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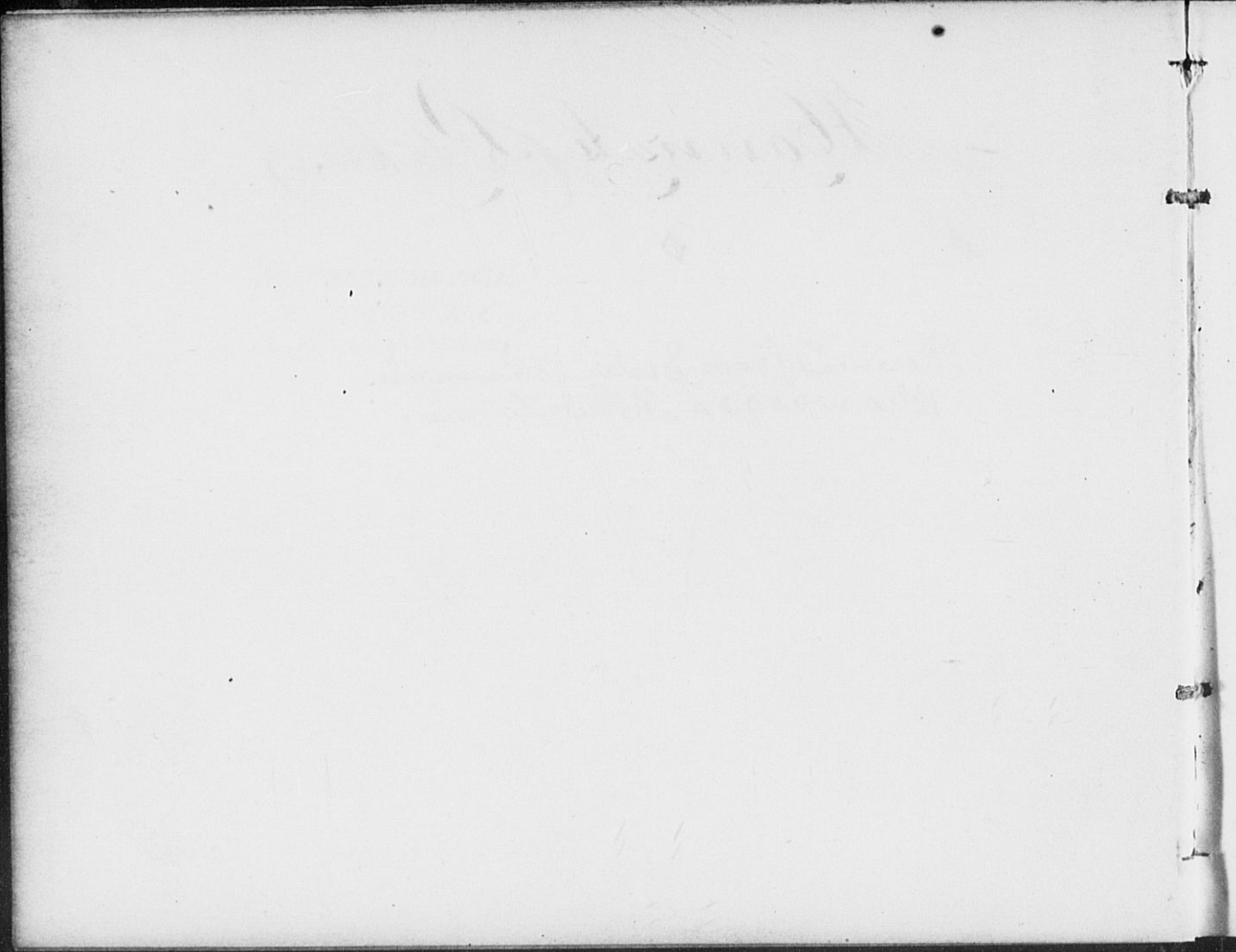
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Hannah Blake.

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A. G. HOLLISTER,
MT. LEBANON,
COLUMBIA CO. N. Y.

Received from Sister Hannah,
who was as a Mother to me.



Common Place

Book Jan. 1880

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Silent Power.

Feb. 16th, 1871.

Dear, Beloved, In answer to your oft and incessant prayers and cries to God, I am sent unto you as a messenger of comfort, that you may know your earnest cries & intercessions for the safety of Zion & for the strength and increase of the little ones gathered therein are heard, and borne by the holy Angel to the throne of God.

I am called the Silent Power of God, because I work deep and silently in the heart, causing conviction and repentance to flow therein, making room for the Holy Spirit of God to enter.

My mission is to undermine and overthrow the strong workings of the enemy in the soul. And tho my work is performed silently, yet often the most stubborn are made to bow beneath its influence and acknowledge its power, while those who will not yield nor own its effect, cannot fail to feel most deeply the stings of a guilty conscience,

2 which many times causes them to turn enemies to the work of God, denying its truth and power, and bitterly persecute those who will serve God and proclaim His holy word.

But fear not, God will protect His own tho Zion may be cleansed and purified. Tho the number be few who prove firm and true to the cause, their affliction great, their cross of tribulation full to overflowing, yet they shall be blest, and their comfort and joy shall exceed their tribulation and sorrow.

For strength lieth not in numbers but in the faithfulness of souls.

So now be comforted and drink of the cup of joy which is filled for the faithful, and know that thy Mother takes pleasure in thee. And when thy work here is done, a place in her mansion you will find to dwell in her love evermore.

Message to Eldress Fanny Taylor and Family Mt. Lebanon.

Copied here Jan. 30. 1880.

Have Faith in God.

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Nevermore be faithless in the promises of God
He who hath declared, will in truth fulfill His word.

Shall Zion's beauty fade or her glorious light go out?

Not while the Sun & Moon shall shine; never, never doubt.

Shall this sacred temple reared be crumbled into dust?

Shall altar fires cease to burn, in which so many trust?

Where in penitential tears, great sacrifice is made
For sin & for transgression, untill the debt is paid.

Shall the consecrated labors of sainted pioneers

Whose hands laid these foundation walls baptized in prayers & tears;

Shall all these offerings perish, be lost to needy souls?

Not while the stars pursue their course, or waves of Ocean roll.

4 - What tho a few faint hearted turn back with scorn & spite
Deride thy peaceful tenure, 'gainst truth & justice fight,

- 4 Cured by elements of Nature, or pattering worldly self -
To seek no higher pleasure than merely pleasing self!
5. Traitors at the Nation's birth but nerved the patriot's arm
Tho' in the direct trial fled cowards in alarm,
Yet loyal sons of Freedom with faith in God stood firm,
Jehovah these delivered, from them a lesson learn.
- 6 Their names are high emblazoned on records Nations read,
And yet shall unborn millions, praise each heroic deed,
While scorn shall point its finger & hiss the burning shame,
Of traitor & the coward whose lost an honored name.
- 7- God bless the land of freedom which guards our Zion ^{home},
Thrice blest art thou mount Zion, where God has placed His name.
Blest is the crystal fountain whose waters cleanse & heal,
Blest the ark & mercy seat, where God His law reveals
- 8 Raise high the gospel banner, higher & still higher,
Breast every opposition, burn up with gospel fire;

The lust of vain ambition, the pride of sinful men,
The unclean beast cast out, cursed since the world began. 5

9. Come blend your hearts together, ye trusting honored few.

The heavens have prepared their richest gifts for you.
In songs of praise, with tongues of fire the word of God proclaim,
In prophecies & visions, true inspiration's flame.

10. Listening hosts shall hear thee, & hasten to thy call
At the altar of confession will gladly prostrate fall
Thus the way, the truth, the life will never never fail,
Against the powers of darkness it surely will prevail. 1878

Inspired by Elder Richard Bushnell Alfred Me. Jan. 1st.

North House Jan. 25th. 1881

Beloved Ministry - Last evening, Elder John
Frarrington (J.G.) came with great strength & power. He re-
quested me to give the love of the heavens to the good Ministry,
& say to them that they must be of good courage & be comforted.

6 That the first Corn of the gospel of Mother, who had laid the foundations of the temple, were about being gathered up into a higher sphere, as that work progressed, a gathering of souls on earth, who would be prepared to appreciate the gospel and accept its testimonies, would also take place. A mighty work of the spirit is impending that will move the mountains and fill up the vallies.

Eldress Aninath (Charlotte) confirmed the message, and added her love, with a sensible manifestation of her real presence, asking if Zion was so weak & feeble that she must go to the world to gather power & life.

Elder Richard delivered a noble testimony, affirming that the foundations laid were true & solid — that the flesh must be crucified, as all else however brilliant in the eyes of natural men & women, will be futile.

Please accept the love of the North House Elders

Copy written Mch. 8th 1881.

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Visionary Experience of
Elder Austin Buckingham,
Shakers Waterlot Albany Co. N. Y.
Dear Beloved Bro. Alonzo.

Your kind & friendly note of Jan. 30th 1879, came safe to hand. You say you would be pleased to have me give you a written account of a vision seen when I was about 15 years of age, at the time when my parents & others our family were visiting the Shakers, intending to join that Society before they returned. And as the confession of all known sin is the door by which all must enter, they had resolved on doing it.

You also requested me to relate concerning my experience as instrument or medium in our spiritual manifestation. You will excuse my brevity in so doing, as I feel myself unable to describe in words what I then felt of the

divine influx upon my soul. The manner in which I was many times influenced by the spirit or spirits, was manifested in outward operations, signs & motions, which would be difficult to explain or describe, & perhaps more than you ask for.

In the month of June, 1818, my parents & my brother & sister, went to the gathering family of the Shakers, intending to join them. Myself & sister younger, remained at home to care for the house, stock, &c. untill our parents return, which was expected in the afternoon of the same day. A sudden & very heavy thunder shower coming up in the latter part of the day, prevented their return. We sat up late waiting for them, but as they came not, the doors & windows of the house were made secure for the night, & after kneeling at the bedside in prayer as was our custom, we retired to rest.

A very solemn feeling impressed my mind, as I lay & reflected upon the object for which my parents had gone to the Shakers, & also for which my own resolutions were growing into a determination to do in like manner. After falling asleep & enjoying two or three hours of calm & sweet repose, I suddenly awoke, & to my great astonishment, saw the room illuminated as one great blaze of fire, or sheet of light. My first impression was that it was a flash of lightning. But as it continued unchanged, I next supposed it was caused by a burning building, & therefore sprang from my bed & looked out at the window. But as I could discover nothing outside, I opened the window toward the barn, thrust my head out & turned my eyes in every direction, but to my surprise all without was wrapped in darkness so dense that I could not distinguish a single object, while within the room, all was brilliant as the noonday sun.

Convinced that this singular appearance which still remained unchanged, was not produced by any natural cause, my mind began to soar above the things of earth & in a more elevated condition, meditated upon the things of God & that light which surpasses all others, — the light of heaven. Almost immediately I became absorbed in the divine thought, & my soul was filled to overflowing. A Godly love & fear fell upon me as I viewed & reviewed every side & corner of the room in which I stood; no corner was excluded from this bright, transparent light. I felt my self in the presence of holy beings, & under their peculiar care & protection.

I now thought of waking my little sister who was wholly unconscious of this singular manifestation. But on reflecting, I concluded not to disturb her, lest she be frightened, & myself, in striving to awaken her, be deprived further enjoying

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the beautiful scene. Oh how can I express the feelings of my soul at this moment! The comfort, joy, & thankfulness which was spread over & around me, caused my spirit to bow in gratitude to God, for I felt His Divine love.

Suddenly the light disappeared, as I stood by the side of my bed. Yet I was not left, tho' surrounded with the extreme darkness of the night, for now seemed the sweetest part of the scene. My soul was still, & more than ever illuminated with the heavenly light — that which I before saw with my eyes, I now felt in my soul, the substance of the outward figure. I knelt & bathed my face in tears of Godly sorrow & repentance, & fervently prayed to the good spirit in the best manner I was able. Oh how sweet to my soul!

I again laid down & after awhile slept. After my parents return, on the next day, I related to them my vision, & it gave them unspeakable pleasure & courage, they

considered it a propitious omen of future good, & a representation of the great light of truth into which we were then advancing. All our family but one, who was not living at home with us, eight in number, soon united & became members of the Shakers community, & in the fall of the same year all moved into the Waterliet Society of shakers.

All along from my youth up, I have witnessed ^{seasons} & been in a degree a partaker of spiritual manifestations & religious revivals among believers. It has always been my desire to have a share in every divine gift or blessing that passes thro' the society, even tho' it might cost me much ^{tribulation, &} mortification to obtain it. In the year 1827, a remarkable revival of religious feeling extended thro' Zion's domain. Each of its subjects was compelled by the conviction of his or her own heart, to plow deep the fallow ground of their hidden life, & thus make clean the inside of the cup & the platter.

This was a work of humiliation & repentance of which 13
I received a deep baptism, & its effect upon the honest & sin-
cere, was truly good. Sometimes, nearly the whole assem-
bly of brethren & sisters would be on their knees, melted in tears
of repentance before God, imploring the mercy, forgiveness,
& love of God, & of each other, in the most penitent & humble man-
ner. Those who were baptised into the work, ever had cause
to be thankful, while those who rejected & opposed, lost their
union & relation to the faithful, & consequently fell back into
the pit from whence they came. The work proved a savor
of life unto life, or of death unto death, according to the use made
of it.

In the year 1837, commenced another great
movement of the spirit, called "Mother Ann's work of Di-
vine inspiration." It began in the Society at Waterlicet
& spread thru all the societies of believers in the land. This
work differed from the former, inasmuch as it opened the way

14 for spirit manifestations. That is, for the inhabitants of the spirit land to make themselves known to the inhabitants of ^{this} earth, by entrancing some, & inspiring others to speak & act in their behalf, yet specially for our own benefit.

Persons acted upon as mediums were made passive & at times, were wholly under the control of spirit influence. Many strange things were bro't to light concerning both the visible & invisible worlds, which need not be rehearsed here, as the record of those events will show.

Some of the instruments or mediums were for a season, deprived of the power of intelligent speech, preparatory to some new & signal event. As time rolled on, & the work progressed, those called as mediums became more & more developed in their calling, & felt more deeply the responsibility resting upon them. I have been an eye & ear witness of these things, & have realized in spirit what it was to be a medium &

partaker in that work. I have passed thru many 15
mortifying scenes in order to prepare me for said me-
diunship. I have, while under spirit influence, been
mightily wrought upon in body, as in spirit, my whole
frame at times, being shaken like an aspen leaf.

My hand guided by spiritual influence, has
written over many pages & sheets of paper - Messages
of instruction, of exhortation, warning & encouragement.
Also poems & many songs. By signs & motions, some-
what involuntary on my part, I have been caused to de-
liver messages from spirits to spirits, & from spirits to mor-
tals, which were there & then interpreted by other mediums
to the understanding of all present. This language of signs,
Mother Ann called "The language of the spirit", they
were involuntary motions, touching different parts, or or-
gans of the head, & also of the body, the former significant
of the heavens, & the latter of the earth.

14/6 I have many times conversed with spirits as intelligibly & understandingly as I could converse with an intimate friend in the body, & many things were communicated to me, of which I do not expect to witness the fulfillment while here in time, & also matters & things pertaining to my earthly experience that I see daily fulfilling among us & in the outside world.

I have related the foregoing merely to state facts as they seemed to me, in answer to your request, not knowing precisely what, nor how far you wished to learn my experience in said spiritual work & manifestation. You may omit as much of it as you please.

I will here relate a dream or night vision I had near the close of our spiritual manifestations. Some thirteen or fourteen years previous to our country's direful civil war, I saw in a

night vision, a fearful storm, like a furious tor-
nado, approaching from the south, hurling thru the
air, thousands of feet, or even miles high, whole
mill shafts with wheels & pulleys & beams & all sorts of
lumber; also trees of enormous size with roots hanging
as if just torn from the earth, & might fall to it again
at any moment. Tho grand & majestic to behold, the
sight was terrific. Some were higher & some lower,
& all moving northward at railroad speed. Only one
inclined toward the earth, & that fell harmlessly into
our dooryard.

From your dear friend & well wisher,

Copied from original Feb. 1883.

D. A. Buckingham.

Charlotte, Curtis Hewlett

Came among believers with her husband & five children, from Williamsburgh, Hampshire Co. Mass. in June 1812, & stopped in the East family, or young believers order at Hancock. Mass. She was brought up, a rigid presbyterian, & feeling satisfied with her religion, she felt quite firm in it, & had not intend to give it up. She said she never would confess her sins to any mortal & that she came to the Shakers because her husband came & brought her children, & she was determined to go where they went. She did not know but the shakers would kill them, & if they died, they should die in her arms.

The young believers at that time were under the care of the second family Elders, John Batten & Joshua Boynton. Charlotte's father had married Elder John's sister, after his first wife died, so there was a relationship

by marriage, which made approaches easier. Elder 19
John said he felt that that woman should confess her sins.
Elder Nathaniel told him that if he felt the burden of it, he
must tend to it. I think the Elder Sisters preferred to have
the brethren talk with her, because she was so full of argu-
ment. So Elder John went regularly, every day for six
or 8 weeks & talked with her, & she talked back, as saucy
& as spiteful as she could. She said she never knew before,
what spite was. She was naturally kind, & gentle, &
had a good name among her friends. At length she
told him she wished he would go away & never come
again. But he continued right along, just the same, untill
she dismissed him again, so far as words could do it.

This time, he thought he saw something in her ^{manner} that
showed she was touched, & the next morning came earlier
than usual. He found her crying. She said to him, Here
I am with these children about me, & cannot do my duty to them,

1. 20 I do not know anything what to do, What can I do?

Elder John told her that she was dazed by standing out in opposition to the spirit of light that was striving with her. That she needed to confess her sins, then her way would become clear, & she would know what to do. She answered apparently as firmly as ever, that that thing she never would do. Her own religion was good enough. Elder John said it would not be much for her to do - he did not think she had been a very bad woman. She said she had been a wicked woman, but if she had not been half as bad as she had, she would not confess her sins to any body.

She was completely broken & continued crying for several days. This made her oldest child Alvira, ^{about} 7 years of age, feel very bad. It was an unusual sight to see Mother cry, & she tried to comfort her. After about a week spent in this manner, one morning, after preparing breakfast for her family as usual, she called

Alvira & instructed her how to take up the victuals & to wait on the table. Said she was going down to the corner house (in which the Elder Sisters lived) & did not know as she would get back in time for breakfast. The Father used to get up an hour & a half before breakfast time, & go to his shop to work. When he came in to breakfast, he asked Alvira where her mother was. She told him, & he said no more. That morning they ate breakfast without mother.

When her mother arrived at the corner house, the Elder Sisters had just finished dressing. She laid her head on the shoulder of one of them, & said she had come to confess her sins, & she was never more thankful for a meal of victuals, than she was for the privilege. She afterwards said she was firm in her religion, when she came, & that she did not give up, untill she had used up every weapon she had, & was completely broken down. She was one out of a family of twelve children.

She confessed her sins, & continued a firm, faithful, & contented believer for twenty or more years, untill her decease, in 1833, beloved & respected by all who knew her. Her husband (that was) afterward concluded to leave, & desired her to go with him, but she positively refused to go. Some of her relations came, & accused her of not doing as she ought, but she was firm as the hills, & did not manifest the least inclination to turn again to those things she had left behind.

Related by Eldress Alvira Mch. 12th 1883.

Recorded by A. C. H. Read to her, & corrected Apr. 19.

The inspiration of today, is as good as the inspiration of any other day.

If we work the work of God in our day, it must be by obeying the gift & revelation of God that is to us, in our day.

Written for Milly Heart. June 5th 1883

It is the duty of the soul to be Upright & pure & strong & free.

Happy the pure in heart, tho' they feel the rod;

For they dwell in the presence & the love of God.

Happy the diligent in Wisdom's school,

For they ^{obtain power} ~~achieve~~, over self to rule.

This brings them a kingdom large & fair,

Abounding with blessings rich & rare.

Deep within, their comforts flow, Fruits of their labors ^{from} long ago.

Nourished by dews from the heavenly land,

Companioned by Angels a holy band,

No dark forebodings their peace invades,

Their hearts ^{on} the mighty Truth are staid.

Album.

Shaker Spiritualism.

The first spiritual gift presented to me, was a cup of Solemnity. I drank the contents & felt for a season the salutary effects. During the revival, I became sincerely converted. For a time, by reason of prejudice & distrust, I resisted the effect of the impressions, which at length overwhelmed me in a flood of tears, shed for joy & gladness, as I more & more turned my thoughts to the Infinite. At last, a halo of heavenly glory seemed to surround me. I drank deep of the cup of the waters of life, & was lifted in mind & purpose, from this world of sorrow & sin. I soared in thought to God, & enjoyed Him in His attributes of purity & love. I was wafted by Angels safely above the ocean of sensual enjoyment which buries so many millions, but into which I had never fallen. I explored the beauties of ineffable bliss, & caught a glimpse of that Divinity which is the culmination of science & the end of the world. The adoration & solemnity of the sanctuary enveloped me as with a mantle, even when

employed in manual labor & in company with my companions. The frivolity of some of them disgusted me. The extreme favorable change wrought in me in so short a time, was often remarked by the Elders & members of the Society. But praise & censure of mortals were to me like alternate winds, & of little avail.

