled when I went up to some friends in the form and spoke to them, laid my hand on them and found they did not notice me. I remember the thoughts that came to my mind, I remembered having read tales of mystery, of enchanters, fairies, and I wondered if I had turned into a fairy, that no one seemed to see me; but a spirit of one I had loved long years before came to me and told me I was a spirit, one of them. I cannot describe the strange feelings that came to me, but I was satisfied with my new home, and never have wished to return. I remember that I was unconscious only a few minutes, yet since then I have stood by the side of those leaving the form, and they have been what you term dead, many hours before their spirit was free, and there are many whose forms are interred before the spirit is free. And so that great mysterious change was passed; it is a mystery, and I do not wonder that the tears of human sorrow should fall over the graves of the dead—when they are unable to see further than the gateway of death—but it is only the materialism of the mourner that makes it mysterious; the children of earth will not always wear the garments of mourning for the dead, the mother will not always weep above the grave of her child, for the light of the



spirit-presence shall brighten the tomb, and the night of the grave be forgotten in the morning to come. The truest idea you can get of spirit life is to view it as a continuation of the earth life, with everything adapted to the spirit, as on earth it is to the mortal. You on earth have supposed everything here to be just the reverse of what it was on earth, and instead of supposing spirit life natural, the more unnatural and supernatural you could conceive it, the nearer right you supposed it was. Every faculty belonging to man on earth belongs to the spirit, and is exercised and directed to their good and use. We are governed by laws, have our friends, our associations, our societies, our amusements, our schools; you look on your world as being the substantial, ours the unreal; but, it is the spirit world that is real, and yours the fleeting and unreal. Your world changes, ours does not; this your world that is the land of shadows, ours of tangibilities. We have no books, but the universal book of nature; we exchange ideas, reason together, but we take no ground as our authority, but His who made the earth and heavens; we all aim in the higher spheres to do right, not from fear of punishment, or hope of reward, but because we believe we are all made to be happy, and we know we cannot be so but by pursuing the path of truth, and the sooner this lesson is learned on earth the better. A few more chapters and I am done. When these pages appear, they do, before any of my clergyman friends, I will allow them the privilege of writing me any questions on any of the themes I have spoken of—the Bible, my spirit life, spiritualism or philosophy in general—and I will answer them through this medium. And now, my friends, I hope I have not intruded on your patience, and until we meet again, my brother, good morning. C. C. C.

## CHAPTER XIV.

## THE LANGUAGE OF THE SPIRIT WORLD.

*Dec. 20th, 1858.*

I do not know that I have spoken to you of the language of the spirit world; I will do so now. We have here one broad universal language, that is spoken alike by the children of all nations, and all worlds. It is the language of thought, of feeling; every thought and feeling has its shape and form, and is engraven upon the brain, and read by those we come in contact with. All minds here can read each other; the face of a spirit cannot, like a mortal's be a mask to hide the feelings of the heart, for the expression of a spirit's countenance is the index of the spirit's mental condition. Language is not here, like it too often is on earth, used to hide the individual meaning, but to express it. Spirits cannot, like mortals, deceive each other, for their hearts are open volumes that all may read, and the children of earth are approaching, and will one day reach the same condition, when they can read the hearts of each other. Many years ago, among you, mind reading was not known as it is now, but at the present time there are facts to prove that mental communication is a familiar and natural thing; it needs only that you should become more spiritual to make it more so. We gain knowledge in the spirit world not as you do by reading other minds and observing the results of others and their experience and experiments, but by intuition or perception, (here let me observe that intuition is spiritual perception); by intuition and by going out into nature and watching the operations of natural law, we then draw our deductions from causes, not effects as you do; we converse with others who have observed more than we, those who have gone further along the way of progress than ourselves, and compare our conclusions, to see how we