Two years passed thus, in which my highest enjoyments & pleasures were an inward contemplation of the beauty, love, & holiness of God, & in ecstatic impressions that I was in the hollow of His hand, owned & blessed of Him. Later in life I retained & could at times evoke the same profoundly religious impressions, contaminated however by other favorite objects of study & attachment. Even the expression of my countenance wore an aspect of deep, tender, & benignant gravity, which the reflection of less holy objects could not produce. It was my delight to pray silently & fervently, & this I did often besides the time allotted for such devotion. I loved to unite in the dance, & even give myself up to the operations of spirits, if it would not thwart my meditative communion with God, & Him alone.

The instruments or mediums were multiplied around me, dancing in imitation of the spirits of all nations, singing & conversing in unknown tongues, some evincing a truly barbarian attitude & manners, I stood in mute thanksgiving & prayer. At times I was asked by the Elders, if I could not unite & take upon me an Indian, a Norwegian, or Arabian spirit? I would then strive to be impressed with their feelings, & act in conformity thereto. But I found that such inspiration was not the revelation of the Holy Spirit. It was not that which elevated & kept me from all trials & temptations. I informed the Elders of my opinion & they concurred in it, only they regarded the inspiration of simple & unsophisticated spirits, as a stepping stone to a higher revelation, by virtue of removing pride, vanity & self will, these great barriers to the access of holy affusions.

Henry, of whom I have spoken, had exhibited an aversion which often found vent in bitter taunts & jeers. He had learned some scraps

of the Latin language, & on the occasion of the evening worship in which he was expelled, he was pretendedly uniting with those who were speaking in unknown languages, by employing awful oaths & profanity in the Latin. A female instrument said to be employed by the spirit of Ann Lee, approached him while thus engaged, & uttered in a low, distinct, & funeral accent, a denunciation which severed him as a withered branch from the tree of life. He suddenly bowed as if beneath the weight of a terrible destiny, smiting his breast & ejaculating, Pardon! pardon! Oh forgive, forgive me my transgressions! The Elders strove to hush his cries, & replied that all forbearance is at an end. His ardent vociferations now degenerated into inarticulate yells of horror & demoniac despair. He rushed from the group which surrounded him - he glided as one unconscious of the presence of others, from one extremity of the hall to another - he smote with clenched fists the walls of the apartment, & reeled at last in convulsive agony, uttering the deep hollow groan of inoperable affliction.

In this situation, he was hurried for the last time from the Sanctuary which he had so often profaned, & from the presence of those moistened eyes & commiserating looks which he would never again behold. The confession of his blasphemous profanity, he made at the Trustee's Office prior to his leaving the Society, which occurred the next morning.

In Feb. 1848, a medium became abstracted from earthly scenes & announced the presence of an Angel of God. The Angel declared thro' her, that he was sent on a mission to France, & that before many days, we would hear of his doings in that Nation. At that time, France for aught we knew, was resting on as permanent a political basis as she ever was. In a few days the revolution of the 24th of Feb. precipitated that monarchy into an interregnum, which philanthropists hoped was bottomless. [The King of France just before this revolution was looked upon as one of the richest, most secure on his throne, & happiest monarch in Europe. Of a sudden however, the 100,000

soldiers hired to support his authority, refused to obey his commands, & 29
owing to turbulent demonstrations of the people Louis Philippe became alarmed,
& he & his Queen fled in the night, to England, where they both died not long
after, in private life. A. H.] France became a Republic for a brief season.

In the devotional exercises which served as a preliminary
to the entrance of the mind into a superior condition, such as [dancing] whirl-
ing, twisting, reeling, we all took a part. Henry, the youth of a persuasion,
united awkwardly & derisively. One evening, in a boys meeting, in a time
of great excitement, when the spirits of some of our companions were re-
ported to be in spiritual spheres, & departed spirits were careering their
mortal bodies in the graceful undulations of a celestial dance, Henry
& many others, among whom I was seen, were whirling, staggering, &
striving in vain by all the humility we could assume, to be also ad-
mitted into the regions of spiritual recognition, Henry suddenly tripped,
& fell. One of his visionary companions instantly sprang & passed his
hands with great rapidity over him, as tho' binding him with invisible

30 cords, & then returned to his graceful employment.

The clairvoyant's eyes were closed, as indeed were the eyes of all while in that condition. In vain Henry struggled to rise, to turn, or hardly to move. He was bound fast by invisible fetters. The brethren were summoned to witness the sight. In course perhaps of half an hour, the clairvoyant returned, loosed his fetters, & he arose mortified & confounded. Singularly disposed, he ever after treated these gifts with virulent ridicule, & never was heard to utter a serious remark concerning this transaction. The clairvoyant after this event, was the butt of his jests & satire, & received them without revenge, so long as Henry remained, which was about 5 years, a reckless, abandoned, evil minded person, eventually severed by the same power which he strove incessantly to ridicule. p. 214.

"One of the females took a handful living coals in her bare hands, & thus carried them about the room without injuring even the cuticle of the skin." 242 Nordhoff's Hist. Com^{stc}. Soc. W. S. Enfil. N. E. Elkins.

Jonathan Basford — at Enfield N. H. while at ³¹
work in a field saw a cloud at a great distance, about the size of a man's
hand, that came gradually nearer, day after day, untill it impressed him
so after it came near enough, that he exclaimed "For the Lord's sake
what do you want of me?" The reply was, "I am an ancient king, I have
long been passing from prison to prison, & you are the first spark of
light I have ever seen. I want to know what I must do to be saved."

Jonathan replied "Go back to where you came from & they will tell you."
Related to me at Enfield N. H. I believe it was by Hannah Taylor.

Sister Hannah Taylor 75 years of age May 14th 1882, came
from Stewards town in 1814 — Of 21 people who came from there 15
made Believers. She related the following vision seen by her during
the war of the rebellion — John ^{Spirit} Lyon being her conductor. She saw a lake
of red waters, & all the Believers in the land were gathered around on its border.
Over the lake was a platform, & on it, people that were opposed to the government.
Seven waves passed over the lake, & each wave swept away some of

32 the Believers, untill at last, only one third of their number remained, & the vision ceased.

After that, appeared another body of water, clear & pure, & on the platform over it, were Washington & others, of the founders of the U. S. Government, & they seemed to be re-modelling the U. S. Constitution.

Both these accounts were written as told, from the lips of the narrators in Oct. 1882.

Elder Austin Buckingham, tarried with us a fortnight in 1884, for a little rest & recuperation, & one speaking to him in relation to the Anthem, "Harmony of Angels," given thru his mediumship some years ago, He said the Title was given him thru another Instrument, to write out the subject & have a song for it. He knew nothing of what it was agoing to be, untill sometime after, the words came into his mind, & he wrote them down as they came along, leaving space between the lines to write the song. A while later, the song came to him in the same manner, & he wrote the music under the words, as it flowed into his mind. But it did not seem finished yet, for (Continued p. 11, forward)

Section. XX

Governmental.

"The exception proves the existence of the rule."

"The naming of one man, is the exclusion of the other." Latin Law Maxim

"In a city governed by law, all violations of those laws are criminal." Latin Law Maxim

"Power unjustly obtained, never is of long duration." Seneca.

"Our official duties are more zealously, more vigorously performed in the beginning of our career, but towards the end they become feeble and languid."

"He who passes over a crime unpunished, or unreprieved, encourages a repetition of the offence."

"A multiplicity of laws, or of Physicians in any country, are proofs alike of its bad state."

2. "Morality too rigidly enforced makes itself less beloved than feared; and any man who is really anxious that his hearers should profit by his lessons, should impart to them a desire to hear them. (F. R.)

"The conqueror is regarded with awe, the wise man commands our esteem, but it is the beneficent man, who wins our affections, he alone is beloved."

"A thing is a crime, because it is prohibited by the laws." as smuggling, &c. &c.

"Fear, is a bad preserver of any thing that is intended long to endure; on the contrary, kind treatment will ensure fidelity, even to the end." (Cicero.)

(The foregoing sentence is applied to government.)

"The certainty of punishment, has more effect in deterring from crime, than the severity of it." (Cicero.)

3.
"Servitude, is a wretched state, where the law is either
vague, or undefined, or unbroken." (Latin Law Maxim.)

"Usage, long established, stands in the place of law."

"He who rules by terror, must have much danger
to guard against."

No man can be qualified to command, who has
not learned to obey.

"Do not punish with an unmerciful scourge, a
fault which merited only a slight switch." (Horace.)

"The power derived from high station, is nothing but
a fever of the mind."

"No propensity of the human heart, is so powerful
that it may not be subdued by discipline, by instruction,
by punishment, or by reward," (Seneca.)

"No empire is secure, unless it is supported by the
good will of its population."

"All men are branded with the name of tyrants,

11 who possess themselves of a permanent sway, in a state which had, before, enjoyed the blessings of liberty." (The mistocles.)

"Power exerted with temperance, can effect; what; by violence never could be accomplished: and calmness enforced with more effect; even imperial mandates,

"Reason, can commonly effect more than blind force." (Laud)

"Power is maintained more by mild and prudent counsels, than by harsher measures." "Conciliatory government, should be combined with vigilance". Tacitus,

"The tyrant who rules his subjects by arbitrary sway, must ever live in apprehensions & alarms." (Laud)

"That which natural reason has established among all men, is called the law of nations". (Lat)

"Reason & deliberation are ever to have weight in the counsel of commanders."

"The practice is to be taken from the law, not

the law from the practice." "Power is confided solely to be exercised for the public good."

"The well-being of the people, is the first and great law of government."

"If you sit in judgement, investigate, if you possess supreme power, command." (Sen) The difference between the judicial and ministerial duties are here defined.

"The extreme point of right, is often a great injustice." (Lat)

"Like master, like man." -

"That all may be deterred, but few punished." (Lat Law Maxims)

"Precipitate counsels, are generally productive of subsequent repentance." (Decim - Labie.)

"Power, exercised by violence, has seldom been of long duration, but temperance and moderation, generally produces permanence, in all things."

"Power, is strengthened by union."

D. "Force, unaided by wisdom, falls by its
own weight." (Hor)

"The body may be coerced, but the movements of
the human mind, no human power can controll!"

"He does an injury to the good, who spares the
bad," nothing is more prejudicial^{to} to society, & the in-
terests of good order, than mistaken lenity, shown to
undeserving objects."

One whose office it is to give medicine to the mind,
must, as well as the physician of the body, conquer
his reluctance to give temporary pain, for the sake of
affording lasting benefit. Excess of politeness deviates
in this weakness. - it makes no distinction between
saying an unpleasant thing, and a rude one.

7.

Section XXX.

Influence.

“One dog barking, another immediately joins him.”

“We are all embarked on the sea of evils, the sea of time.” (Lact.)

“The contemplation of heavenly things, will make a man both speak & think, in a more sublime and elevated strain, when he descends to human affairs.”

“What we wish, we readily believe, ~~believe~~ ^{believe} & what we think, we suppose others think also.” (Cic.)

“A new cask, will long preserve the tincture of the liquor with which it is first impregnated.”

“The odors of the wine, that first shall stain.

The virgin vessel, it shall long retain.” (Francis.)

“He who sins, sins against himself.”

"If you always live with those who are lame, you, yourself, will learn to limp."

"We cannot easily avoid contracting the habits, catching the dialect, or adopting the manners, of those with whom we associate." (Lat.)

"Unless your cask is perfectly clean, whatever you pour into it, turns sour;— If evil propensities which appear in young minds, are not eradicated by early education, all after instructions will be to no purpose." (Flor.)

"If one would think to affect others, he must convince them by his gestures & looks, that he does himself feel." (Flor.)

"Your own house is in danger, when the adjoining house is in flames." (Flor.)

"Where love has once obtained an influence, any reasoning will please." (Plaut)

"Even a hair has its shadow."

"A frequent similar effect argueth a constant cause." (Copper)

"Who hath counted the links that bind an omen to its issue?"

"The soul hath its feelers, cobwebs, floating on the wind, that catch events in their approach, with sure, & apt presentiment, so that some halo of attraction heraldeth a coming of a friend." (Copper)

"The voice of the people, is the voice of God." (Latin Law Maxim.)

"To imitate evil, is to be evil, for it is hard to separate the passion from its corresponding gestures, for, the consent of the will to the appropriate action, is the

embodiment of the passion itself; and a realization in feeling, of that which otherwise only exists in idea." (Prof. Moore, Body & Mind.)

"It is by partially yielding to the mistaken interests that absorb the disordered mind, that we persuade, and acquire the power of conducting it to right associations." (Prof. Moore's)

"Influence is to be measured, not by the extent of surface it covers, but by its kind." (Dr. Schamir)

"We are all prone to keep the level of those we live with, to repeat their words, & dress our minds, as well as our bodies, after their fashion, and hence the spiritless tameness of our characters and lives. —

Our greatest danger is not from the grossly wicked around us, but from the worldly unreflecting multitude. The Latin Poet has said, "If you wish me to weep, you must first weep yourself." —

Every thot we foster, every word we speak, & every act we do, is a prayer, directed either to the throne of grace, or to the synagogue of satan, according to its kind and quality. L.P.S.

Continued from Page 32, back. For awhile afterward, the notes to a second part came along & he wrote them below the others. The spirit told him he might put as many parts to it as he had a mind to — even a hundred parts is he chose to, ^{& they could all be in harmony.} For the Angels sung or sing a great many different parts, but they are all in harmony, & if sung right will make harmony. The comparison was extended to the works of the Creator, tho' almost infinite in variety, when all things work as they were designed to by the Creator, they all harmonized. This was taken down, or written as he spoke it at the time. Witness & Scribe A. G. Hollister.

Section XXIII.

Importunity.

"He who asks with timidity, prepares for himself a denial." (See) Album Bessie Leathrop.

Noight in nature's wide domain, Can in worth & beauty vie,
With the heart that's free from blame, Treasuring all its wealth on high.
In thy own mind thy kingdom is, It grows like what it feeds upon;
Ere thy thought, the gates of bliss, Are opened by thy mystic wand.

It is written in the wisdom of the East, All that we are is the result
of what we have thought; it is founded on our thoughts - it is made up of our
thoughts. Such being the powers of thought, by controlling our thoughts &
fixing our attention on the best & holiest things, we can make ourselves

Divinity, is the soul of wit. what we desire to be
B. L.

We can school ourselves out of the imperfections of our natural
birth into those virtues we desire to possess.

Section XXIV.

Pardon.

Pardon, is the most glorious kind of revenge.

Pardon others often, thyself, seldom.

Reconcile enmities & cement friendships.

“To forgive, and not forget, is Satan's kind of forgiveness.”

“Tho' the wound is healed, the scar remains.” “So injuries and offences that interrupt friendship, are often pardoned, tho' not forgotten.”

“To err, is human, to forgive divine.”

“A contempt of injuries, is a proof of a great mind.”

“He who has offended you, will never pardon you.”

Section XXV.

Precepts.

Precepts may lead, but examples draw.

For my Saviour, and for Zion. (Matt's of a good Behaving, &c.)

Written for Esther & Gill.

Earnest toiling in life's morning, wealth procuring,
 Sowing precious seed, the cross enduring,
 True and perfect love securing,
 The earnest rich of purest pleasure,
 Evening brings, o'er flowing measure,
 Righteousness thy raiment shining,
 Angel virtues thee enshrining,
 Gained the victor's robe & crown,
 Everlasting life hast found.
 Immortal joys henceforth forever,
 Lie in the path of best endeavor;
 Live & Live for God & truth's evangel be,
 And thus thou shalt achieve, thy soul's true destiny.

True freedom results
 from obedience to law.
 Obedience to law must
 precede the ripening
 of the soul.

1885

Section XXVII
Mediocrity.

"Some of our most enviable virtues, when carried to excess, induce destruction."

"Avoid extremes, and preserve a middle course."

"The middle station is the most secure."

"Mediocrity, is insufferable in poetry." (Hor)

Section XXVIII
Excitement.

"The mind must be excited, to make a beginning."

Part VII.

Chapter I.

Of Certain conditions of Body or Mind.

Section I.

Difficulty.

"The difficulties of doing right, are always magnified, and, sometimes imaginary."

"Whatever confusions, disturbances are bred about by changes and revolutions, in the established order of things, are not chargeable to the observance of the laws of right & truth."

14.

Section III. Accomplishments.

"He has accomplished every thing, who has well blended the useful with the agreeable, amusing his readers, while he instructs them." (Hor)

Section IIII. Fortune.

"We do not know, what is really good or bad fortune". Rapeau

"Misfortunes are often blessings in disguise".

"Good or bad fortune generally persecute those who have the greatest share of either". "The prosperous man, seems as a magnet to attract prosperity, while he who has once been visited by misfortune, appears as if she had marked him for her own!"

Section IV.
Dissipation.

"Between virtue and dissipation, no fellowship can exist." (Cicero.)

"It is unbecoming in a Philosopher to submit to dejection of mind." (Cicero)

Section V.
Society.

"Avoid all associations with the wicked."

"Associations between persons of opposite temperaments cannot be productive of pleasure to either, nor is it possible they can be durable." (Hor.)

Section VII.

Fulness.

"Every thing superfluous, flows out from a full bosom."
(Flor)

Section VIII.

Hypochondria.

"Nothing more is wanting to render a man miserable, than that he should fancy that he is so."
(Lat)

Section VIII.
Gluttony.

"Gluttony kills more than the sword." (Lat.)

Section IX.
Riches.

"To what crimes are not men impelled by the cursed thirst after gold." (Virg)

"He who loves riches, more than he does his friends, does not deserve to be beloved."

Section X.
Liberty.

Section XI.
Life.

“When first an infant draws the vital air,
 Officious grief should welcome him to care,
 But joy should life's concluding scene attend,
 And mirth be kept to grace a dying friend.”
 (Eurip., *Andr. Pall*)

Section XVIII.

Luxury.

"a - He who requires many luxuries, is always in want of many." "Happy is he, to whom God has given a sufficiency, with a sparing hand."

"b Nothing is more prejudicial to the health, or constitution than too great luxuries."

Section XIX.

Pleasure.

"a Where a love of pleasure, is suffered to be paramount to duty, the greatest virtues will lie obscure and inactive." (Cicero.)

"b Pleasure, is the root of all evil." (Lat.)

"Pleasure, serves ourselves, our species, & our God,
 And to serve more, is past the sphere of man,
 But, when pleasure violates, 'tis then a vice." *Young*
 "Short lived pleasures, are often productive of pain."

Section XIV.

Safety.

"Safety, is alone ensured, by serving God."

Section XV.

Suffering.

"He suffers, who conquers." (Motto of Baron Kilmaird)

Section XVII.

Useful.

"Nothing can be more despicable, than an old man, who has no other proof of his having lived long in the world, than his age." (Lat.)

A Frenchman having been arrested & condemned to be executed for murder, though it did not appear upon trial that the murder was intentional, Mother Ann desired Peter Bishop Sen. himself a Frenchman, & the father of Elder Rufus Bishop, to go & visit the man in prison & hear him confess his sins, for his cries, she said, had reached the heavens. Peter went & heard him open his mind, & staid with him untill he was executed. After Peter started for home it grew so dark he did not know how he should get along, untill a spiritual light shined around him so that he saw plainly, & he heard instrumental music, playing, & learned the song, to which Bri' Isaac N. Youngs afterward composed the following words.

Let us be little children & joyfully obey, In purity & goodness we'll pass our time away: Simplicity & union is that which we do crave & love love love pure love

our souls will save. Written from the lips of Mary Ann Mantle 1885.

Part VIII.

Chapter II.

Miscellaneous Maxims.

Section I.

Providence.

“Every thing that the earth produces, was created, for the use of man.” (Cic.)

“The heart that is well prepared for all occurrences, never loses hope in adversity, while, in prosperity, it is not without fear.”

“If you hear a wise sentence, or an apt phrase, commit it to your memory, with respect to the circumstances when you shall speak.” (H. Sidney.)

“Every man in his prosperity, should make provisions to meet adversity.” (Horace.)

“The present moment is for those who enjoy, the future for those who suffer.” “The smell of profit is good, let it arise from what source it may.” (Titus.)

Section III.

Little things.

“Every thing great is composed of an assemblage of minute particles. Sands form the mountain, Moments makes the year.” (Young.)

“The smallest spark, often gives birth to destructive conflagrations.”

Section IIII.

Law.

"The law prohibits any man to do even on his own premises any act that can injure his neighbor."

"What efficacy have empty laws, where the morals of the community are depraved." (Hor.)

"Who would adhere to the laws of rigid virtue if the observance of them, was not to be followed by any reward."

"Privileges established by one law, are done away by the provisions of an opposite law."

"In those states which are the most corrupt, the laws are always the most multiplied."

"In a thousand pounds of law, there is not one ounce of law." "Necessity has no law." (Lat. Prov.)

"Good laws, grow out of evil acts."

29.

"Two parties having made an agreement, which has received the concurrence of each, their bargain, if not in contravention of any law, is not a subject for legal consideration. The terms of their agreement, must be fulfilled." (Lat. law Maxim.) "An American opinion & system union, in the executive, is as firmly rooted, as duality in the legislative department." (Law Maxim.)

Section IV.

Means, & Ends.

"There is nothing advantageous, which may not be converted to injurious purposes." (Ovid)

"Tell me what company you keep, & I will tell you who you are."

"To be unacquainted with the events which have taken place before you were born, is childish ignorance,

362 for where is the value of human life, unless memory enables us to compare the events of our own time, with those of ages long gone by." (Cicero.)

In the other life, says the gifted Edmund H. Sears, appears the wonderful paradox that the oldest people ^{look} the youngest. To grow in age, is to come into everlasting youth. Immortality P. 50.

Section V. Generalities.

"Untoward circumstances usually display the talents of a host, as they do a commander, while the prowess of each, may be concealed by the even course of prosperous events."

"When another day arrives, we find we have consumed what we yesterday called tomorrow, behold another day comes to waste our years, & it is still beyond ^{us.}"

63.
One beats the bush, and another catcheth the bird.
Lucky men, need little counsel.
Paradoxes, seldom bear a close scrutiny.

Extracts from J. M. Peebles Book of "Immortality"

The Spirit Aaron Knight, who claims to have passed to spirit life near two hundred years since, in answer to a question, says, (page 89)

On earth I was called a bachelor, & remain such yet, if by it is meant singleness relative to connubial life. Still I consider all things from the minutest monads up to the most royal souls & Angels to be dual. ++ Ancient Seers & sages, however, who have summered many thousand years in the heavens, assure me that progressively inclined spirits so unfold, so approximate the Divine, that ultimately their loves become universal, the love of each flowing out to all, as the sun shines upon all, & as God's life & love flow into all immortal intelligences.

64 Strolling Player - thru G. J. Morse of Eng. p. 190

In my opinion, sex is a derived or secondary quality, & is maintained so long as the integral factor - the soul - is connected with secondary or derived conditions. I have heard it stated by ancient spirits, whom you sometimes denominate the gods, that there comes a time in the far off distance, when the integral factor or soul, rises up to the sublime attitude, where it is consciously independent of the secondary, or derived condition of sex. This is called the realm of universal love - the state of pure being.

My sympathies decrease for this world as a world, but they increase for intelligent beings wherever found.

John Stewart - thru Thomas Walker p. 180

Q. Are there not spirits who never found a marital mate, who yet are happy? Ans. Yes, most certainly! Bruno, the distinguished martyr, resides with other noble souls on celibate

Hill, & is exquisitely happy, married to the universe of great ⁶⁵
beating, loving souls.

If the life on earth was moral & harmonious, the change from
sphere to sphere is gradual & delightful. But if on earth the life was
selfish & vile, then in passing from the second to a higher sphere,
the individual experiences something akin to a "second death,"—
a death of suffering. Blessed are those over whom the second death hath
no power."

Mr. Rush thru G. W. Colville p. 129

All souls abide in God as the Eternal Fount of Being. They
find expression in matter in order that they may subdue it & become co-
partners with Deity in His work of creation.

Aaron Knight p. 96

Many persons in spirit life, when they look back ^{up} on their earth
ly existence, see in it so much that is weak & childish, if not positively re-
volting, that they do not desire others to look upon it. It is a painful

66 subject to them. But the time comes to all human souls, when it is necessary for them to unveil all their earth life to the clear sunlight of the spirit world about them, for by so doing they put themselves in accord with their surroundings. Vanity cannot exist where there is deception or hiding of any of the past conditions of life.

From a Spirit - Thru Wm H. Fletcher, p. 192

The more benevolent & spiritual the life one leads ^{up} on earth, the more joyous & complete will be the awakening in the spirit world. The time will come when individuals will consider it a privilege rather than a misfortune to suffer, simply because there are certain experiences that must be passed thru. And the more one struggles against temptation & overcomes the lower nature here, the better will he be prepared for the life hereafter.

Tho the spirit world may, the spiritual world does not begin until the earthly life is nearly lost sight of. p. 193

Every time we are permitted to make ourselves known, we are greatly advanced

Suffering Necessary. p. 237

No name given

No one is permitted to scale the glorious heights, but after discipline of sorrow. The key of knowledge is in spirit hands, & none may wrest it to himself, but the earnest soul which is disciplined by trial. Bear that in mind.

Ease & luxury are the pleasant paths in which the soul lingers & dreams away the summer day. Self-denial, self-sacrifice, self-discipline, are the upward tracks, thorn-crowned & rocky, which lead to the heights of knowledge & power. Study the life of Jesus & be wise.

Moreover the present is a time of hard & bitter conflict between us & our foes. We have told you that you feel the reflex of that struggle. It accompanies every great development of Divine Truth. It is as it were, the darkness that precedes the dawn; the gloom which is the prerequisite of growth; the period of trial wherein the earnest soul is purified. Your hour & the power of darkness, said Jesus as he agonized in Gethsemane. It is so now; but will not pass lightly. The cup must be drained.

Dr Beecher - Thru Nettie S. Maynard. p. 207

I had not been long in the world of spirits before I was taken to the temple of self-examination & left alone. The silence was most painful. My memory seemed unaccountably vivid. My earth life passed before me like a panorama. I seemed to see everything, especially myself. My very being was as glass. Not only my acts but my motives seemed to rise up before me. It was the judgement! & yet a judgement tempered with mercy.

A Methodist Minister - Thru - Mrs. G. San Francisco Cal.
They cried, O you father, we owe the desire to do right. p. 152.

Rev. Thomas Scott, Thru Wm H. Lambelle (Eng.) p. 129

When you lecture, my friend, you address at the same time two congregations, one clothed in mortal bodies, the other in spirit life. The two worlds are now so united sympathetically & spiritually, that what educates & blesses one, has a similar effect upon the other.

Rapport

Page 243. (No name.)

69

All persons are more or less enrapport with the spirit world; & their spirit friends know more of the thoughts that are directed against them, than they do themselves. For instance, if any one thinks ill of you, it immediately causes a ray of light to pass from them to you, & your spirit friends can tell by the color of that ray whether the thought is evil or good. This light is not visible to all spirits; it depends on their state of development. All spirits above the earth plain can thus see the thoughts of persons below them, whether in the body or out of the body. They are not affected by the condition of the atmosphere like an electric current, nor is there any necessity for wires as a means of conveying the thought. All thoughts are thus conveyed by a ray of light, when persons think of one another.

This is only in accordance with the law we have mentioned, whereby spirits are able to interpret the thoughts of those who are in a lower plain of spiritual development than themselves. If spirits on their

To own level, in or out of the body, think of them, they are aware of it, but that's not directed toward themselves, they cannot in that case interpret excepting there be a strong tie of sympathy between them & the thinker. A person in the body may of course, be spiritually on a higher plane than many disembodied spirits; in which case the latter are unable to read his thoughts, or enjoy his society, tho' they would nevertheless, be able to hear his conversation & spoken words.

Hence if you wish to avoid evil associates from the spirit world, you see how important it is to make spiritual progress, & thereby attract higher spirits & friends. Thus, as already explained, when a man enters the spirit world, he is at once aware what people think of him, tho' he is not aware what the same people are thinking of others, & consequently [if the thots are ill] he cannot find consolation in the reflection that there are other people as ill thought of as himself.

(P. 251) Persons to be happy in any sphere of existence, should live lives of self-denial. By self-denial we mean, the sharing of our enjoyments with others - the suppression of self in the overshadowing remembrance of love for others.

PRAYR. (Page 252.) Nameless. Many persons think ^{7/1} it is not permissible to pray, but we consider this a popular delusion among people on earth. We in spirit life pray for help whenever we want it, let the subject be what it may. If the object were evil, prayer would attract to you spirits that would aid you in accomplishing your purpose, perhaps, but they would increase your unhappiness afterward; for if you have strong will power, that would be tempting them. On the other hand, if you pray for a good object, you benefit the spirits whom you draw around you. It is good for them to help others; & in helping you they help themselves. Thus you see, prayer is a spiritual force which you can put in operation if you have will power enough.

It is not necessary for a man to pray before he can be helped, but it is advisable; because, altho his spirit friends can read his thoughts & understand his wants, he loses the aid of many others who cannot read his thoughts, but who would be attracted to him by prayers, & would help him if they knew he wanted help. Prayer therefore is not merely aspiration,

72 it is something like advertising your wants. All spirits do not see them it is true, but those who can help you are made aware of your needs, & are enabled to assist you.

You should of course pray to God, rather than to spirits directly. He permits spirits to execute His decrees. You may not know that this is the case, because you do not see God. But whatever is done according to Divine laws, must be done with the Divine sanction, & to Him your prayers should be addressed. We do not say they would be unanswered if addressed to spirits. You can address your prayers to spirits if you like, but it comes to the same thing. You call on the Spirit of God — which dwells in them as in you — to help you, & that spirit responds to your call. There is therefore no disgrace in asking help from spirits. We do not pray to spirits, but to God.

Men with the strongest wills will be able to do the most good or evil in the world, because they have the most influence with their fellow men, which is only another name for prayer — the exercise of an influence over others. It does not follow because you are on the

earth, that you cannot exercise an influence over spirits above 73
your own sphere. That is a mistake; you can exercise your power
wherever it is wanted — that is to say, if the object requires the interfe-
rence of the highest spirits, you may get it. We do not say you will
get it, for of course you might pray for impossible things — & we do not say
you will always get what you want in the time that you wish it. You might
wish for the immediate conversion of the whole spirit world; but this prayer
not be granted without the aid of the Almighty — & all are subject to laws that
necessitate your waiting ~~the~~ ^{the} time.

The expression of a longing in the form of words addressed
to some friend, — your Almighty Father & Mother, it should be — is what
we understand by prayer. If you ask for what you want, (not necessarily
aloud,) you have a better chance of getting it, than by keeping your longings
to yourself, & never expressing them in the form of words. The mere men-
tal utterance of a desire that one may succeed, is to all intents & purposes, a prayer.

Prayer asks, love grants. One is the counterpart of
the other. If you pray for that which you need, the measure of love which you

74 are entitled to at the hands of Him you pray to, is evidenced by the response you get to prayr, be it favorable or otherwise. The same law applies if you pray to a human being. If he loves you much, he will respond readily; if not, he refuses. Or, one may refuse the request of a child, not because he does not love it, but because he does.

As Spirits, we believe in the potency & efficacy of prayr. We know that we grow to be like what we aspire to. We delight to pour out our gratitude to the great All Father [& Mother] & to pray for assistance from holy ministering Angels. Matter is moved by spirit. Hence if you hear of matter in the form of clothes, money, food, being sent to a man in answer to his prayers, as you do in the case of George Muller's Orphanage at Bristol, where you have one man providing by his will power, or prayers for the wants of 2000 orphan children, you have a case simply of matter controlled by spirits, in the same sense that you have it when you move a chair.

The modus operandi we know to be as follows, for we have watched it; the person praying simply calls to his aid spirits

— that is, men & women — who sympathize with his work. 75
In short, he may be said to advertise ^{for} them. The difference between
him & others who solicit your charitable contributions is, he advertises
in the spiritual world. We have called it advertising simply to convey
an idea to your mind that you can comprehend, but in reality it is
nothing of the kind. It is an earnest appeal by spirit power, to those
who ^{se} necessities require that they should lend help of this kind. Hence
you see it is a mutual benefit. "It is more blessed to give than to receive."

Pity — P. 242 & 3. Nameless. The spirit of that action, or vo-
lition, draws to itself either the shadowy vapors of uncertainty & profligate
life, or the beautiful white atoms that glisten in the sunlight of pu-
rity & truth. Between these two stand all souls in their spiritual state,
whether in the body or out of the body. And hence, to the spiritual vision &
in the spiritual world, there is no possibility of concealing the real state
or condition of mine, one from the other. + + + The spiritual body wh-
ich is composed of atoms which respond much more readily to the individual

76 [than does the mortal body] is an exact expression of what the individual life has been within. Yet were this all, there is no harshness of judgement there. It is pitiable enough on earth to be deformed physically, & as no one sees such an object without saying "Poor thing!" So in spirit, when the deformed & perverted soul lays off the garments of earthly material which may have been a mask, it is enough that the pitying angels say "Poor soul." For behold the consciousness of deformity is its own greenishment. Your spiritual body in substance must be able to attract to itself particles of beauty, by the amount & intensity of the beauty & light that is within.

Spirit Clothing - P. 120 English Physician - Thru Mrs. C. Woodford. My spirit clothing is the outgrowth of my mental states. It forms itself upon my body, & is instantaneously in form according as my mind may vary its emotions, or frame of that. This is so natural a thing with us, that it excites no comment; on the contrary, if it did not occur we should wonder & inquire.

The nearer earth, the more like earthly manufactures 77
of woven threads, are the clothings of spirits. The more remote from
earth, or the higher in the spirit world, the less like the fabrics of earth,
of an attenuated gauziness of texture indescribable & transparently lu-
minous, as are also the very bodies of these spirits. In the highest
heavens, Angels are clothed upon with innocence, & are garmentless,
but descending to lower spheres on errands of beneficence, they ap-
pear clothed. Flowers & gems form part of our personal adorn-
ments, these too are the outgrowth of the spirit, & are purely correspond-
ential to the gifts of the spirit.

Will is the creator: the will of man is according to his love,
which in reality makes the man⁺. Hence in the spirit world, the will being
creative, all the surroundings of man are the offspring of his will, or love.
He is the inevitable creator of his own world there, & can only be surround-
ed by similitudes of himself. A large number of like minded spirits there-
fore form a heaven in which the scenery, homes & externals are representa-
tive of the nature or character of the spirits thus dwelling together from similarity of loves.

78

A. A. Ballou - Thru C. L. V. Richmond (P. 216.) Clothing &

That our friends are prepared to receive us in spirit life is certain; but spirit it clothing, that which they adorn us with, that which is seen by many spirits in the form of raiment, is in reality their affections manifesting themselves upon the atmosphere that like a shining light surrounds us. As our raiment is woven not of material fabric, but of the aggregation of spiritual substances, so the thought & sympathy of our friends adorn us; we wear it as shining raiment; atmosphere illumines & surrounds us; we are clothed in atmospheres.

Spirits can't do pass thru any & every substance called "solid substance" on earth +++ As light passes thru transparent substance, all substances are transparent to the passage of spirit - except only a counter volition. A Spiritual Sphere, is the radius or atmosphere of a mental condition, of a spiritual unfoldment. +++ A spiritual sphere is the radius of the activity of the minds composing it. +++ I speak only for myself. Our halutations therefore, are

largely our affections. We live in those. They form the atmosphere 79
surrounding us. The atmosphere takes shapes of beauty, of variety, of light,
of shade, of architectural proportion of art, of color, of line, of form, according
to our affections. Whatever there is of edifice, or picture, of art, or landscape
in the atmosphere of our home, is the result of our lives, of our endeavor, of the
action & that that make up our existence. (Page 220.)

+++ My home is my spiritual labor, my consciousness, my at-
mosphere, my surroundings; they go with me; they do not remain any-
where when I am absent; they are my possessions; they abide with me forever.
Spirits in close sympathy with earthly life, cultivate fields & gardens. Their
spheres, their habitations, their occupations, are prototypes of what is on
the earth, because they know nothing different.

That existence called objective on earth, has no reality in
spirit life, while that existence called subjective on earth, is the objective in
spirit. Our thoughts, our affections, our memories, our aspirations, our prayers,
these are the objects of existence in spirit. Houses & lands, gardens & flowers,
organic life in every variety, become the subjective with us. We have

80 them if our affections require them; we have them not, if our
thoughts are beyond, or engaged in other directions. + + + P. 221

All forms of animated life come under the description in the answer to the previous question. There is no organic growth, animal or vegetable life, in high spiritual existence. By organic I mean generic physical growth. Every form of beauty, every bird, tree, flower, landscape, temple, is the result of some immediate action of mind, or intelligence, upon the atmosphere. & upon the particles composing that atmosphere of spirit life, are the living pictures of the minds inhabiting that existence. They are not themselves separate & apart from human entities, as birds, & flowers, & trees are on earth, seeming to exist whether man ever beholds them or not.

We have no forests unexplored, no birds that sing their songs & waste their brightness on an atmosphere unseen by man. Whatever birds are messengers; whatever flowers are offerings of peace & deeds of love; whatever temples are consecrated actions to liberty, or truth, or justice, or religion; whatever object of loveliness is the expression

of some that, born in the affections of the spirit.

P. 22 81

Controlling Spirit influencing H. B. Champion of Philadel.

Home to the truly spiritual is where the greatest good can be accomplished. This is what imparts to the soul, the highest degree of pleasure & happiness, the consciousness of having conferred good on others. ++ Our home is our happiness, our happiness is in well doing. +++ My home is located in the sphere of consciousness that surrounds my true selfhood. As to its relation to earth, its distance is measured by the inherent worth that enables me to rise above all earthly & selfish considerations.

Your seventh Query. as to my having visited other planets is vague & unsatisfactory. ++ my experiences in spirit life, have been similar to those of earth life. Your clairvoyants & seers, live often in other spheres, & catch glimpses of other worlds. They are certain & yet uncertain. The truths live in them because they exist. We are borne whether we cannot tell in a subjective sense, to that which we cannot define or express. I have visited places at vast distances & have found them inhabited;

82. But I would be understood as presenting this as a subjective reality, & not an objective one of a nature that can impart unquestioned surety of its truth. Limitation sets bounds to all finite understanding, & we must be understood as expressing the measure of our experience & no more. ++ What is subjective to man in earth life, is real objective or real in spirit life. P. 226

Ashtics
Leinwood Spirit - Thru a Brahminical Seed. P. 230.

I was left in the Temple of Judgement, for reflection. Memory seemed & the checkered life on earth passed before me like a speaking vision. My conscience seemed only another name for compensation. The inmost books were opened. I was before the throne of Judgement. I wept.

++ Speaking as a Spirit, spiritually, Jesus Christ is the ruling Prince of your planet - the reflection of the invisible God - the Way, the Truth, & the Life Eternal! It is doubtless true as you say, that there are men on earth who deny the very existence of Jesus Christ. And so there are proud, selfish, & self-sufficient spirits, down in the Tartaran.

regions of darkness, who deny Christ, deny all truth, deny & sneer at all helps, & all the higher instructions of the heavens. Their imagined wisdom is folly.

You ask, do you, what mortals most need to fit them for heaven? More trust in God, more faith in prayer, more true culture, more self sacrifice, more humility, more meekness, more meditation & a deeper conviction of sin.

Are not the Angels of God pure? Then you must become pure before you can associate with them.

Are not the Angels honest & just? Then must you be just, to become their companions.

Are not the Angels truthful & calm? Then must you be such before you can stand in their midst.

Are not the Angels those who have overcome? Then you must overcome the passions & the pride of life before you can with them, eat of the tree of life.

Are not the Angels serene, pure minded & holy? Then must you become pure & loving, & holy before you can enter the holy of holies, & abide with the Angels of God.

Transcribed here Dec. 24, 1886.

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Mozart's Requiem.

Spirit, thy labor is o'er, Thy earthly probation is run; — begun,
 Thy steps are now bound for the untrodden shore, And the trace of immortals,
 Spirit, look not on the strife, Nor the pleasures of earth with regret;
 Pause not on the threshold of limitless life, To mourn for the sun that has set;
 Spirit, no fetters can bind, No wicked have power to molest,
 There, the weary like thee, the wretched shall find, A haven, a mansion of rest.
 Spirit, how bright is the road, For which thou art now on the wing;
 Thy home it shall be with the Angels of God, There loud alleluias to sing.

Pain I was subject to pain, & I gathered from personal
 experience that some phases of physical pain develop the brain,
 expand nervous vigor & intensify imagination — that other forms
 stultify the senses & weaken the energies. The heart is made more
 sympathetic when suffering has refined the intellect, & only those who
 have been brot into conflict with pain can properly fill the places of
 + rarefied

ministers & evangelists. Given by ^{an unnamed} ~~a nameless~~ spirit thru Juliette S. 85
Burton, a mechanical, tho' educated writing medium of New York City.
Page 90.

Paul - I am one who has reached the height from which I cannot again enter personally into the material sphere, cannot controll a medium but must be inquired for, & when found, thru the agency of the medium's guides, will report myself. I am Paul who has been styled by men, the orator. Same medium, in Hazard's Spiritual communion tract No 5. p. 95.