agree. We discuss those points upon which we have not arrived at the same conclusions, to see, not like you on earth too often do, how much we can differ, but to see how near we can agree, and if we do not agree, we do not break our friendship and harmony with the other, but feel that both are right. We know that it is natural for men to differ in opinion as well as in appearance, and we no more think of finding fault with their having their own peculiar opinions than we would with their having blue or black eyes; and if you understood the laws—that controlling a man makes him believe as he does—it would appear just as absurd to find fault with their differing with your feelings, as it would be to get angry because they did not look like you. For my part I think there is a great advantage in all people looking different; for if they did not, you would be very apt to make frequent mistakes, and there is quite as great advantage in believing differently, for every mind treads in its march a new path of thought and develops some new perceptions, and this breaks the same monotony in the world of mind, that the different physiognomies break in the physical. In my next communication I will give you my view on affinity and dark spirits. I listened with you to the lecture yesterday morning; I like her views, though the philosophy of rewards and punishments may all be expressed by saying that God neither punishes nor rewards; he has made certain laws, by which peace follows well doing, and sorrow, error; but that sorrow is not given to punish, but to be a teacher to lead us from error, into the better paths of wisdom, therefore the effects of our deeds is our punishment or reward.

C. C. C.

## CHAPTER XV.

## DARK SPIRITS.

*Dec. 24th, 1858.*

The subject of dark spirits has been discussed by mediums, seers, and theologians from the ancients down to the present day. I used to believe, when on earth, when I looked round upon the world and its wickedness and crime, that there were evil influences that led the criminal on to still deeper crimes; and since I have been here I have devoted much time and attention to this one point, and with all my exertions I have failed to find those innumerable hosts of evil ones that are generally supposed to exist. I perceive it to be a point of belief with the majority of spiritualists, that there are bodies of dark mind in the spirit world, who come back, and through the law of affinity influence those on earth to do wrong. My experience has led me to different conclusions. That there are some in the spirit world whose aims and desires are really evil I know, for I have met them, but their numbers are few. I do not believe any mind was ever evil wilfully; persons do not sin for the love of doing wrong, but because they have some object, some interested motive in doing so. Now the object that would tempt a mortal to error, the inducements offered a mortal to do evil, would be no object, no inducement to a spirit—I believe they sometimes come back and influence mortals to their injury, but it is of very rare occurrence. There are good, noble, holy spirits around every human being, trying to awaken in them a determination to progress. If an impure mind on earth only draws to it worse ones disembodied to try to make him more depraved, when would he ever get the influence awakened to do different? he would go down to all eternity. No, the errors of mortals arise from their own ignorant, weak condition, not

from the influence of demons. Where would be the justice in God's allowing an evil spirit to lead one into crime, and then punish the person he helped to lead astray? it is too much like the farce of the atonement, on the comedy of Adam and Eve's fall. There are pure influences around all, but they cannot aid you unless your own wishes come in support with theirs; if your own desires are for evil, it needs no other devil but your own feelings to lead you wrong. I think the spiritualists will outgrow this view, and learn better than to throw their sins on the back of an evil spirit; they might as well throw them on old Adam in the best place. Sin is the result of ignorance, not wilfulness.

C. C. C.

## CHAPTER XVI.

### AFFINITY AND VIEWS ON THE BIBLE.

*Dec. 28th, 1858.*

I was about to speak to you of the subject of affinity. There is an affinity that arises from a similarity of condition; your spirit guardians are generally or always, (it being law) attracted to you by being in harmony with your condition, and as your developement changes, the spirits who act as guardians change. But there is another phase—there are persons who harmonize at one time, being both at that time in the same condition, who, at another time, will not affinitize at all, but it is affinity based upon harmony of organization; when such persons meet, the affinity grows stronger as time rolls on, and their affinity cannot change unless their whole organization does. All have one guardian spirit, who watches over them from the time of their birth in the physical world, whose mission it is to assist spirits to