JESUS, as described by Mary, daughter of Thomas Hazard, R. I.
I come today filled with great joy, my beloved father. I have had an interview with Jesus, & am still under the influence of his graciousness, too exquisite to relate in words. It is like the love in a Mother's heart, the joy of a bride, all sweet felicities combined. I cannot describe with what ecstatic ambition

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I am filled, to climb on & on toward all attitudes of virtue that I may be like him. He is bright in exterior, there being around him a deep halo, of diamond like luster. None penetrate this aura. He goes into spheres of sublimer magnitudes than any except arch Angels. His features are more beautiful than any artistic effort of man can ever conceive, much less portray, & his voice has power to penetrate the heart's deeps. He works incessantly & never allows the waste of a minute; every word that falls from his mouth is a missionary achievement.

We do not worship him, but we love him, & endeavor to be like him. I can understand what is meant by a man having the kingdom of heaven within him. It is when he is able to lay aside all malice, forgive every enemy, & strive to do as Jesus did - not reviling in return when provocation renders silence almost impossible. It is to be tolerant in the midst of intolerance, & to look to the interests of the orphan, nor let the widow want. Dear father, when this

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beauty of inspiration again descends upon me, I will come and tell
you something of the present life of Jesus. Same publication p. 92

Henry Clay on Inspiration. I find that many ideas originated
in the minds of children are as precious as any advanced by adults, & of so
fresh & pure a ring as to be adopted by sages & seers of advanced spheres.
Indians are appraised in some instances, as the best delineators of the
art & practice of healing. Negroes are cited as exemplars of the trait
endurance, & if I was to enumerate the various traits characteristic of
different nations, I might fill a volume.

Every individual spirit is situated according to its desert.
whatever one earns he is sure to get, & to whatever one aspires within the
possibility of attraction, will be awarded soon or later. Intellect de
mands its equivalent, morality its, virtue its, & spirituality its equal,
& supplies are furnished to every demand by natural laws, so that heaven
is well balanced, & there can never be a decrease, decadence, nor retroversion.

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I long to get entirely weaned from my old haunts, ++ human tastes cling
to us a long time. Same Medium & publication p. 32

Result of mispent time. Luxury & affluence surround
ed me from my cradle to the grave. Great was my surprise
when I awoke in a place so different from my blue & gold painted
chamber — a bare void — nothing above, around, or beneath
but space, wide-mouthed infinitude. And there were sounds
coming forever, as if the pulse of the great strata of time were
beating thru the arteries of a blank. I searched with my strained
vision for a quate, for an infinitesimal mote. I looked to my
feet to find their platform, but I stood upon nothing. I was sensi-
ble, sensitive, & quivering to the mystery. Memory brought tableaux
of the whole past, & fixed them in aching colors on my brain [attention]
And yet, what (could memory) serve me now? for I had reared no
standard, had built no house, had returned the ten talents closed up in

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a napkin, without a farthing of interest. What I had been came up vividly, but what I was, was as dumb a question as the vacant expanse around me.

I saw no man, and my spirit went up in a great cry, "Somewhere, God is; let that God curse or bless one!" Then there was a great rushing sound, as if the gates outside of space had been lifted & activity applied. I held out my hand, & another hand was placed within it, & I followed where it led.

I heard a voice say No profit, no loss, but a unit; & I was let go, & sank down an unfathomable depth, & was left in a busy place: for principles which belonged to me, attributes & talents which Nature had given me, were being arranged & set in order by two spirits, with tender looks, who called themselves my guides. After every natural quality had been enumerated & colored in large letters before me — every neglect of them also registered — I was left to be weighed by my own consciences, & found myself wanting. So I became my own accuser. As the acme of this knowledge was attained,

90 I saw the wasted days, the misapplication of lavish means, the selfish catering to individual appetites, while the poor I despised, the humble I scorned, the widow & the orphan I visited not, the cup of cold water I offered to none in the spirit that Jesus dictated.

I had to take my place among the uncultivated & useless ones, & in my own mind, heart & body, work out the plan of a well spent 36 years (which I had lived on earth in utter forgetfulness of the duties devolving upon me) for my soul's future good.

But the days of my probation are over — I have risen, I am free, by the law of progress & effort. Will is law, & effort is its engine. I commit these things to writing for the benefit of idlers — for the good of women who run after excesses & selfish indulgence, to the ruin of their souls.

Isabella Dunlop, N.Y. City.

From the same, p. 20.

Self-revealing —
From your body,

Truth will open the pages of the past & reveal

to you the whole record of your deeds, & their uses & application, & great is the reward of him who finds his life volume embellished with pictures of loving acts. Alex. Schuyler - B. Franklin. Theo. Parker p. 19

Spirit Photography - To you who have come into the sanctuary in search for truth, it will be well to tell about the marvellous photography which is effected in our spheres. Whatever memory a man calls up from the past of his earth life is instantly impressed upon canvass which hangs upon the walls of his chamber. If you for instance, design to have a portrait taken, you have to sit for your picture. But instead of being obliged to give the original to an artist to copy, we can get the image of the object intoto thru the means of memory. +++

When a Mother admonishes her child out of the fullness of her heart what course to pursue for its own good, the motive which instigated the words becomes a tangible thing; is an embodied grace, a personification, which exists in shape thru out eternity. I also

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tell you that thoughts are things, & can be appreciated, understood, read, & applied for general good service. Wm. Gordon p. 26

These communications not dated, but published in 1875

We impress picture upon the air, which, when the atmosphere is in a peculiar condition, are transmissible to surfaces. We have a Kaleidoscope which imprints three refractions, the bright rainbow tints which mediums see. At certain times we have made phantoms at sea, to lighten the tediousness of the seaman's voyage, which sailors have understood properly as being the work of spirits. There are in the same manner, pictures stamped upon this paper at this moment, which the medium by bringing herself under an influence peculiar to her, could read. I am one interested in all manner of improvement & progress. Robert Case p. 27.

The medium who wrote the foregoing extracts from spirit communications, was brought up in affluence by fond parents who gave her a finished education. She resided in Richmond Va. until the fire & war reduced her to poverty, after which she came to N. B. where she was developed as a medium. D. Apr. 1875.

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Spirit Teaching in Australia. Keep yourselves as immaculate as you can; the greater your preparation here, the more rapid will be your progress hereafter. Countless ages may pass before the guilty one will see the face of his Maker. +++ Keep yourself from all sin in the material life, because one improvement that is ^{with} in your reach, one fault that could be rectified, one bad habit that could be conquered in a few days there, takes here, centuries to overcome; because we cannot redeem the past, while you earth dwellers ^{to some extent} can; or at least you can modify the effect of wrong actions, repaying undeserved censure with kindness, doing good for harms previously done, thus making reparation for wrong, or error.

Hearbinger of Light 1880.

On entering this sphere, we find ourselves in a position of trust, & as we use that trust, so is our advancement or otherwise. As a rule we are happy, but the spheres above us are as a sealed book.

It is only the grand self immolation of the few in the birth sphere,
[the followers of Christ & Mother,]

94 that enables them to rise at once to the glories of the higher circles.
Same as the foregoing.

The Spiritual Body, in its most perfect state, is a complete representation of the growth of the spirit. In its imperfect state, it represents the deformity, or deficiency of the spirit. Consequently if a person has devoted the whole of earthly life to other than spiritual pursuits, aiming at self-aggrandizement, or wealth or indolent ease, or pleasure, by following the appetites & passions, the spiritual body is not unfolded, but to the eye of the advanced spirit would appear as a dwarf, a child, or pigmy in spiritual life.

Banner of Light, I believe 1880

The Devil's Paradise, or
Mortal vices feed the Damned. I would say that just outside of the environments of mortals, is the paradise of the devils in spirit life. You mortals by your bad actions, feed these spirits, & they in turn, destroy your man^{hood} & womanhood.

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This is the result principally of erroneous teaching, licentiousness, & drunkenness. As a spirit, I earnestly hope that all who read this communication, will try to so purify their surroundings, as to drive these evilly inclined spirits to repentance, by ceasing to supply them with what their perverted natures crave. In this way, each of you may become a missionary to the benighted spirits, & at the same time benefit yourselves.

Rev. Henry Smith thru Alfred James of Phil. 1880

No covering in the spirit world. Death is not the mighty chasm you are led to believe; it is simply a change of condition. Of course, actions become more vivid in spirit life - for being unencumbered by a mortal body, you become more susceptible to everything you meet. There is not a sin nor wrong act committed in the mortal state, but what is engraved the same as a name on a tombstone, & the eye of a spirit reads it thoroughly.

76 in the after life, [unless it has been blotted out by confession & repentance, A.] & it is this that forms your condemnation & hell. Your secrets are no longer veiled — they are open to the eye of every spirit. This to me at first, was a terrible atonement; not that I had done any awful deed, but simply I saw then & there the rottenness of my fellow creatures [i.e. of ^{corrupted} human nature].

Remember this, & when you cross to the other side, try to carry a clean tombstone, so that when any brother or sister spirit looks on you, you can stand unblushing before them. There is also in spirit, a lightness, a buoyancy, when led by right impulses, that soon leads you into paradise.

Uriah H. Boyden, a physician of Boston, thru A. James.

Sensation Intensified. A spirit calling himself Penn, who had committed a serious crime, said, To drown my feelings I resorted to the bottle, & after waking one morn

ing from a drunken stupor, I learned that one I had wronged⁹⁷
was dead. Since then I have been in hell, & courted death in any
form, supposing that in death I should forget the past. At last I
was shot. Soon after coming to myself in the land of shadows,
as it is called by some, I found the same feelings attending me, on
ly a thousand fold intensified. At first I did not realize the
fact, & wanted to find the one who shot me, & thank him for taking
me out of trouble. But after I found my feelings were so
much worse, I wanted to shoot him, instead of thanking him.

R. Phil. Jour. 18 Nov 5

L. A. Cahagnet, an eminent French
psychologist, had vainly tried numerous experiments to produce
such a development of the interior faculties as would enable him
to solve the question *What is man?* Lighting one day upon
some Heaschick, in an apothecaries shop, he purchased & took three

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grammes thereof, in a strong cup of coffee. Of its effects, which he did not begin to feel until several hours afterward, he states as follows. I then experienced a nervous sensation which seemed to drive my eyes out of their sockets. I saw the hearth vanish from my sight to a great distance +++ Adele [a mesmeric subject,] was in front of me. +++ So great a sympathy was established between us that I was obliged to execute all the movements that she executed; my chin appeared to me to make only one with hers — I laughed with her laugh, I spoke with her speech. I was greatly surprised to see myself in a vest garden, & to hear myself spoken to outside its walls. Adele addressed some questions to me & in order to reply, I found myself obliged to open the door. +++ What amused me extremely, & subsequently attracted my attention & reflection, was that thus found myself all that I looked at. When I viewed a fagot of wood, I felt myself transformed into all the pieces that composed it.

I saw outwardly the bark, & internally the veins & juices + + +
 I had the consciousness of my entire individuality in their narrow-
 est pores. If my observation of details ceased, I found myself the
 entire object I gazed at."

The author states that he then reentered his material body, from
 which his spirit had previously appeared detached, which was attended
 with a powerful shock, that caused the most intense pain. He says
 the reward of my suffering was the most beautiful spectacle ^{that} man
 has ever seen - a vast panorama of all I had seen, thought or
 known, in the course of my life, was represented in the most bril-
 liant colors, in the form of transparent pictures, illuminated from be-
 hind by an incomparable light. + + + This state is so different from
 the material state, that it is impossible while subjected to its influence,
 to appreciate the time that slips away, & the space that exists between
 the succession & continuance of these images. + + + I found my-
 self in the spots I desired to visit without ceasing to observe that I

100. perceived them in myself - that they were my domains, I had
got the solution I had been in search of; I understood what man
was - I was a universe in miniature. I appreciated how it
was that a clairvoyant could be in Egypt or China without jour-
neying thither.

Cahagnet subsequently tried the effects of Has-
chich, with like results, upon a number of his friends. The Eng-
lish translation of his book in which these experiments are described
bears the title of *The Sanctuary of Spiritualism*. Wm. Fernald
In Am. Phren. Jour. May. 1853

p. 112

MEMORY

The writer (Wm. Fernald) was credibly informed that a
carpenter fell from a high steeple to the ground, when his life
was it seemed, almost miraculously preserved. After return-
ing to outer consciousness, of which the violence of the fall had

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caused a temporary suspension, he related that while passing from the steeple to the ground, every act & experience of his whole life, however insignificant or long forgotten, was bro't before him in all its original vividness. After revolving these matters in his mind, time still remained for him to calculate his prospects in a future world, to ask for mercy, & to obtain comforting assurances.

Am. Thren. Jour. Feb. 1854. p 32.

Thestisios of Soli.

Plutarch relates that this individual accidentally fell from an eminence in such a manner that tho' he received no wound, he apparently died in consequence of the fall. Three days after, however, he revived, when upon the point of being interred, & he subsequently related wonderful experiences thro' which he had passed during the insensible state of his body.

Among other things, he said that when his rational soul

left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, & his whole being seemed to breathe, & to look about on every side as if his soul had been all eyes. He saw nothing of previous objects, but beheld enormous stars at an immense distance from each other endowed with admirable radiance, & uttering wonderful sounds, while his soul glided gently & easily along, borne by a stream of light in every direction.

He also saw the souls of many others, in perfect human form, & in various conditions, favorable & otherwise, according to their respective moral states while in the body. By one of these he was informed that he was not yet dead, but by a particular providence of the Gods, his rational spirit had been permitted to come there, while his soul had been left behind as an anchor in his body.

After receiving important instruction in relation to the

modes in which Divine Justice is administered, both in the natu¹⁰³
ral & spiritual worlds, he felt suddenly impelled forward as by a
strong gale of wind, & thus was forced back to his body, & came
to life again, at the place of interment. So powerful was the influ-
ence of this vision upon the mind of Theseus, that from a
character of low brutality & avaricious rapacity, he was converted
into a pattern of justice, moderation, & sobriety.

Wm. Fernald or Fishbough in N. P. J. June 1853. p. 134

Oliver Prentiss

I found myself quite a diminutive affair, in
a log house, in the woods of Stanbridge, Lower Can-
ada, now Canada East. The house was built of cedar logs
& called cedar house. In the same house were a man & a
woman & three children, all larger than I.

104) When large enough to talk, I asked mamma who made all the pretty things, birds, squirrels & wild flowers. She said "God made them". Well mamma, where did I come from? Dr May found you in a hollow tree, & bro't you in his saddle bags & gave you to me. And this gentle reader, is all I know of my pedigree.

Some years later, when big enough to read writing, in the fourth entry on the birth page of the family record, in the big Bible, I found a string of unpronounceable names — born Sept. 1, 1798, at South River, District Montreal. Taking for granted that all those names meant me, I selected one, because it had the most vowels, & was easier pronounced.

Early in 1852, we all moved to Highgate Vt. not far from the old Saxe mill, on Rock River, where John G. Saxe came from. In May 1855, we moved to

St. Armands, Lower Canada. In the beginning of 1808, we, with several other children that came into the family, started for the "Far West", which at that time was any where beyond Utica. In Western N.Y. & in Ohio, & the regions round about, I spent the next 11 or 12 years of my life, or untill I was 21.

Our library consisted of three volumes - spelling book, almanac & testament. I did not know there were any more books in the world. In the testament I read "Blessed are the pure in heart, for they shall see God." I wanted to see God. It was the tip top of my ambition. I searched in the wild wood - on the almost limitless prairie, - by rivers & lakes to find God. My notions of God were childish of course. When within speaking distance of them, as I supposed, I wanted to know what God would have me do - for it seemed to me there was something for me to do.

All the answer I could get, — & that seemed more a voice from within than from the clouds — was, "You must wait; you are not ready yet." This, with my impetuous make up, was rather cool consolation. But it was consolation, for all.

On the 6th of Apr. 1820, accidentally or providentially, I came across the Shakers, at a point nearly central between Albany, Schenectady, & Troy. I had no previous knowledge of them. I posted myself, or they posted me, on their peculiar notions, Virginity & Community. These two cardinal principles I liked. I did not like the ism. Yet the ism may have its use for the Shakers, as the burr has for the chestnut.

But the tightest rule of all, was they called for subordination — the giving up of a large share of native freedom, so dear to the wild man of the forest & the prairie — a giving

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to which all must submit, to some extent, who come into
society. The more compact the society, the more the
giving up. Community being society in its most com-
pact form, requires most giving up & most putting up.

While viewing the situation, I heard the well known
voice, in answer to my oft repeated importunings, "This
is what we would have you do. Square yourself by this Order"
Here was a dilemma. A stranger to subordination,
unaccustomed to discipline — impetuous as a wild
mustang — does any body pity me? I dont want them
to. I dont pity myself. Here was my only
chance to see God; for there is no purity of heart, without purity
of life. I must be a Shaker — with none of the qualifica-
tions, unless a kind of devil — may — care, indomitable stick-
to-it-iveness may be a qualification.

But will such a qualification suffice to conquer the

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difficulties? The Elder said "Nay - the chances are all against you - better not try it." I said "Yes - I'm in for it - nothing shall hinder me." My counsels prevailed.

And now - looking back on near half a century of devoted Shaker life - all I have to say is, I had to. Were it to do again, I would do about so. My experience has cost something, but I have its worth.

This review, brief as it is, has struck some sympathetic cord in me. My first parents in the gospel, Elder Calvin Wells & Eldress Elizabeth Youngs, are now; both saints in heaven. The guiding fatherly wisdom of Elder Calvin, & the tranquilizing lullaby of Eldress Elizabeth, carried me safely thru the trying scenes of the few first years. Here we'll let the curtain fall.

Methodist Testimony against Abuse - alias

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Reform. Sometimes before I was born, or a little less than 80 years ago, Methodism came sweeping thru that part of Lower Canada where I went to be born, like a tornado, with an unflinching fire against all abuses of the reproductive functions, all abuses & all uses, over & beyond the simple act of begetting. My father told me confidentially, that I had the full benefit of that raking fire, that there was no infraction of nature's law in my getting up.

The awakening of the religious element in the people, produced by the burning & shining light of the messengers of truth, resulted in the forming of band societies for confessing their faults one to another. There were female band societies, & male band societies. Here confession was made of all known wrong, of all infractions of the conjugal relation, & of all excesses & abuses of the reproductive functions in particular.

Speech, like other faculties, has a twofold use. First, to communicate ideas.

But we can't afford to be communicating ideas all the time — Communicating ideas is exhausting. Ideas that are ideas, are at a premium.

Second. To blow off pent up steam & save the boiler. We must occasionally, make this second use of the faculty, & let off a little small talk.

How to Reform.

Have any of my readers heard of the would be reformer, who after years spent in viewing & reviewing the situation, came to the very sensible conclusion, that should he ascend a very high mountain & climb to the top of the tallest tree, he could find on the mountain's topmost peak, the far

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Thereat remove from all besogging earthly influences,
& the nearest approach he could make to heaven, that
a clearer light might be imparted to him. A clearer
perception of the nature of the difficulty, so long com-
plained of, than had ever yet been vouchsafed unto mor-
tal man. No labor too arduous, no sacrifice too great,
for he was all aglow with philanthropy.

So he ascended the mountain, found the tall
set tree, & climbed to the topmost branch. There he sat,
& there he sat, & there he prayed, Untill he felt as well he
might, the keen demands of appetite. But having
full faith, that some ends could be gained, only by fasting
& prayer, he fasted & he prayed untill his physical forces
were relaxed. He was weak like a child. He felt child-
ish. He cried aloud, "O my Mother," & his Mother
appeared to him. She beheld her son & felt compassion, as

none but Mothers can feel.

What wilt thou, my son?

Oh, mother, the world is all going wrong. Men go astray from their mother's womb. Their hearts are fully set in them to do evil, & that continually. The good Lord has tried drowning them. He & His servants have tried burning them, (with the testimony of truth). He's faithful ministers have tried cooping them. They have tried scaring them. And yet man kind grow no better, muchly. O my mother. If now I have found favor in thy sight. Do tell me, I beseech thee, how I may benefit my race, how I may be enabled to turn them from the error of their ways that they may cease to do wrong & learn to do right."

My son, let me tell thee a story.

When your mother was a little girl, I lived in South Kensington, Rhode Island. In those days we were all Friends in South Kensington, & all went to Friends meeting. On one occasion we sat in silence as usual, waiting upon the spirit, all of a sudden as if thereunto moved by irresistible power, thy grand mother arose, & with the good old fashioned sing song tone, common in those days, said

Let every one mend one, & they'll all be mended."

And down grand mother sat. Not another word spoken in that meeting. Now my son, If thee has a mind to the voice of the spirit, thru thy grand mother, I think thee may be a Reformer. If thee reforms one so that he will stay reformed, thy name may be enrolled in heaven, among the reformers of thy race. Others may be benefitted by thy example.

113^{1/2} Our family moved from Highgate to St. Armand in the Spring, & got there near night. I went out to search for flowers, & had to hurry home for night was upon me. I soon fell asleep, & dreamed that a young man ^{having} light hair, light complexion & blue eyes, came & bowed.

He said Are you fond of lowers? Yes sir. What kind do you like best? I like Benjamins. Which do you prefer; the red or white? I said Both are nice, but the red are the richest.

When you get up in the morning, go that way, (pointing North,) untill you come to a fence. Climb over the fence, & turn & go that way (pointing west) till you come to the foot of a ledge. At foot of the ledge, you will find a grove of staddles of about half an acre. In that grove you will find seven Benjamins, three white & four red. In the morning I followed these directions

I found everything as described. This same young man appeared to me in a dream in 1818, while I was studying the Scriptures. Related on p. 115 & 116.

The prophet Jeremiah says "The way of a man is not in himself. It is not in him that runneth to direct his way." I never have directed my way. I have been guided by a hand unseen. There is an overruling power

112. Good examples are contagious, but words, words, words my son, be they never so fair, will never butter the griddle cakes."

We are more than happy to be able to say, that the would be Reformer came down from his roost, & at last accounts was acting quite folk-folksy. The foregoing is substantially true in all important particulars. Names are withheld, thru tender regard for the feelings of surviving relatives. Never afflict anybody.

So far as the Femines are concerned I have dealt only with the ideal. Heave known them as Angels only. At that respectful distance they appear very nice. How well they would bear the test of near approach & close scrutiny, I am

not able to say. Have no disposition to try it. ¹¹⁵
It might dispell a comfortable illusion. This
may be one of the cases in which ignorance is bliss.

In May 1817, I went from Lorcham,
Ontario Co. to Nine Mile Creek, Marcellus, On
ondaga Co. to attend a Universalist association.
Among the Rev. speakers there, was a young man,
I liked his looks. He looked comparatively clean. I
came to the conclusion that if any man was master
of the situation, he might be that man.

In the summer of 1818, I read the sacred
Scriptures with as much thoroughness as I would read
Blackstone. I read untill tired, & then lay on the floor
& took a nap, using the Bible for a pillow, then up &
at it again. On one such occasion, I was travelling

116 toward sun down, (in sleep) had crossed a hill & valley,
At the foot of another acclivity, I sat down to rest, my
back against a tree, & face to the east. The moon in
her full glory rose over the eastern hill. I sat admir-
ing her beauty. A young man of benevolent look
came near. After usual salutations, he said:
"He is that moon light in itself?" I replied "She
shines by reflection I believe." That is true of
the moon, said he, & it is not less true of the holy scrip-
tures."

In the Autumn of 1819, I think it was,
I went to the school house of Pan Yan, to hear the
celebrated Universalist Guilson, preach. He
delivered an eloquent sermon, & started for his hotel
at the upper end of the street, leaving his congregation
to finish the meeting in their own way. I

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followed & succeeded in halting him on the steps of the hotel. Seizing hold of him I said, Hold on - you have told us of a splendid salvation on a liberal scale. That is good so far as it goes. We would like to know the when & the how to attain to it. He replied The when & the how, I know no more about than the rest of you.

In Apr. 1820, I went from Palmyra ^{Way} Co. to a place near Utica, to see my favorite young clergyman of the association of 1817. I came very near to him, into his bosom. I said to him How is it, do you so controll the powers behind the throne, that all your acts by day & night would bear the rigid scrutiny of Angels? He heard me kindly, & kindly he answered me, that he had resolved, re resolved, & re-re-resolved so to do, & had so often failed that he had given it up.

Head a mule kicked me where I put my dinner, I dont think I would have felt worse. It was a compound of sorrow, pity, & some other things. His losing every battle was bad enough. His capitulation was too bad entirely. He lacked the Spartan pluck. His failure only intensified my resolve. I swore upon the altar of the Gods never to give up, & I didn't give up.

In the Autumn of that same year, 1820, I went to Milo, Yates Co. to see my Mother. As I sat at table writing a letter, in came Isaac Sage. He was a Universalist. After the usual how do do's, Isaac said Well Oliver, I heard you had found a new religion, I want to know what it is you have found. I replied You know Doctor

we used to talk about a great salvation. Yes. 119

Well, that is what I have found.

What evidence have you Oliver, that you have found that salvation? I replied, Supposing you were deep in the mire, like Jeremiah the prophet, & supposing some Ebed melech should come & lift you out, take you to a clean brook, strip off your filthy garments, wash you clean, & array you in clean garments. What evidence would you have, that you was not still in the mirey pit?

Tears rolled down his manly cheeks. By & by he arose saying "Well Oliver, God bless you," & departed. I have never seen him since. How much I am indebted to Isaac's benediction I have not the means of knowing. I can only say that of blessings I have had a goodly share.

Mary Magdalene.

What shall we say of Mary M. of seven demon notoriety, who, for near a score of centuries, has been by christian people, [so called] held under a cloud, that in her youthful days, she was no better than she should be. Has history done her justice? Who dare say it has?

The Universal Friend, [Jemima Wilkinson was so called by her adherents,] — to the credit of humanity, be it spoken, to the length of the Friend's cable, did Mary justice. But the Friend's influence was not of wide extent.

Mary's own story has all the seeming of truthfulness. Her childlike simplicity, innocence & candor, entitle her at least to a hearing. "I did not adopt the current usages of the times, I could not, my aspirations ranged higher. The men of my period were not loveable.

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They were not the men of my ideal. I did not love them. I found no congeniality, no soul companionship.

And the sum of my offending — whether my own sex have part in the hard names given me, I am not prepared to say. I can only say I hope not. If they did, whether enemy had part in the matter, I leave wholly with them.

When I found an object worthy of love — a man up to my ideal of manhood — I loved as only true woman can love. The hitherto sealed fountain was opened, I had found one worthy to loose the seal.

And now, from my serene abode in the higher spheres, in the simplicity & innocence of my early maidenhood, which I still retain, I would speak a word to the fair damsels of earth.

I would dear children that you profit by my simple story. Squander not your soul's holiest

affection on unworthy objects. Keep the treasure, your birthright inheritance, in consecration. The time will come with each of you, when you will find that treasure of more worth to you, than the universe without it - a treasure when lost, not regained in its pristine freshness.

My amanuensis & such as give currency to my simple narrative will please accept my thanks, together with my love & blessing.

Indomitable

At the age of twenty one & a half, I found the Shakers, since then, I have been identified with the Shakers as much as my idiosyncrasy would admit. At that time, I thought I knew considerable, but soon came to the conclusion that I did not know much, & some of that was a damage to me, wished somebody

would tell me whether I had common sense, or not. 123

On learning the shaker platform, composed of two planks, virginity & community, I went to the sacred altar of my own accord, against the counsel of the leaders of the people, & resolved by all that I knew ^{was} sacred, that I would stick to the ship as long as two planks hung together. When they parted, if part they should, I would straddle the virginity plank, & put to sea on my own hook. On this point, my mind has never wavered.

My experience as a Shaker has been peculiar. It was said of Jesus that "although he was a son, he learned wisdom - or obedience, take your choice - by the things he suffered." I too have had opportunities to learn in the same school. How well I have improved opportunities, I would rather not tell just now.

Indomitable, with me, is a darling word. It ranks next to innocence. Without the indomitable, innocence can hardly be preserved—never regained, if lost. Were I sunk to the deepest depths in the lowest hell, I would inscribe on my banner—
 When hell is barred down & the devil is dead,
 In heaven you'll find me, with a bird on my head.

Once on a time, a long way back, when all the powers this side of the Eternal Throne, were coming down in wrath upon my devoted head, for some real or supposed departure from the real or supposed teaching of God, a sister kindly said to me, "Oliver, what will you do?—You can't live so?" I replied, If there be a God in Heaven, I live—if not, I go under. The sister rejoined We know there is a God in Heaven, but the gods of earth seem

seem to have most to do with us. I surrajoined,
 "The gods of earth cant go beyond their 'cable tow' I believe".
 Whatever of wisdom or
 or knowledge I have gained, be the same less or more,
 seemed by afflatus. The idea would come with a
 rush, light on my head, & go thru. Such is the case
 when I write. I dont premeditate - take up the pen
 & write right along. This may account for the
 large mixture of nonsense.

The Lambi without weapon offensive or defensive,
 overcomes. The Religious Element,
 in our make up, is a gem of priceless worth - a germ
 of Divine origin. The leaven to leaven the whole lump,
 to raise us to higher plains of being. This, our birthright
 inheritance, should be regarded as a sacred trust, for

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The use & improvement of which, we are justly held to strict account. It should be dealt with kindly & tenderly, never goaded to distraction, nor to abnormal action. Such abnormal action will be succeeded by reaction, & torpor. During the torpor, earthly influences will usurp dominion over the senses. But don't give it up my good fellow. Learn by what you suffer & try again.

Which World—*Yin* are we in?

When I began to open my eyes to mortal scenes, & to cast about to see what was going on here, I didn't like this world. And from then till now, I have never seen the day in which a passport to that, or some other world would have been other than acceptable.

Such passport has not yet been the ruling of the court having

jurisdiction in such cases. I have in the main, been ¹²⁷ patient under the ruling, taking for granted that heaven's choice is wiser than mine. Frequently have I seen, now see, important advantages of experience in mortal scenes. Advantages I must have lost, if let off when I wanted to go.

When first I heard folks calling each other by the endearing name of brother, sister, & so on, I took for granted that those dear relations were of their own choosing, subject to no arbitrary law. Such was my idea then, & such it is now. To whom I may, when I find an individual ~~who~~ fills my eye, I forthwith adopt that individual as father, mother, sister or brother, irrespective of creed, political or religious. These I believe are all the relations nominated in the hundred fold bond. Of course I can have no other. If we are in this world, we are candidates for other worlds. But are we fit to be in any world?

Inmate Element of Morality.

How liberated. My early reading, as I have told you before, was injudicious. Dissimulation had become in my giddy noddle, one of the exact sciences. We had in our then to be city of Penn Yan, a circulating library. My older brother Tom, was going to the city. I sent for a particular book. He bro't a book entitled "The American Prose Miscellany," a selection of didactics by various authors. Tom said the book I sent for, was not to be found. He had diligently canvassed the library & had selected one he thought would suit me. Thom. was inspired. The book did suit me, but I didn't like it. It was too prosy & didactic. Having nothing else to read, — I couldn't be still, — I read the book under protest. When part of the way thru its pages, I came to this remarkable, & to me then, absurd sentiment.

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If the show of a thing be good, the reality must be better.
For why should a person seem to be what he is not, unless he think
it good to have such a quality? Besides, there is something so
unnatural, in painting, that the skilful eye can easily dis-
cern it from native beauty & innocence.

I read the book thru. Having no opportunity to
exchange it, I re read it. Coming to the same passage, I
said to myself, There may be some truth in this. I read the
book a third time. When I came to that passage, I swallowed
it; I digested, I assimilated it. The sentiment became part
& parcel of me. I resolved by all that was holy, in & above
me, that henceforth to be what I seem to be, & seem to be what
I am, should be my motto, my platform, my Bethlehem
Star.

Now please dont call
me fanatic. I prefer that you would not. I did not sus-
pect there was anything religious about it, — I regarded it

as the liberating, by instrumentalities apparently trivial & fortuitous, the innate element of morality, & what ought to be common sense.

Beatitude

Be it morality, common sense, religion, or some other good — the heavens opened — angels surrounded me. I wanted no other associates. "Ask & ye shall receive", was prophecy fulfilled daily. With others in their exaltation, I could say truly "No tongue can express". "Nor did I envy Elijah his seat." This beatitude did not last always. It was probably designed as a foretaste of joys a long way ahead. I lost it. Wisdom is a plant of slow growth.

"Shall I tell you how I fell from my heaven of grace?" I would rather not. To merely think of it, makes me blush. But as historian, biographer, autobiographer, common justice, common honesty will not let me off.

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One summer afternoon, I was going from Milo,
Gates Co. to Wayne, Steuben Co. on horseback. I soon over-
took a young gentleman of my acquaintance, who also was
on horseback. We rode miles, in reserved sociability. I was
in my exaltation. A cloud gathered in our rear. It followed
us. The rain poured in torrents behind us. I said mentally
to my attendant Angels, "please let the shower pass by. I
would rather not be rained on."

Now we approach the point of delicacy.
I am presuming much on the credulity of my readers
& hearers, rendering my sanity obnoxious to honest doubts.
I was made, or left, to tell this story. The clouds parted
hither & thither, leaving clear sky between. And now a ten-
derness comes over one in reviewing the scene. A ten-
derness accompanied with shower on a small scale.

For miles we rode in silence, admiration,

132. I amaze, the rain pouring in torrents on either side.
As we reached what was then called Bennetts settlement,
I cast a self approving glance at my companion, & said
mentally, he may thank me, for his preservation from
the flood.

O my God! All was lost!
The heavens were shut against me. The clouds massed.
The rain spilled down. We were thoroughly drenched.
Then could I say, in sorrow & in shame, Ah, where am I
now? The when & the how, were fearfully clear to my
comprehension. I thought of Moses, as he let Ego smite
the rock.

SEVEN - portentous
number this, in my chronology. Seven tedious years
were the heavens barred against me. To my oft re-
peated importunings, all the response I could get
was another question, to wit, 'Who closed the heavens?'
Sorry consolation. Yet the maternal tenderness, of

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cadence in which the verbal torturation was spoken, let
thru a glimmer of hope, that taking counsel in my soul, having
sorrow in my heart daily, would some day have an end.

I tried various occupations, teaching school, reading
law, & other things, neither of which seemed to be what God
would have ^{me} to do. I read the scriptures diligently & carefully,
travelled, interviewed other thoughtful minds, found kindred
minds similarly exercised, far between. My platform
occasionally slid from under me, & I would lose my firm
erect. That was the trouble. Other thoughtful minds whom
I interviewed for the purpose of learning how they succeeded
in the impossible, had given it up. Let the platform go.

What a pity. Give it up? There was no such word in my
vocabulary. I would never give it up. You wouldn't - would
you.

This afternoon, May 16. 1871,

tired as I was, I walked out to see the beauties of nature & of art.

134 This is a delightful world; it has many charms. The next world is some improvement on this. The next beyond that, is just the nicest world I ever saw. Saw that but once. Wanted to stay there, but they sent me back to this rudimentary world, to finish my chores, & take my regular degrees.

Somebody has said "Our hearts are fastened to this world by strong & lasting ties". There may be truth in it in some cases. Not all. It never was true of this individual. All the manhood in him has been called into requisition to enable him to hold still long enough to stay in this world his allotted time. He never was tied to this world.

This world is a kind of normal school, in which to take our first lessons. While we belong to this normal school, it is well in the main to keep clear of abnormal conditions. Well balanced minds may once or twice

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in a while, take on the exaltation ^{condition}, sufficient to learn that there are schools of a higher order. I advise that he tarry not too long in his exaltation, lest he lose relish for needful normal lessons.

Now on the confines of two worlds, the prospect ahead is decidedly cheering. Nothing could induce me to go back on the dial of time. I have enjoyed life, perhaps as well as any man of my years — with as few disappointments, aches & pains, & no griefs, — but have no wish to go the ground over again with the idea of doing it better. Don't think I would. I prefer new scenes, new worlds' entirely.

In me the social element was enormous. And yet, the wheels of fortune have so rolled, that much of the time, in the midst of a throng, I have been ^{more} lonely. In general than Caracoe, — he had a man Friday with whom to converse.

136 I have been disposed to breast all adverse currents, asking no favors of the universe. Yet, there are times when something within me reaches out after congeniality - for sympathy - for the milk of human kindness.

I have sometimes asked myself the question. If put back to first childhood, would I pursue life's journey by a different route? The answer has uniformly been, not a bit different. But just now, I begin to waver. Had I life's journey to go over again, my reading should be more select. In my juvenile days - with none to guide me - I read indiscriminately whatever came in my way. The Grimmer, Sinbad, Gulliver, the Catechism, Munchausen, Vicar of Wakefield, Crusoe, Stephen Burroughs, Donald McDonald, The Heathen Topology, the Kristian Orthodox Mythology. The two last mentioned became so mixed up & tangled in my noddle, that I cant tell to this day

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whether Plato had three dogs with one head, or one dog
three heads. Nor can I exactly tell whether it was Pluto or some
other D. D. who was possessor of that triune dog. Now just
see what hodgepodge muddle here is. This comes of injudicious
early reading. But first impressions are hard to rub out.

Government. Law existed before
man. It is eternal; it exists in the universe. The best,
legislators so called, can do is to prescribe rules, adapting law
to local conditions. Such prescribers are superiors, just
so much as they excel in wisdom & virtue, & no more.
The executive department of any government is entitled to
respect in executing law. ~~But~~ If they undertake to execute
their own will instead, that is another thing entirely.

Innocence. When Abbie Robinson,

138 Mrs. Dr. Hatmaker - I were the dictionary class in the school of her brother, Daniel A. Robinson, I found no words in all the dictionary which had such charms as Innocence. Innocence represented the desideratum of all my aspirations. I adopted it as my motto.

Have I kept it? Could I see that it would do my readers, or one, or any body, any good, I would just unbosom to you the whole truth, & nothing but the truth. But have we always kept the innocence track. After all, this is not so absolutely important, as, are we now on the innocence plane? Altho' as a matter of taste, I must confess I largely prefer the "hundred & forty four thousand" planes, whose native innocence never received a mar. I have a high respect for the exceeding great multitude, which no man can number, who came up to the track thru "great tribulation"; having washed themselves

clean in a life of self-denial & the cross, from all sensuous stains.

If a superior halo of glory, surrounds those who have never been off the track, much credit is due to these who thrown from the track by defective rail or other obstruction, have had the invincible courage & endurance to get themselves back on the innocent track.

But what shall we say of that other, countless multitude, mutilated, buried in the debris of the mighty ruin? In this direction our duty lies. Everything good & virtuous is on this side. Each according to our capabilities & position in life, may find enough to keep us out of mischief.

But how about the change coming over the spirit of my dreams? A new motto presents itself for adoption. Not in exchange for the motto aforesaid. That is fixed fact for all coming time. Not as a substitute, but as a supplement. This is the supplement; The Lord is in His holy Temple.

— Let all the earth keep silence before them. That silence would become one, is not an open question. The question is of my capabilities. Under a certain construction of the Divine requirement, its adoption & sustaining is at least possible.

If I am the Holy Temple in which the Spirit of the Living God dwells, as it is not only my right, but duty to be, all that is earthly in me, is hushed in reverent silence.

But under another construction, locating the Holy Temple away up yonder somewhere, nobody knows which way, where, nor how far, & me an atom of this little earth, body & soul, bound to never speak a word even on paper, this interpretation alters the case, & leaves the question of capability an open, & exceeding doubtful question.

Scraps of autobiography, published in Yates Co. Chronicle, between 1870 & 1876.

Infidels converted by Phrenology. 141.

In the year 1812, we met Rev. Mr. Benton, a Congregational minister, at Sapton's River, Va. He there told us his conversion from infidelity to christianity, by means of Phrenology. He was a student at Dartmouth, & he & a friend were noted for their rank infidelity. They were the marked men of the college in this respect, & were hated, & their influence was feared. Many a sermon was framed by the President to neutralize their influence.

A debate was started to test the merits of religion versus infidelity — Benton & his friend being the chief promoters, with a view to victory, or at least to worry their opponents, & make their own views prominent. Having heard from religious people, that phrenology favored infidelity, they thought they would get some books, read up, & use phrenology as a club to break down christianity, if possible.

They bought the books, read them carefully, & were led by their teaching to see that if man was organized to reverence a Creator, to love justice & mercy, to anticipate an immortal & spiritual state, then these great truths must be a part of the Universe of truth & worthy of instant acceptance.

Fruit of this thought, Benton went down to the bank of Connecticut river, in the grove of pines back of the college, & was walking for an hour in silence, while his old belief, or disbelief was dissolving; when, who should come to the grove but his friend, pale, worn & solemn.

They walked together awhile in silence, when the friend said, Benton, Chronology has taught me to believe in God & a future state, & I cannot take the infidel side of the debate. I seized him by the hand, said Benton, & with tears of joy acknowledged that the books had led me

to the same conclusion. We went three College, both pre-¹⁴³
pared for the ministry, & for ten years have been preach-
ing the truth of God & immortality. Now you know why
I opened my church to you, & why I preach Phrenology from
the pulpit at every fitting opportunity.

Dizzer's 10 years in Phrenology. P. 363 & 4.

Excerpts from Ghost Land or
Occultism, by Emma Hardinge Britten.

Pub. Boston Mass. 1876

The book, ~~making~~ all its statements, many of which
are of the most extraordinary character, upon the authority of
assumed names, for which it professes to give sufficient rea-
son, claims to be the autobiography, of a student of Occultism.

144. Said student, born in India, of Hungarian & Italian parents, (the father being in the English service), sent to Berlin at 10 years of age to obtain a European education, was found to possess ^{the} natural gifts of a seer, by a Berlin Prof. & student of magic & occultism, to such a degree that the latter magnetized him for his experiments & adopted him as his son. They travelled together in England, & after the Prof. died, his pupil returned to India entered the English service, & continued his investigations among the adepts of the Orient. Among the many strange things there recorded, I deemed the following of sufficient value & well enough said to be of future use. As a result of their investigations, he states that the body can be so saturated with magnetism, or charged with spiritual essence, that fire cannot burn it. In a word, when the body becomes enveloped

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in the indestructible essence of spirit, or the soul element,
it can be made wholly positive to all material laws,
transcending them in a way astonishing & inexplicable to
to all uninstructed beholders. Of this class of phenomena,
history has made such frequent mention, that I
feel justified in calling attention to the array of evidence
we possess upon the subject.