develope you, and bring such spirits to you as your development needs. These we call positive guardians, and they are those who are in harmony with you from a similarity of organization; these guardians never change; the marriage of the spirit life is the meeting of two who realize, as they will when they meet, that there is a perfect harmony of character. With some, ages roll away ere they meet their partner for eternity; but there is a law by which they immediately recognize them when they do meet; so much so, that if one, who had been a spirit for years, should meet in the earth form the one destined for him, although she might be an infant, he would know her as such; this is a positive law. God never formed one soul without its spirit companion. Your friend H. who comes to you, although her development is now different, yet there is a great harmony of natural temperaments; but when both are each harmoniously developed (you and she) there will be a perfect affinity. I will speak further another time. To resume: in spirit life our relationships are formed by this law of sympathy; we have those here who are our mothers, sisters, and other relations, but they are not always those who held those relations to us on earth, but those who harmonize with those feelings—or awaken those feelings. Here we have no laws made by man, but the impulse of the heart is the only law we know. On earth, if circumstances have placed you in a certain position as a brother, wife, or child, or whatever it may be, the customs of the people tell you to love those who are your relations in name, whether there is any sympathy of the heart there or no, and it is more frequent than otherwise that there is more soul sympathy found among those you term strangers than those you call relations. The time will come when the rules of man must yield to the laws of nature; morality will then be a principle and not a name.

At the present time society and its laws serve to hide the impurity it pretends to prevent, and like the whited

sepulchre—fair without but impure within—sooner or later  
 that which is hidden must come to the surface, the system  
 on which it is based is false, and their will shortly be a  
 revolution in the social world even greater than has ever  
 been known in the political. I believe I have never ex-  
 pressed to you my views on that mysterious book, the Bi-  
 ble. I can express them in a few words. I have conversed  
 with spirits who told me they could speak from knowledge,  
 but reason and philosophy would teach the same thing, that  
 they were communications modified by the minds they  
 came through. In the Old Testament you will find the Lord,  
 as they supposed it, telling them to offer up sacrifices. Some  
 spirit having gone there with a faith still in that custom,  
 might have told them, or it might have come from  
 their own mind; at the present time you are told, or  
 some are told, to do things, that they believe in things  
 that have in them neither sense or philosophy; but  
 as far as its intrinsic worth amounts to, all truth is  
 truth and always good, and it is made no better nor less  
 good by being in the Bible; no book, no code of morals,  
 no law can be man's moral guide, but the Divinity within;  
 you cannot be led right by that, you cannot by anything  
 else. I look on that book as holding much truth, but it has  
 also been a stumbling block in the way of thousands; it was  
 the outgrowth of the minds of that day, and was no more in-  
 tended for to-day, than the fashions of the old Romans  
 were intended or are adapted to the present American Na-  
 tion. Men do not need a book to rely on; those who are  
 led from principle, or those who have not enough innate  
 morality to lead them right, will not make out much better  
 by carrying a Bible in their pocket; but I would not take it  
 from those who want it; if it answers their demands, well  
 and good; when they want more than is written, then it  
 will be time to give it; every man's heart should be his Bi-  
 ble; his reason, his judgment, should be his God, and his  
 conscience his minister to teach him how to go. A few words

and I will bring these messages to a close, and send them out on the waters like the bread of charity, hoping some new thought may be awakened to become visible and active in the course of time. It has been a pleasant task to me, and I intend to write you another course, which will be more interesting, on the past and the present, I have a very dear friend in the form and relative too, who now teaches the Gospel; to him I would say, I am often near him and impress him; I ask him to give up no views of his, but only to think he is a thinking person; but there are prejudices that impede his progress. Another who in this city is active in his profession—to him I would observe that with energy and prudence I can see before him success and prosperity. I am often with him and he is often controlled by one who is daily near him, but whom he looks on as dead. Seek me and I will convince you I am still living, still among you. And now my friend I will leave you for a time. Again I extend the invitation to any who would question me, I am ready to reply to them, asking only candor and honesty, for which I will return all the truth my limited development enables me to comprehend.