I refer to the "Convulsionnaires of St. Medard";
the history of "The French Prophets of Avignon"; the
more recent accounts of the frightful mental epi-
demic which prevailed in the district of Morzine in
1864, the now well attested facts of supermundane
power enacted by the fakirs, brahmins, & ecstasies
of the East, & many of the inexplicable phenomena attrib-
uted to monastic "ecstasies".

Among the "Convulsionnaires of St. Medard",

The possessed peasants of Morzine, one of the most familiar demonstrations of an extra mundane condition, was the delight & apparent relief which the sufferers represented themselves as experiencing when blows, violent enough, it would seem, to have crushed them bone by bone, were administered to them.

At the tomb of the Abbe Paris, ^{among} the frenzied patients of Morzine, the most pathetic appeals would be made that powerful men would pound & beat their bodies with huge mallets, & the cries of heavier yet, good brother! Heavier yet, for the love of heaven! were among the words most constantly uttered.

During the fearful struggle maintained by the devoted prophets of the Cevennes against their oppressors, every history, both favorable & antagonistic, mentions the exhibitions by which Cavillac

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Others of the "inspired" proved their ability under
the afflatus of "ecstasy", to resist the action of fire.
p.p. 86487

So Mother Ann was shielded from harm
when her brother in a fit of anger, beat her over the
head & face with a staff, until the staff was splintered
& he grew tired & called for drink. Testimonies p. 52

Chundra ud Deen - His answers.

After I had retired to my sleeping apartment, which
communicated thru open glass doors, with the terrace over
hanging the Ganges, as I lay speculating upon the scenes
spread out in the moonlight before me, suddenly I felt
that a new presence was near me. Tho no sound of foot-
fall broke the stillness, & no shadow yet streamed over the pol-
ished floor, yet it came on, & disclosed to me the shrouded

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form & cowled head of the Byga of Ellora - Chundra
ud Deen. My father comes at last," I said, ris-
ing to receive him. "He is indeed welcome."

The Byga, for the first time, during the many occa-
sions we had met, extended his hand to me. He
had never before touched me, nay, he evidently avoided
contact. Nor did I wonder at it, for now I took his
hand in mine, it was cold as death, & sent a chill thro every
fiber of my frame. p. 383

My son has become my brother! said the Byga
in his sweet low voice & Tamil accent. He is now an
adept like Chundra, What can Ud Deen tell him
more than he knows? "Much, much!" I
exclaimed, + + + What would you ask, Louis?
+ + + I inquired why the spirits who appeared to
me, or at times gave proofs of their identity with my

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deceased friends, could not give me more philosophy,
higher intelligence, & above all, a more perfect description
of their lives in spirit existence.

Chundra replied + + + What would you say if
on earth as in spirit life, you found that every time
you had bestowed alms on a necessitous fellow creature,
a flower had spontaneously blossomed in your garden. 385

I answered, I should wish to understand the con-
nection between my act & the flower.

He continued You are a successful soldier, & the
men under your command have been efficient on the
battle field. Suppose that I tell you that for every drop
of blood you shed, or cause to be shed, one of those blos-
soms engendered by your charity, will fade & wither away.

I started. He resumed Three days ago you
entertained a party of friends at your dinner table.

Supposing your real hosts at that time had been known, how much would your guests have enjoyed your hospitality?

Again I felt committed. At the time of which he spoke, I had a most intense desire to be in another place, & wished my visitors any where, rather than at my own table.

He went on to say Last night you were present at an entertainment. How would you have felt, had you seen, as you would have done in spirit land, the beautiful lady who smiled on you so graciously, assuming to all who approached her, the appearance of a deadly snake, & your royal host wearing the semblance of a ferocious tiger?

Look around you! You forms of stone, which your imagination connects with the gods of antiquity & the inspiration of prophets, magicians &

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Hierophants, — how would you endure to gaze upon them & repose in their midst, should they suddenly present to you all the crimes, obscenities & follies committed by countless generations, in the atmosphere which has swept over those images, impressing them with every shape, tho't motive, or act with which that atmosphere was charged? (386) These walls now adorned with works of art, — how would you like to see them displaying as they would in spirit land, every act of your life, your most secret tho'ts, hidden motives, & concealed wishes? All grimly hideous or gracefully beautiful, no matter which. Could you endure this?

You were thinking awhile ago, of returning to Europe. Could you comprehend how you could be there by the simple impulse of your will, & that without steamboats, cars, horses, or other known means,

of transit? Could you understand how you might stand beneath arcades of waving trees, fragrant blossoms & sunlit skies, yet another stand by your side & converse with you, immersed in pelting storm, blown about by fierce winds, or surrounded by desolation, barren wastes, & darkness that could be felt?

I exclaimed You speak to me in enigmas, Chundra.

And yet, I speak of the actualities in which your spirit friends live, Louis.

All of which I have spoken, transpires each moment in the spirit world, & form the experience of the spirits that visit you. Their gardens are planted by good deeds & destroyed by bad. Their banquets are spread & dissipated by conditions of mental growth & moral excellence. Their images, pictures, houses, cities, trees, flowers, roads, mountains, rivers, scenery, — ay!

all that they have or gaze upon, are not only written¹⁵³
over & inscribed with their acts, thots, words & characters,
but are absolutely formed, shaped, & colored by their soul
emanations. They go & come by mental power
& intellectual activity only. They build & destroy under
conditions of mental & moral achievement, of which
no human speech can convey an idea.

You have visited their spheres, seen, heard
& felt the truth of much that I now touch upon, & yet you
are confused, bewildered, & incredulous of what I say.

You would ask, too, is there then, nothing real in spirit-
ual existence? Are all things seeming only, - spirit
life but shadows?

If I confuse & bewilder you in at-
tempting to image forth some of the conditions of spirit life,
& you begin to doubt the reality of anything in a state of being

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far more real than your own, how do you expect your spirit friends could converse intelligibly with you, or find topics of common interest upon which to converse, except such as belong to the earth they have left? Do you not see there is no common ground for interchange of that between spirits & mortals? But little ^{nothing} of their existence would be comprehensible to you, while, except for your sake, the life they have left behind, has lost all interest for them.

Man knows nothing but what he has absolutely experienced, altho thru reading & hearsay he may believe much more than he knows. Even then he cannot appreciate anything that he has not at some time had connection with, or realized thru similitude or kindred knowledge. Mortals impatiently demand information concerning spir

itual existence. As well talk to the African Savage of telegraphy & electricity, or declare to the aborigines of Australasia what the microscope & telescope reveal, as to ask your spirit friends to explain to you the conditions, employments & aspirations of the state of being to which they have attained.

Why then, Chundra, this new spiritual movement which is now palpitating thru the world? This evidently systematic attempt of the spirit world to commune with mortals, which is now so spontaneously planting its standards thru every land of civilization?

See answered Humanity must move on

It is ordained that the world must at length attain to a true ⁽³⁸⁸⁾ understanding of spiritual existence, & that the fictions of vain theological beliefs shall disappear.

Physical science has conducted the race up to the threshold where spiritual science commences.

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Louis, you know that in this generation is the opening of the Sixth Seal. There is yet another to be broken. Be in no haste. God can wait; shall not His creatures do so likewise?

I said The trance mediums, of whom we read such glowing accounts from America & England, profess to be inspired by earth's great ones, & to give accurate accounts of that spirit land, to describe which, you & I find human speech so inadequate.

Chundra said They are sensitives magnetized by spirits, & give such teachings as the world is able to receive. Fanny the most abstruse problems of Euclid reduced to the comprehension of a child who has just begun to learn the multiplication table, & you have an analogy to the description of the spirit land, that comes filtered thro' the lips of

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magnetized somnambales, in phrases adapted to the
comprehension of children. So long as the world
depends upon the authority of great names, such names
will be in the mouths of those who are as much mag-
netized by their auditors as by the spirits who labor
to give only such meat as their audiences require.

But all this is deception & Chundra, & un-
worthy of a great religious movement.

The world must grow Louis, & spir-
itualism is one of its means of growth. Do you in-
quire how your bread is made? [Molasses?] Perhaps
you would never consume another morsel if you was
fully answered. Yet you grow & are sustained by the re-
sult, be the details, what they may. (389) This modern
movement is but the chaotic reflection of the ignor-
ance, bigotry, credulity, & materialism of the age.

Still it is the first step toward breaking the seals of that apocalyptic age which is even now upon us. This step too, is the most necessary of all that are to follow. Man will advance nearer & nearer to the spiritual realms — the elementaries will advance nearer to man, & all creation moving upward, hinges on the first step, this inauguration of the new, & breaking up of the old order. Be patient!

p. 390

The Byga pointed to a pair of pistols lying on a table near me, & my sword, laid across a divan. He said So long as you demand those instruments of destruction, poorer, more necessitous, & less responsible beings will make capital out of the demands of their superiors. The universe moves en masse.

One redeemed soul in any department of being pushes creation forward everywhere, while one who sinks, sinks a host with him. Let those who preach point the way by practice. Creation's road is onward, not downward. Man must soon or late learn to recognize & acknowl^d the existence of other worlds above, beneath, & around him, besides his own. When he does, his nol^d will warn him that there are legions of beings who rise or fall with him.

Meanwhile, the purification of one human soul is triumph enough for a lifetime, for, as you say, it is in the realms of evil & mischievous elementaries that the hells of humanity are found. Elevate the one class of being, & your work will create a heart thro^t thru out the whole dark realms of being. p. 393
 Metron, a planetary spirit, & chief among the elementaries.

160 Not himself an elementary, but a tutelary spirit,
even as the Elohim of the ancient Cabalists were
Princes or Rulers in different departments of creation.
You should understand that regions, countries, nations,
planets, & even individuals who reside upon their sur-
faces, are under guardianship of special tutelary spir-
its, of whom Metron a planetary angel is a type.

Calmness & Self-denial.

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Then, as ever in my experience, I found that
when the mind is most disturbed, the lucidity of
the spirit is most obscured. One of the earliest
lessons of initiation I had to learn for the attainment
of high spiritual exaltation, was self-control, & the
entire subjugation of all exciting impulses, passions
or emotions. I had been taught & now believe that the

highest grades of spiritual power require for their achievement, 161
a life of complete abstinence, chastity, & as before stated, the
subjugation not only of the passions, but even of the social affections,
tastes & appetites.

To be the perfect master of one's
self, is the first necessary preparation for mastery over others,
or the attainment of that perfect condition of mental equilibrium
in which Nature with all her realms of occult unfoldment, becomes
subject to the power of the adept.

p. 443

Occult Influences. Our best safe-
guard against evil powers & machinations in general,
is to cultivate a pure & innocent nature, which in itself
is a repelling force against evil. But when that pure
& innocent nature has become the subject of magnetic
influence, it is imperative for us to deal then with mag-
netic laws, & these act upon principles of their own, which

do not regard morals. ~~But~~ Blind force is inexorable, whether it be employed in the interests of vice or of virtue. Let us not mistake laws for principles. The law of psychological effect is the law of strength, of magnetic potency - of positive & negative reciprocity. 437

The true potency of voodooism [or all magic] lies in the motive, the amount of mental power infused into the work - the strength of the will with which it is enacted, & the attraction which it has for evil & mischievous spirits, who delight to aid mortals in such acts as themselves are in sympathy with. 438

The true safeguard against all occult influence of an adverse or malignant character, is an understanding of its nature, existence, the laws that govern it, & the means of thwarting, & overruling its effects. 439.

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Substance of the Theory - I believe my will clothed with the force of my magnetism, which is Life, powerful enough to remove mountains, providing there be no intervening obstacle between the current of my magnetism, & the mountain I would act on. You can compel ++ irrespective of distance or material barriers, provided there be no cross magnetisms intervening, ++ no more powerful will than your own operating against you. In that case your will must be thwarted, & the currents of your magnetism will be dissipated in space. +++ We are not yet clairvoyant enough to be masters of every situation we would experiment with. Be assured, those baffling cross magnetisms from a thousand sources unknown to us, are the causes of the many failures which occur.

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Charms, spells & enchantments, depend

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for their success, on the aid of spirits, & psychological impressions. The spirits who would or could assist in such rites are unholy, & in obtaining their aid, you would league yourself to them in such relations, that when you become like them, a spirit, you would find yourself bound to them in chains of a magnetic rapport which would be horrible to endure & difficult to break.

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The Soul's Dominion. My purpose was achieved when I mastered the secret of true occult power. I proved, tested, tried, & practiced it. And I know that every element in being can be made subject to the human soul; every achievement of spiritual, or even deific power, is attainable by man. All this, & much that I am pledged not to reveal, & which in our present corrupt & licentious condition of society, would prove a curse

rather than a blessing, & convert the earth into pandemoni¹⁶⁵
um rather than heaven I learned, proved, tried & practiced. ++

What I learned & the powers I attained to, however, were
not cheaply or easily acquired. p. 334.

Altho like most persons of "mediumistic" or nat-
urally prophetic tendencies, I inherited a poor constitution,
it was wonderful to me at the time, wonderful since to rem-
ember, with what extraordinary powers of endurance I
sustained the enormous drafts I had to pay for spiritual light
& prowess. While other neophytes associated with me failed,
& others withdrew with broken health, shattered minds, or even
yielded life itself on the altar of strenuous endeavor, I
passed thru every ordeal like one upborne in the arms of mighty
spirits, & sustained by a power which I can never attribute to
merely human effort. All felt, tho I alone knew individually
the power that sustained me - to demonstrate the triumph of
spirit over matter. p. 335.

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Spirit aid Indispensible. Agasa

In every case where incredible feats of preternatural wonders were exhibited, the Fakirs assured me the Pitris, or ancestral spirits were the invisible wonder workers. Again & again they protested they could do nothing without the aid of these spiritual allies. They gave me to understand that their own agency in the work, consisted in preparing themselves for the service of the Pitris.

They alledged that the material body is only a vehicle for the invisible soul, the spiritual or astral clothing of which, is an element evidently analagous to the "spiritual body" of the Apostle Paul, — the "magnetic body", or "Life principle" of the spiritists, — the "Astral spirit" of the Rosicrucians, & the "Atmospheric spirit" of the Berlin Brotherhood.

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This element, the Hindoo & Arabian sectaries call "Agasa", or the life fluid. They said that in proportion to the quantity & potency of agasa in the system, so was the power to work marvels by the aid of the spirits. Spirits use agasa as their means of coming in contact with matter, & when it is abundant & very powerful, the invisibles can draw it from the bodies of ecstasies & perform with it, feats only possible to themselves & the gods.

Mutilate the body - lop off the limbs if you will, said a Brahmin whom I had enlisted in my service as a teacher of occultism, & with a sufficient amount of agasa, you can instantaneously heal the wound. ++ It is by virtue of agasa that the seed germinates in the ground & grows to be a tree. Pour streams of agasa on the seed, & you quicken in a minute, what would

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with less of the life fluid, occupy a month to grow. Charge stones or other inanimate objects with agasa drawn from the human body, & spirits can make such objects move, fly, swim or travel hither & thither at will. 329.

In short, it is thru the power of agasa — by which I mean Force, the Life of things, — that all the most intelligent Hindoos with whom I conversed, insisted that preternatural marvels could be wrought, always adding that Pitris must assist in the operation, first, because their spirit bodies are all agasa, & next because they have a notion of this great living force, & how to apply it, which they cannot communicate to mortals. 330

The Methods of Initiation, into these wonder working powers, I was assured, are

asceticism, chastity, frequent ablutions, long fasts, seasons of profound abstraction - a spirit exalted to the contemplation of Deity, heaven, & heavenly things, & a mind wholly sublimated from earth & earthly things. ¹⁶⁹

By these processes it was claimed that the body would become subdued & the quantity of a gas communicated thru the elements & by favor of the gods, would be immensely increased. It would also be more readily liberated, & under the control of spiritual agencies.

The Soul of Matter. In the apocalyptic vision now presented to my dazzled sight, every sun, star, planet, comet, moon, every full formed body in space, was a living being, a body & soul, - a physical form, destined to a transient material existence, composed of infinitesimal physical beings of its own grade & 330.

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order, — an immortal spirit moulded & grown thru the formative element of matter, destined to survive its dissolution, & live eternally as a perfected soul, carrying with it, all the freight of soul atoms which it has sustained & unfolded, like the leaves & blossoms of its own paternal germ seed.

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The Central Sun. Next I pondered on the unknown central source from which & to which, I perceived every body in space tended. ++ The universe of matter became translucent, & thru out its illimitable spaces I saw that creation was filled with piercing beams from the central sun of being. In a space of less magnitude than a degree marked upon a child's school map, I might have counted millions upon millions of such beams, yet the wondrous constituents

of their nature were ^{plainly} revealed to me. The eternal ¹⁷¹ or visible shaft of every ray was formed of physical light, or matter in its most sublimated condition. This shaft was lined by a ray of astral light, or force, & this again by spiritual light, or the element from which is formed the imperishible soul.

Conceive of the whole universe filled with these rays so thickly that space is annihilated — trace them to their source, & you will resolve them all back to one illimitable realm, into which no worlds, suns, systems, bodies in space, spirits, (?) souls, (?) nor men have ever penetrated. Where that becomes madness, ideality is lost. From which light, life, force, motion, matter (?) government, order, power, go forth, but to which nothing that is, returns again, (?) & know then the source from which these rays of living light emanate — know then

172 The central Sun, the body & soul of the universe, The
GOD, of whom man cannot even think & live. 355

Constance — I have seen worlds
of being those Magians cannot ascend to, —
worlds of bright resurrected human souls, upon
whom death has had no power, save to dissolve the
the earthly chains that bind them in tenements of
clay. I have seen the soul world. I have seen
that it is imperishible. In my moments of
happiest lucidity, that is, when I could escape
from my tormentors [magnetizing-experimenters
& the world of demons among whom they delight
to roam, then my soul passed thru space & pierced
into a brighter interior than they have ever re-
alized, aye, even into the real soul of the

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universe — not the mere magnetic envelope
which binds soul & body together.

In the first, or inner recesses of nature, is the realm of force, comprising light, heat, magnetism, life, nerve aura, essence, & all the imponderables that make up motion. For motion is [the effect] of force, composed of many subdivisible parts. Here, in these worlds of half formed embryotic existences with which our tormentors [magnetizers] hold intercourse,

They are the spiritual parts of matter, & supply to matter the qualities of forces. But they are all embryotic, all transitory, & only partially intelligent existences. Nothing which is imperfect, is permanent — these imperfect elementary spirits have no need of permanent existence. They are

174. fragments of being, organs but not organisms
& untill they are combined into the organism
of manhood, they can not work out real individ-
uality, hence they perish, that we may gather up
their progressed atoms & incarnate their separate
organs in the complete organism of man.

Man, as a perfected organism, can-
not die. The mould in which he is formed must
perish, that the soul may go free. The envelope
or magnetic body, which binds body & soul together
for a season, is formed of force & elementary
spirit. Hence this stays with the soul, for a time
after death, & enables it to return to, or linger a-
round the earth for providential purposes
untill it has become purified from sin. But
even this at length drops off, & then the soul

lives as pure spirit, in spirit realms, gloriously
ly bright, radiantly happy, strong, powerful, eter-
nal, infinite. That is heaven - that it is to dwell
with God; such souls are His Angels. p. 55

[Note. This was delivered by a fellow Luciferian & dis-
ciple of the Berlin Brotherhood, referred to as their tor-
mentors,, who were materialists, & would not accept
testimony of the deathless nature of the soul.]

Home! Can I convey by that precious word
a realization however faint, of the rest & peace of a heavenly
home? ++ Home was the place where all my special
tastes found expression, where I might stay, rest, grow,
exchange glad greetings with all who sought or loved me.
- a place to think in, untill I grew ready for another ad-
vance. Every spirit [awakened spirit] has a home, a center

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of love, rest, & ingathering of new powers — a place
where all one has loved, admired, most wished or
longed for, takes shape, & becomes embodied in the
soul's surroundings. 208

Souls
The Indelible Record.

Sometimes the spirit gravitates as mine did
to some solitary, church like hall, or stately, silent
place of inner rest & contemplation. There the past
resolved itself in shadowy pictures on the walls,
& came & went like dissolving views, mapping out
the minutest event, or that or word of my past life,
all of which I found was fixed in the astral light,
of which that temple was a scripture page forever.

"A wonderful alchemy of spiritual existence!"

As I read again the panorama of my life,

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that ineffaceable record which every soul must
read & read again, the past returned with its appropriate

Judgement. Many actions, which in
their time I felt regret for, even remorse, I now
beheld as the inevitable sequence of other acts. ++
Deeds on which I had prided myself, now displayed
the littleness, or petty egoism from which they sprang.
Sorrows which had wrung my spirit, appeared as
blessings, & thro' I once lamented, I now perceived
to be effects inevitable.

I saw & knew myself to be a chemical
compound, made up of what I had been, or what had
been done, said & thought. All things appeared in judge-
ment, & stranger yet - all that I had, possessed, en-
joyed, or saw, even the air I breathed, was tinged

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by myself - & I saw, heard, felt & enjoyed only, as my inner nature colored my surroundings. All things were real around me, but my capacity to know & use them, sprang from my interior self. O heaven, keep our earthly record fair, or woe betide us in the immutable procedures of the land of souls!

Soul attracts. In another scene I may not wholly reveal, I learned that our souls & all their faculties are magnetic tractors, drawing to themselves only such corresponding things & persons as assimilate with them. If the faculties are all engrossed by unselfish love, loving friends will answer. If the spirit reaches out for light, or beauty, or useful volis, the answer comes in kind, & surrounds the soul

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with beings & associations, kindred with its yearnings.
Base passions - vicious habits - & crim-
inal desires, find no responding satisfaction in
spirit land. They are all outgrowths of earth & earth-
ly things, & cast the soul down to those lower depths
which permeate the earth, & chain it to the scene
of its affections [or center of attraction.]

In Spirit Land, Ideas are all
incarnate [imbodied] & become realities & living things.
Nothing is lost in the universe. All that ever has
been, can be, shall be, are garnered up in the ever
present laboratories of being. It is a glorious priv-
ilege to roam thru the endless corridors of time, & still
perceive an eternity beyond to grow in!
The Spheres, what may they mean?

Ideas are Spheres. There are ten thousand million spheres, all rounded into complete worlds, & all are the special habitations of those who cherish the special idea which rules the sphere. The [lower] spheres are not permanent, but temporary homes of those who pass thru them. They are garnerers, into which are gathered the sheaves of earth, there to rest & gain experience, untill they become distributed & amalgamated into the bread of eternal life.

There are spheres of every shade of mental light, ideality, that, & nobly:—spheres of special grades of goodness, intellect & wisdom. In all & each is a special meed of happiness.—also in all & each are prevailing impulses to branch out, press on, & grow, so that every soul partaking of the special characteristics of every sphere in turn, may

gather in at last the good of all, & thus become a
perfected spirit 210. 181

Worlds in Space, — millions of them; world
within world, the finer permeating the grosser — the grosser filling the
space of the still more dense, untill at last I saw no finite lines —
no end to the infinitely fine, [nor beginning to] the infinitely dense.

I saw the whole Solar System, with its zones of spirit spheres,
countless in number, various in attribute. Myriads of rare
& splendid beings sped thru the spaces, piercing the grosser spheres,
but invisible to all but their own grade of being. Myriads of
duller, grosser beings lived in these spheres, unconscious that they
they were permeated by radiant worlds, all thronged with glorious
life, too fine for them to view. Each living creature was surrounded
& enclosed by the atmosphere to which he belonged, & this, limited his
vision to the special sphere in which he dwelt.

Yet, the finer realms of being could view at will, the grosser. For now I found the secret of will, It is not put in Practice. The knowledge of the highest is power, & power is will. Thus Supreme will resides alone with the Unknowable Being, who knows all.

In these Spheres that so lock & interlace with another, the lowest & nearest earth were dull, coarse, barren spheres, dreary & unlovely, where dark, unlovely beings wandered to & fro, seeking the rest & satisfaction earth alone could give them. No homes were there, no flowers, no blooms, no friendly gatherings, no songs, nor music. The hard cold natures of the wretched dwellers gave off no light, no beauty, harmony nor love, yet all felt compelled to toil.

Toil was the genius of the place, & whatever

labors were performed became instrumental in digging up the spirit, & breaking the clods of hard wicked natures. Every occupation came perforce & must be done, ²¹¹ yet all seemed destined to help remake the nature, open up new ideas, new sources of that, & impel the hapless laborers to aspire after better things & higher states. I saw the flitting lamps of spirit hearts, bright missionary angels, who filled these leaden spheres with their gracious influence, & tho' often felt, yet were unseen by the dull eyed inhabitants, except as stars, or gleams of shimmering radiance.

I fain would linger on the awful, grand, & wise economy of being, but the seal of mortal life is on my lips & on the minds of those I write for. Who but the death Angel can break it? + + + The spheres I had seen were not the all of earth, tho' countless ^{to me} in number.

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There were myriads within earth itself, where lingered bound & captive, vicious spirits, the ignorant, dull, idle, & criminal, who had not done with earth & who must learn perhaps for ages, all that belonged to their human ²¹² duties, ere they could pass the threshold, & enter on the life of the upper spheres.

And yet again beyond, below, beneath the earth, inhered an ante-state of mortal being, vast realms where dwelt the spirits of nature.

Here were millions of ascending grades of life, ranging from the vital principle of growth in stone, to shining spirits of fire & air, who only waited to pass thru the last stages of progressive life & death, ere they should gravitate to earth & inherit [combine in] mortal bodies & immortal souls. Crowds of aspiring spirits filled these realms, who were not men, but

who looked to man in inspirational dreams & trances as to the angel which led & called them upward.

[Prophetic Revelations Chap. 5. 13, from Spirit of the Proph et Daniel, says There is placed in all things in the natural world, a longing & reaching growth after a superior state & order. This operates in all things, whether rational, instinctive, or vegetable. This operating principle is placed in their invisible life, & is derived from ^{God} ~~the~~ ^{for it rises in} the spiritual properties of the natural world, for only these can be formed into an eternal state & order. The properties of all things show forth their nature & order, while in their natural probationary state, to such as have eyes to see it. Calvin Green Medium, 1841.]

I had seen these elementary spheres thru films of earthly magnetism, & then they seemed bright, [in comparison with the state & conditions that surrounded him. At this time, he was in a trance, induced by an exhaustive fast.]

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some resplendent as in the tales of fairy land; but now, beholding them thru the pure alchemy of spiritual truth, I saw that they were destitute of all the warmth & life & beauty that humanity confers. 213.

I knew God lived & reigned. I felt his bounteous hand & all sustaining presence, upholding every creature He has made, tho their blind eyes cannot perceive His tracks. I knew that I could trust His Eternal Wisdom. God Understands, 215

Vaudoism - Those who have taken part in, or witnessed an act of combined vaudovism & ecstasy, will have experienced what we felt at that time, namely, an oppression (depression) of spirit almost amounting to despair, terrible to realize, & almost impossible to express. I have known

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many travellers in oriental lands, who from motives of interest or curiosity have attended such scenes, & no matter however unimpressible they may have been by nature, I have never heard of one who did not realize somewhat of the same kind of desolation, & abandonment of God & the good which possessed us, as we did on this occasion. p. 434

History in the Astral Light p. 108

The spectral forms of the long ago, are indelibly fixed in the astral light, which is the spiritual atmosphere of the universe. And what seer can pass amid those scenes where these thronging phantoms most abound, without perceiving thru the rifts & rents of matter, the myriads of forms which hang on the gallery walls of an imperishible world of spiritual entities?

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Nothing that ever has been is lost to the vision of the Seer - nothing that now is, can be hid from his piercing gaze - nothing that shall be (?) is wholly veiled from his prophetic glances. Involuntarily, he finds his spiritual eyes are open⁺. No hand, not even that of his own tired spirit, can draw the curtain between his vision & the solemn scenes inscribed by the actors in life's wild drama, upon the indestructible page of the astral light.

Nature in her eternal loveliness afforded me but half revealed glimpses of her meaning in each scene I looked upon. The array of phantom images that came trooping before my soul's eyes, filled each spot with the living, dying, dead - with fierce battle scenes, intrigues, romances, - with all the stirring events which make up the wild legend of Scottish history.

All these Elementary tribes were divided off into different strata of atmosphere, or inhabited different parts of earth, filling every space from the center to the circumference, where new planetary existences commenced.

[Do planetary spheres meet & interblend?] All were endowed with varying degrees of intelligence, special gifts, powers, & graduated tones of life & purpose, & all appeared to me first as a spark, spear, tongue, or globe of light, pale, ruddy, blue, violet, of different shades of the primal hues - & all at length assumed the forms of pigmies, giants, plants, animals, or embryonic men, according to their grade in the scale of creation, or the tribe, species, & kingdom to which they corresponded. [Were not these forms subjective?]

I learned many things which seem impossible to translate into human speech, or impossible to utter. I perceived that Heat is Life, Flame, its substance - &

Light its manifestation. I know now, tho I be not able to prove my no^ly, that the true source of light & heat, is in the life & [ceaseless] restless motion of living beings that pervade the universe. p. 200.

Births — There are some beings on earth, who are not yet born into actual humanity. It requires for them a great change, most commonly, a great sorrow, to effect that new birth in which the true union between body & soul takes place. One may know many births & deaths in a single life's pilgrimage, & I am one of those who must be born again, conceived in sorrow & born thro' great anguish, before I can be really the man I am taken to be. I am not good, not virtuous, pure, or noble because I have no opposite propensities to conquer & rise above. p. 243

All things that collide leave upon each other an appreciable taint of each one's peculiar qualities. The airs which sweep the face of the rock, charge it with characteristics of all the elements that are in the atmosphere, but organic & human life in particular, as the highest, most potential & most comprehensive, inheres most powerfully in the inanimate objects it contacts with.

The Messenger of the Plague No. 134

In about forty seconds from the time I first began to look thru Lord Rosse's telescope, I found a singular blur coming between the shining vault of the heavens & the object glass. It assumed the shape of a human profile, & was moving along in space between the glass & the heavens. In this way I distinctly saw

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a gigantic & beautifully proportioned human face, intercepting the view of the stars, sailing ^{perpendicularly} in mid air, at an elevation I should judge to be about five miles above the earth's surface.

Even allowing for the immense magnifying powers of the instrument, I could conceive of nothing less than a giant whose form would have covered acres of space, to whom this enormous head could appertain.

I have since seen this tremendous apparition four times, the face always the same, sometimes floating horizontally - once looking down as if from a height, greatly foreshortened, & permitting only a partial view of the features. Finally, it sailed by in such a fashion as to permit the sight of an immense cloudy bulk that followed the wake of the beautiful head, the whole dense mass occupying at least a hundred seconds in passing the glass, during which all other objects were entirely obscured.

On the first occasion here described, the figure returned, & from the side where it had disappeared, it slowly floated by the object glass, with even more distinctness than at first. This second time, I could perceive as unmistakably as if I had been gazing at my own reflection in a mirror, the straight, aquiline cast of features, the compressed lip, & stern expression of face, the large glittering eye, fixed like a star upon the earth beneath, & long lashes, like a fringe. A vast curtain of streaming hair floated back from the head, its arrangement seeming to imply, that the form was moving at a rapid rate, thro' a strong current of opposing wind.

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[The narrator, supposing he might be hallucinated, had no intention of disclosing what he had seen, until earnestly solicited by comrades who saw by his countenance that something unusual had been taking place. After relating what he had seen, he continues.]
My friends, (five in number on that occasion,) assured

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me that during the past six months, while conducting observations at that place, by aid of that & two other telescopes of inferior power, they had, all on several occasions, seen human faces of giant proportions, floating by the object glass of their telescopes in almost the same fashion, & with the same peculiarities of form & expression as the one I had just described. One gentleman said he had seen three of these faces on one night, passing one after another, their transit occupying with slight intervals between them, nearly half an hour.

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Tues. June 4. 18. Took my station 11.30. P. M.
At 2, the first outline of the head came into view. It was sailing due North, & crossed the glass in 72 sec.

(Mem. 2. & 3rd. state the same) During a fortnight, I spent some portion of each night in that observatory. On the last week, as I was about to take my leave of the enchanting fields, Two faces of the same size & expression, one

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slightly in advance, & measurably shading the other, sailed very slowly into view. Their movement was so gentle & unappreciable that they almost seemed stationary for some seconds of time.

The companion who shared my watch, after changing the direction of his glass, saw them just as they were passing out of the field of vision, & exclaimed with a shout of astonishment, By heavens! There are two of them!

Some years after this memorable night, I received a letter from one of my associates in this secret, granting me the permission I sought, to publish the circumstances I have related, omitting the names of witnesses. To my query, whether he had again seen the tremendous phantom of the skies, he replied in the negative, ¹²⁰ adding Call me superstitious or what you will, ++ I will venture to hint to you, one of us, you know, that I have somehow always connected the apparitions in question, with the prevalence of the cholera. It was immediately in advance of this pestilence, & during the time when it raged, that we all saw them.

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Since that period, none of us who now remain on earth, have ever beheld them. These appearances came with the pestilence, & ceased with it. Could they have been the veritable destroying Angels, think you? You who are a mystic, should be able to answer me. I, with all my materialism, am so terribly ^{shaken} when I recall the terrific reality, that I endeavor to banish its remembrance whenever it occurs to me."

p. 141

Starvation - a curious fact in the physiological results of starvation is, that while the tissues of the body generally, waste, dry up, consume, the nerves never waste, never fail. On the contrary, their power of sensation grows more & more acute with every moment's bodily pang. I perceived that the ganglionic nerves, which supplied the nutritive system, attracted to its aid the force of the cerebro spinal nerves, so that

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there could be little or no sensation but that which arose
from the intolerable sense of hunger & thirst, thus it was
made plain why the poor wretches under the influence of
this sharp pang, are rarely moral, kind, or gentle. p. 195

In the starving miserables in whom all the nervous force
was abstracted from the brain to the stomach, there were
no cranial nerves in operation save the pneumogastric,
& these acting upon the surrounding ^{fibers} nerves in the cerebellum,
necessarily roused the appetite to revenge, destructiveness,
acquisitiveness, & all the lower animal instincts. p. 196

Home is the soul's rest, not a locality. It is the
scene where the wandering Yogee & the pained Jrdhi
will find rest in the Infinite Soul. It is the goal of the self denials
& mortifications of the flesh that saints, seers, & the prophets, inflict
upon their aspiring, liberty loving souls. Rest in Brahm is the aim

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which enables the Bodhisattvas to extinguish the perfume of the senses, the raptury of emotion, the luxury of that, & the sensibility of self recognition. Home is soul absorption in the central Source of Being. In short, mark our aims in what abstractions we will, whether we pursue love of woman or love of God, love of gold, or love of renown, the goal of our affections, whenever we attain to it, [if it be in the truth,] is home, & here or hereafter, our home is where our treasure is. Byge (mediciner.) p. 34³

Self Control. The only horizon which limits the executive functions of the spirit, is not so much the clog & fetter of the material body, as the lack of volij how to control & subdue that body. So long as the body is entirely subjected to the will by abstinence, asceticism, chastity & discipline, it is a mere fleshly

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vehicle, enabling the soul to come in contact with matter.

The moment the sway of the passions or even the mental emotions, compels the spirit to yield to the impulses of the body, the spiritual reign is ended, & henceforth the spirit exercises only a temporary, broken & spasmodic rule over its own transcendent faculties, as material conditions are favorable or otherwise for that exercise. p. 365

When I was first elected to the supreme power of an adept, I was a spirit rather than a man, in the world but not of it. Every function of humanity was subordinated to the power of my soul & its spirit allies, & I scarcely realized in the midst of all life's active duties, & pressing cares, that my mortal body was more to me than the garments I put on & off at pleasure. I do not contend for the naturalness nor reasonableness of such a condition & I only claim it is attainable. 365.

365.

LOVE, or the motive so called, is generally one of three impulses. The first, is magnetic affinity, or a movement of the material atoms which compose the human body. These, in the presence of another set of atoms for which they have strong affinity, impress upon their subject that powerful sense of attraction which is commonly called love. The emotion thus arising, is magnetic affinity only, & corresponds to the chemical affinity which exists between inanimate atoms of matter, with this difference.

Chemical affinities in atoms are changeless & permanent. If you separate the atoms their affinities remain, & when placed again in the same relations, will manifest the same attractions.

But magnetic affinities are not permanent. Their special attribute is change, & their attractions

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are temporary, soon wearing out, & when exhausted,
never renewed. The chemical affinity which subsists
between sulphur & gold, will ever be the same. It ex-
isted ten thousand years ago, & will be as manifest ten thou-
sand years hence as now. But the magnetic attrac-
tions which draw the libertine to the fair face of his vic-
tim almost invariably end in depolarization. Then
ensues coldness, neglect, indifference, followed by dis-
like & even loathing. Hence it is that many intrigues
based upon mere passionnal attraction have ended, &
will again, in the intense repulsion which impels the
seducer even to murder his victim. p. 3767

It is not ⁱⁿ idle fantasy that the phrenologist associates
the cranial organs which impel to licentiousness & destruct-
iveness in close proximity with each other. The demons
of lust & murder are twins & follow on each others track from

202 the law here explained. The Second phase, is simply friendship. The third is sol of fin. ity. 378

Natural Talismans — thousands & millions, had we but the clear sight to discern them. There are myriads of herbs & stones, full of virtue to heal, gladden, or sadden us — objects which can & do affect the senses & impress the spirit — links of connection between the visible & invisible worlds. And those who with sapient self sufficiency scoff at these occult powers in nature & think to extinguish faith in them by the bugbear word superstition, are themselves the dunces, rather than those who unwittingly believe, tho' unable to prove it.

The Poet's story — I had been enthroned, & as I came up the pathway leading to this eminence, I met a boisterous

p. 379

throng of people. Strange faces they had and yet they were familiar. I looked closely, & imagine my surprise when I found they belonged to me. They were the thro'ts I had expressed in my earth life. Some were dark, repulsive and indescribably ugly, while others were exquisitely beautiful. What a horde they were, & tho' some were pleasing, the greater proportion caused me to blush with shame.

Father! father! they cried, rushing toward me.

Away! I cried, I own you not. Then we shall follow you. We belong to you, & wherever you go we will go. we shall not desert you. If this is so, I cried in despair, then I am burdened beyond endurance, & immortality becomes a curse. If I must drag this throng of tormentors, reminding me of my earth follies, then extinction were preferable. What shall I do with this miscreant crowd, deformed and rude? I cannot take them home to my companions,

If they knew these embodiments of my early thro'ts, how they would scorn me. If this is to be my retinue, then I must seek a new home, where I am unknown. My punishment is terrible. I cast myself down in a paroxysm of grief & remorse.

An Angel came by, & pausing, said, "Would you escape from your thrall?"

"Escape!" I cried. "Can I escape?" "Do you not see that the most repulsive of those spectres are fashioned of the thro'ts which are of yourself, [selfish], recording your former pride, vanity, selfishness, uncharity & forgetfulness of others? See you that lovely being, representing a deed of self-sacrifice?"

"Oh! that they were all like her!" I cried.

"Then listen.[†] You must act in such a manner that the goodwill eclipse these shadows, & they will disappear. (That is do deeds of self-sacrifice.)"

Hudson Tuttle in *Hearlinger*
of Light. Feb. 1885.

Visitation of Departed Spirits, Waterlot 1843. 205

The physical organizations of the members of the Shaker Community, are spiritualized to a degree highly susceptible & im-
pressible. Consequently, ^{there are} many well developed mediums in their
Societies. After going thru various exercises in their evening
worship, one of the Elders delivered an exhortation. As soon as he
ceased speaking, one of the brethren was seized with a violent agi-
tation of the body. His contortions were singular to behold. He
was whirled around seemingly by some invisible influence
untill he became almost exhausted, & was bathed in a profuse per-
spiration. At the same time one of the sisters, a young wom-
an of singular grace & beauty, commenced whirling with great
rapidity. Her gyrations were so rapid that her face for a time
became undistinguishable. She continued this for an incredible
length of time, & such a performance the writer never witnessed on
the theatric stage, nor any where outside of those Shaker assemblages.

Various manifestations now prevailed among the brethren & sisters present. Several were discoursing in what were termed unknown tongues. Some were turning like a top, & others gesticulating violently, when, on a sudden, loud simultaneous yells were given & several of the brethren & sisters sprang into the middle of the room. The Elders advanced toward those thus possessed, & questioned them. They jabbered away in a curious sort of dialect, untill one of them said they were a party of Indians of the Mohawk tribe, who long ago left their hunting grounds & wigwams upon earth.

The speaker claimed to be the Spirit of a great Indian Chief, & he acted as interpreter for his accompanying Spirits. Some of the Sisters, representing themselves as squaws & Indian maidens, jabbered apparently in their native language, as used by them when living in the body. Spirit representatives of several "Indian tribes of North America", were announced as being present.

The Spirit of William Penn, in the person of a staid looking Shaker brother, announced himself, & was recognized by the spirits present, as their "great father" & "guide" in the Spirit World. The Spirits now came thick & fast, & of the Shakers present, numbering probably about sixty, at least one half seemed entirely changed, & so far as language & actions was concerned, appeared in verity to be the "Red men of the past." The Interpreter & others conversed cheerfully & spiritedly, saying they were in a happy condition, & experienced much pleasure in occasionally wandering about their old hunting grounds. All seemed to manifest great reverence for their good friend & spiritual guide, William Penn.