Yours, in the cause of Truth and Progress,

C. C. C.



## CHAPTER XVII.

Question addressed to John Adams, second President of the United States:—Will you give your views on Slavery?

It is a point in my philosophy to believe that everything is right, that every so called evil in the world is a necessity; as much so, and as good and natural, as the rain and sunlight; what I mean is, that all these evils are unavoidable, or are incidental in the course of human progress; not that knowing this to be a necessity is a plea for remaining in ignorance and evil, but on the contrary, knowing that from imperfect conditions, imperfect results arise, it should be an incentive to endeavor to make better conditions, knowing from the same laws better results must arise. The great fault is, that you on earth do not look on things in a general sense, but take the universe and the action of human progress and dissect it, and seeing, or not possessing the comprehension to see, but part, you judge from the little you do see, of the whole. Many of your supposed philosophers are like the fabled insect, that rested on a small corner of a building, (to pass over the whole of which would require the life-time of the insect) and looking around him, he began to declaim against the architecture of the temple that he had not yet begun to see. So with many on earth—getting but a glimpse of the inner life of the universe, getting but one view of an inferior portion of the universe and course of human life, they suppose there is some break in the laws that control humanity, without stopping to think that the very incongruities they complain of may be in their own limited comprehension. There is, I believe, a general law of right and justice, that in time will bring all things to harmony, and their harmonious equilibrium—a general law that applies to every in-

dividual. There are some individuals that come into the world, and throughout their lives all things are in their favor; others who buffet with fortune from their infancy to their grave. Unless there is a law of compensation, there is a want of justice in this, (for I do not believe in man's making his own destiny,) but there is. Such are the unerring laws of the universe, that the life of every person is just what is necessary for their own essential benefit—there is a refining process all pass through—it is only a question of time; some meet with those influences here, that others meet with hereafter; some enter the world more refined than others, and consequently do not need to pass through the fire that others needs must; but then, for every moment of suffering, there is a corresponding degree of happiness outworked, and so all is just. To my mind there is a beautiful order of harmony throughout the whole universe, and I not only believe, but feel, that all is right. I think the universe is in better hands where it is, than it would be in mine, and I am content to let the world roll on, assured that it will in proper time arrive at its proper destination.

Now, as for slavery, one would suppose that the world had got out of order, and that some mighty fiend had broke loose and upset Deity's intentions. Slavery, what is it? a mere incident in man's and the world's development, the outgrowth of certain conditions of mental development, that was perfectly right and natural at the time; that slavery has, and does exist, is to me a proof that it is right; but because it is, or has been right, is no argument that it must always exist, or that it always will. It is right that you should help the infant to walk, but the man can help himself. In one condition of things, that is right, being the effects of that condition, that would be out of place at another time; that there has been a corresponding good to the sons of the North and South, to the pale face and dark brown sons of Africa, I believe; but it is an undevelop-

and good arising out of worse preceding conditions, and the course of human progress will sweep away with the and of developement, slavery, and all its contemporary imperfections. It cannot be otherwise; it will be but the natural result of cause and effect; there is no need of fearing that it will not be, or that if it is so, it will prove disastrous; be assured those laws which have carried the world thus far, know best how to regulate this. That slavery will not exist twenty years longer, and I can see causes at work to justify me in asserting; there will be no dissolution of the Union either, and if there were, that a Nation falls or a Republic is crushed, it matters not; the seeds are sown for the future, and if it cannot stand it is right it should fall. Do not alarm yourselves about the fate of the world, I will answer that it is all right. All each of you have to do, is perform every duty that lies in your way; think, and act as your perceptions teach you is right. There is a power that is over man's, whom angels recognize; fear not in what to place your trust.

That all is right, will every voice in nature tell,  
And angels knowing the self-same truth, echo "all is well."

JOHN ADAMS.