The Spirit of William Penn now addressed them in forcible words of eloquence, exhorting them to progress in the great work of spiritual advancement. He said he felt the same interest & concern in the welfare of the Indians living in the body in the Far West, that he had while in earth life, for the red men in Pennsylvania,

After some time thus occupied, the spirits of Wm. Penn & his Indian followers withdrew from the bodies of the Shaker brethren & sisters, other manifestations ceasing, the Elder closed the exercises of the evening with a few words of pious exhortation & good advice to the faithful worshippers.

In a subsequent meeting, the spirits of William Penn & the Indians came & manifested again.

At another time came Captain Roberts of the ship President, lost at sea in 1841 - Tyrone Power & Geo. Cookman D. D. They said that soon after passing New Foundland, the ship struck an iceberg, which caused her to sink in a brief space of time, & precipitate the souls of all on board, into the world of spirits.

Gen. Wm. H. Harrison was introduced. In the course of his remarks, he said the cares of the presidential Office & the importunity of office hunters ~~termed~~ to bring on disease which terminated in his removal to the spirit world. He said he was now enjoying a

happy state of existence, in blissful association with many congenial spirits whom he had known while sojourning in the material world.

St. Patrick was now introduced to the Elders, by Bishops & Priests of the Christian Church, who had taken possession of the bodies of some of the brethren. St. Patrick said he had been so long in the Spirit world, & the sphere in which he moved was so far from the material world that he rarely made a spiritual visit to the abode of the children of men.

Yet, it afforded him gratification to sometimes revisit the scenes of his earthly labors. He strongly sympathized with his children, as he had ever been happy to consider the natives of Ireland, in the calamities & afflictions which had visited them at times, & he trusted the time was not far off which would see them all regenerated in body & spirit, & they be recognized as the true followers of Christ.

But he would admonish them, that untill the sinful & degrading vice of indulgence in strong drink - the fruitful source of most of the crime & evil that afflicts the world, & which is still a fatal weakness of

many of the sons of the Green Island, - was overcome, they could not enjoy in its fulness, the glorious kingdom of God & his Angels.

To the spirit of St. Patrick & his friends withdrew, that of King Charles first of Eng. accompanied by Cromwell, took possession of two of the brethren, & introduced themselves by name. These spirits seemed to be on very friendly terms with each other. They said that reconciliation between them had been effected long since, & that whatever resentment they had felt for each other in earth life, was now banished from their souls. Charles seemed to admit that he had acted in a despotic manner toward the people he had ruled, & Cromwell asserted of the part he took in effecting the removal of the king, he believed at the time was the will of God, & subscribing the interests of the people of Eng.

These spirits having departed, they were followed by a company of Arabs, who acting thru the mediumship of the brethren, created quite a sensation, by their noisy demonstrations & singular actions.

In another meeting, a number of spirits of

prominent Indian Chiefs made themselves manifest thru the bodies of the brethren. Among those who gave their names were King Philip, Red Jacket, Powhatan, & Tecumseh. There also came the spirits of Cicero, Julius Caesar, Alexander, & other Greek & Roman celebrities of ancient times, who made the occasion interesting by their remarks upon the history of their times.

Generals Washington & La Fayette, came in spirit, & manifested thru two of the brethren. They were objects of peculiar interest & were warmly welcomed by the Elders. They bore themselves with great dignity, tho' they appeared cheerful & proud of each others society. Washington said that in the spirit world, he had met many of his old companions in arms, also those against whom he contended in the war of the revolution. Among the latter he mentioned General Howe Sir Henry Clinton & Cornwallis. He said they were all fast friends now & that the spirit of love abounded in their souls.

La Fayette discoursed principally concerning the French revolution. While thus speaking, he was accosted by two spirits speaking thru two brethren, who were recognized as Robespierre & Mirabeau. Robespierre regretted that he had not adopted the wiser counsels of the "Reactionists". Had he done so, the shedding of rivers of human blood might have been averted. He rejoiced to see France prospering, & able to hold her head as high as any nation in Europe.

Mirabeau said that if he had been spared to the earth a little longer, he believed he might have prevented the heavy tribulations which fell upon France, by keeping down the leaders of the violent party.

The Spirits of Benjamin Franklin & of his wife Deborah were now introduced, & were cordially greeted by Washington & La Fayette. The Sage's remarks were mostly of a practical nature, in accord with his well known character.

The Spirit of Stephen Girard, next made his presence

known thro' the mediumship of one of the Brethren. He gave an interesting account of his earth life, of his motive in accumulating a large property, (which was, to benefit his fellow men in after times) — & he vehemently denounced the prodigal manner in which his "Will" had been executed by those to whom the trust was bequeathed.

There were Delaware, Narragansett, & Esquimo Spirits. Also Johan Hancock, Thomas Jefferson, John Adams, B. Franklin, Robert Morris, Benjamin Rush, John Morton, & R. H. Lee. They said they were usually associated with each other in the world of spirits. Spirits of some of their fellow members were present, who did not manifest.

King Henry VIII. accompanied by Catharine of Arragon & Anne Boleyn. They said they were all upon amicable terms with each other in the spirit world. Cardinal Wolsey denied having caused the seperation of Henry & Catharine. He was followed by Chinese spirits.

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The Chinese soon left, & two Gladiators, Thracians, who died from wounds received in combat with each other, announced themselves. A few representative spirits of the ancient Druids were also introduced. The Spirit of Robert Burns, recited a short poem. He regretted having given away to his convivial weakness, which was the cause of all his misery while on earth.

Napoleon Bonaparte came alone. & paced the floor in the manner he is described as doing while a prisoner at St. Helena. He said he regretted the great slaughter of human bodies which attended his ambitious career. There were some acts of his which he would gladly have erased, if it were possible, from the page of his story, one of which was the execution of an innocent man, the Duke D. Enghien. History should balance the good against the evil. He characterized his miserable exile as worse than a thousand deaths.

King Louis XVI. & Maria Antoinette, now made themselves manifest thru the the bodies of a shaker brother & sister.

They said that after their separation, they had found each other in the spirit world, & had been close companions ever since. Louis said he had met in the spirit world, many of the good & bad men of France. But having sincerely forgiven his enemies before he left the body, he & the Queen were now enjoying a happy state of existence.

Next came a pair who had committed suicide to gain each other's society.

The Spirit of William Shakespear, the world's poet, said, tho' he had made great progress thro' the beautiful spirit world, & occupied an elevated sphere, he rejoiced in being able to revisit the birth world, to see the progress making in art & science. He was much gratified to find his literary effusions were appreciated. Tho' it was a source of regret to him that the grosser & more indelicate words & ideas pervading some of his writings had not been expunged from the published editions, he rejoiced that the nobler & elevated sentiments were appreciated & retained by exalted & judicious minds.

He remarked that since he had been in the spiritual condition,

He had produced many new compositions which he deemed far superior to those familiar to the people of the world below, as they related not to the actions of earthly men & women, but to the beautiful world of spirits, freed from the grossness of mortality.

He said that ere long, he would communicate those compositions of his spirit mind to the people of earth, & he believed they would have a salutary & refining influence, teaching mankind to lift their minds upward, to the discernment of God's beautiful spiritual philosophy. He promised to make another visit, & hoped to be able to introduce his friends Bacon & Jonson.

The first spirit that manifested the seventh evening was that of an Egyptian, whose mortal remains had been embalmed & formed into a mummy. He said he had lived in the City of Thebes a long time ago. It seemed to him but as yesterday that he was walking its streets while in the flesh. Having been a long, long time in the world of spirits in an unconscious state, from which he had but

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recently been awakened, the time really seemed but short since he lived on earth. Said he had been aroused from his dormant condition into active spiritual life by some intelligent spirits, & he was now beginning his spiritual pilgrimage in his new sphere of action. Here some confusion arising from noisy demonstrations of a turbulent spirit, the writer lost the remainder of the Egyptian's communication.

The new comer asserted that he was a lost spirit - he had committed several murders in England for money & then came to America. After his settlement in New York, he ascertained to his great horror, by means of an English newspaper, that his own brother had been arrested for the commission of his last murder, & convicted on circumstantial evidence & executed. This awful revelation so affected him that he shot himself, & was instantly ushered into the spirit world, where he had wandered alone & unfriended ever since, not daring to approach any but the spirits of wicked men & women. Truly, he said, he experienced the tortures of hell in the condition that he was. He had

killed several men & women & he feared there would be no peace for his troubled soul. The Elders endeavored to cheer him up, & exhorted him to repent, & try by good works to improve his condition. He promised to do all in his power to render himself worthy to associate with the better class of spirits, whom he sometimes saw, but hitherto, he had not dared to approach. This troubled spirit left, which was apparently a great relief to the brother whose physical organization had entertained him.

The spirit of Queen Elizabeth of England now took possession of the fine physical organization of one of the sisters & discoursed fluently. She was attended by the spirits of Walter Raleigh & the Earl of Essex - who entered the bodies of two brethren. She said she had long since atoned for the errors of her life while Queen of England, & that the unfortunate differences & misunderstandings on her part, relative to Essex were removed soon after their reunion in the spirit world.

They were now permanently united, & both were laboring zealously in the beautiful world of spirits. Her unnatural conduct toward her cousin Meary, had caused her much anguish of mind. But the Queen of Scots, who was now a brilliant spirit in the highest sphere allotted to those who had been mortals, had long since forgiven her. Said many of their earthly friends now enjoyed each others society in the spirit world. She mentioned the Earl of Leicester, Bacon, Shakespeare, Jonson & others; some of whom were present but did not desire to manifest at that time. Elizabeth also paid marked attention to Walter Raleigh, who conversed pleasantly & preserved a dignified demeanor. The Queen & her friends with a graceful obeisance withdrew.

Those present were then treated to a song of exquisite sweetness, sung by a young sister, entranced. At the same time another sister apparently under spirit control, whirled on the tips of her feet with astonishing rapidity, & for a longer time than one

would suppose the human body capable of sustaining. She came out however, seemingly but little exhausted. Next another Sister discoursed with great volubility in an unknown tongue.

The Spirit of King George III. confessed that his natural disposition had been one of great obstinacy. But his obstinacy would have yielded sooner to the wise counsels of British Statesmen, had it not been for the perverted influence of courtiers. He frankly acknowledged the uprightness of character & lofty patriotism of Washington, & was pleased to know that free America was prospering.

Spirit Queen Charlotte now approached in the form of one of the sisters, & was introduced by the King. After a pleasant chat they withdrew.

The Spirit of Major Andre, now introduced himself. In reply to a question relative to General Arnold, the traitor, he said he desired to make no reference to that man, who was held in disrespect even in the spirit world.

The Spirit of the Poet Shelley, next manifested

& expressed regret that people generally labored under a false impression in relation to himself. Some held him in detestation upon the false charge of being an atheist — whereas he was always a true spiritual believer, which is the antithesis of atheism. He had met many of his old friends in the Spirit world, among whom were Byron & Moore. Moore was in the Spirit world, as when in the flesh, the delight of all circles, especially his own — It is now as popular among spirits for his exquisite ethereal songs, as he was on earth. Next came Lord Nelson, the admiral, who much regretted his follies with Lady Hamilton, & was proud to know that the naval armament of B. B. was not receding from its old prestige. Spirits of American Indians took possession of the bodies of a considerable number of brethren & sisters & went thru their usual exercises of dancing & singing.

The Spirits of John Wesley & George Whitefield, next came upon the scene. Each of them, while claiming that their ministrations

when on earth had produced a vast amount of good, hesitated not to say that they were in error with respect to many of their theological doctrines. They both said they were still teachers & preachers, & wherever they saw opportunity to administer consolation to a suffering spirit who had acted wilfully or sinfully while in the body, they did so, & counselled energy & perseverance in the high & noble work of spiritual progress. All spirits, upon their entrance into the spirit world, if they desired to enjoy eternal bliss, had that important work to perform for themselves, & it required energy & a determined will to make their way to the higher conditions of the spirit life.

The Spirit of Pocahontas, the Indian Princess talked with one of the Elders, using the body of a comely looking sister.

Charles II of Eng. & the Earl of Rochester manifested. Charles said in effect, that if he had his earthly career to go over again, with his present spiritual nosegay, he would not lead so dissolute a life as he had done.

In the ninth meeting, ^{The Spirit of} William Penn & some Indian Spirits manifested thru the bodies of some of the brethren. Penn said that some of Red Men present were the Chiefs with whom he made the treaty on the banks of the Delaware. Said that a large number of Friends, Sailors & others were present who were not wishing to manifest - The Spirit of Robert Emmett said altho his patriotic feelings were ardent as ever, his warlike spirit had been very greatly modified & softened thru spiritual influence.

The Spirit of Lord Byron repudiated the charge of misanthropy, saying he had ever possessed an ardent love for his species, & that the sacrifices he had made, were incontrovertible proof. He thought the masses were excusable for forming erroneous opinions of him, but it afflicted him to think that such a mind as Macaulay's should misunderstand him. While living, his countrymen had never rightly understood him, & now he was being estimated according to the prejudices of his cotemporaries.

In reply to a question as to the cause of separation from his wife
Public opinion was sadly erroneous on the subject of his domestic
troubles, & the many filthy stories told about the matter are totally false.
He attributed that calamity to the bad influence of his mother-in-law, who
believed him to be rich in worldly wealth, before his engagement. After
she became familiar with his circumstances, her conduct toward him was
changed.

George Fox, said All theological crotchets
are but the offspring of the foolish heart. That is, his Spirit said it.

The Spirit of Ben Jonson, then delivers a lengthy
argument to prove that Wm. Shakespeare wrote the plays that
go by his name. And this forms the last in this Report.

The foregoing Synopsis, taken from a report by
one claiming to have been a guest, & to have been an eye-witness by
permission, at a Shaker family at Waterliet, in the Spring of 1843.

Title A Revelation of the extraordinary visitation of de-
parted Spirits of Distinguished men & women of all Nations,
& their manifestation thru the living bodies of the Shakers.

Philadelphia. Pub. by L. G. Thomas No. 1127 Sansom St. 1869. ²²⁵

The same work was going on at that time in every Society if not in every family of Believers in the land, & if all had been written, it would have filled books enough to form a library. This purports to have taken place in 9 meetings.

Spirit Teaching from 'Peoples' Around the World. 1874 & 5.

Mohomedans believe that Angels keep nightly watch about the lofty dome of the mosque of Omar, (on the site of Solomon's temple,) bringing with them to breathe, the air of Paradise. P. 33h. (Peoples writes this.)

The following was received from spirit Aaron Knight, thru the mediumship of Dr. E. C. Dunn:

Quest. Do you hear all I say?

No, not necessarily, but I could if desirable, know all you said. And could know your very thoughts, inasmuch as they produce a reflex action, readable

By your attending circle. What is still more recondite, the effects of your thoughts, aims & plans are spiritually photographed in the sphere you will inhabit when released from mortality. You have no secrets. It would be well if all men thoroughly understood this.

Are you now within this stateroom? "I am, & others also. We have so fixed the atmosphere, that if not congenial, it is endurable."

But some clairvoyants tell us that spirits seldom return to earth, to dwell in our midst, even for a moment.

"Can you imagine anything that clairvoyants & psychological sensitives have not taught? The truth is, millions of spirits have never got away from the earth, spiritually speaking. Their past tendencies, present desires, & undone work, mentally hold them near your earth.

Those more advanced, who have passed to the heavenly abodes of the Divine life, can return at will, while very ancient spirits seldom visit earth, & then only for the holiest purposes.

Fr. 1230 1/2

Be punctual to the appointed time of meeting us. Remember our vocations & appoint

ments, are quite as important as yours. ++ The walls of a room may be so charged with magnetism & spirit auras that a spirit cannot pass them. There are gradations of spirit substance as of matter.

Whenever you hear a spirit talk about himself, what mighty things he did on earth, & what he has done in the supernal spheres, put it down that the brother is but a pupil in the primary department of immortality. ++ There is nothing more repellent to an exalted spirit than to refer to himself. Selfishness is the root of all the cankering vices of the age.

A mortal, reaching the better land of immortality, gravitates, or seeks the plane of his choice, somewhat as the the immigrant in a new country looks for high or low land, cultivated fields, or timbered forests. But a spirit, owing to the condition of the spiritual body, and other considerations, cannot become a permanent resident of a higher plane, than he is spiritually prepared for.

§ 126.

The spirit world real & substantial, is the counterpart of your world. The earthly life is rudimentary, & preparatory. The wise of

earth ripen up, while in their bodies, for higher planes of existence. As to discrete degrees, referred to by admirers of the Swedish Seer, they do not exist per se. The phrase discrete degrees, should give place to "states" & "conditions" of being. Logically understood, the spirit world is all space, because essential spirit fills immensity. Inhabitants leaving your earth by death, occupy the atmosphere immediately surrounding it, - many of them for ages.

++ Each planet & system of planets, has its physical, gaseous, & ethereal, electric, & spiritual atmospheres, abounding with centripetal & centrifugal forces. ++ In the belts that encircle your earth, the grosser lie nearest to it. The more refined extend outward into the ethereal regions. Coarse natures inhabit ^{the outer surfaces of} the inner belts. The more refined & spiritual, by virtue of their refinement & purity, pass on to remote, & those more beautiful belts in astral spaces. The lower belts, partake of the earthliness of the earth, & embody the grosser of the spiritual elements, & abound in scenes sim

ilar to earth life, such as lawns, fields, swamps, insects & animals. The inhabitants are likened to these conditions—worldly, sordid, sporting, idle, tricking, deceiving, indolent, &c. P. 127-8

No arbitrary barriers confine the coarser undeveloped spirits from passing to the outer & higher Zones of perpetual joy. It is only the law of adaptation that attracts, chains them to the plane of their preference [or growth.] Clairvoyants, who speak of

a summer land only, in spirit existence, convey an erroneous idea. There are summer land ^{on the outer orbits,} surfaces, dotted with magnificent and varied scenery of exquisite beauty, & there are dark winter lands too, corresponding to the cold selfish ^{perverted} natures of those dwelling on earth.

The lower, grosser planes of spirit existence, necessitate animal life — not the individualized spirits of your animals, but the legitimate products of the sphere in which they exist, somewhat as the birds & animals of your earth are its natural products. As you pass outward & upward thru almost measureless spaces, you find less

animal life, till in the celestial spheres there are no animal forms whatever. + Angelic affections do not flow out to animals.

These spheres, or zoe ether zones, related to, P. 129
sail with the earth in her revolutions thru space. 130.

Remember that in the lower spheres, are found the counterparts of your earth, — its follies and vices, its labors & pursuits, prompted by natural desires; & spirits here, as mortals with you, are subject to disappointments, failures.

In the heavens of love, devoid of all selfishness, harmonical spirits reap a rich reward in leading the aspirational in paths of purity — in laboring unselfishly for the good of others, & in directing those who will listen, to the tree of life, which ever buds, blossoms & bears immortal fruitage. This is to them, satisfaction, rest, heaven.

Passing from the first belt outward, we pass different grades of indulgence, vice & discontent — outward & upward till we reach etherealized planes of spirituality, where resurrected souls

have no desire to engage in activities beneath themselves, ++ Quite forgetting things beneath, they seek the ideal of perfection which must ever lay in the infinite beyond.

The intermediate spheres between the two just described, abound in all the employments and associations conceivable. There is the scholarly plane where all else is sacrificed to intellectual research - the musical, & the poetic - the inventive, where all things are subordinated to the genius of mechanism, thus sacrificing much that is higher, & more divinely beautiful.

There to is the domestic plane, where abound the attractions of family & family associations [selfish ties], with the narrow & selfish love for ones own offspring, [or natural kindred.] Family love as opposed to universal love, is a serious impediment to unfoldment of soul. [So is all clannishness.] Complete happiness is attained by sacrificing present ease, & forgetfulness of self, in labor for others' good. Those who toil thus, mold angels from their own forms.

In the more exalted states of existence, it is considered that an equalizing & harmonizing of the mental & moral faculties, indicates an approach to the Christ sphere of immortality, where we have the highest form of perfected spiritual being. In advancing from this high moral standpoint to Diviner attitudes, extending above & still beyond, souls are intronitted to the sphere of virgin purity & love [Divine]; the sphere of spiritual balance, properly denominated the holy — the Christ sphere of angelic purity, where the spiritual brain organs, subjecting & overarching, crown all the others with matchless glory. — P. 131 & 2.

Language. Ours is largely soul language. Study of many earthly languages, unless for the purpose of teaching, is time unwisely spent. Languages, earthly in origin, like nationalities, gradually fade away as spirits ascend, & unfold interiorly, the tendency being from special to universal. P. 47

The Elect Lady, in John's Epistle, is a symbolic expression, for the Christian religion in its purity. Spirituality pertains to the feminine, intellectuality to the masculine. P. 46. We cannot draw the line between physical matter & spiritual substance, they so interblend & overlap. P. 46.

When you are in your library room, we fix an atmosphere about you, & so fill the walls of your study room with our positive magnetic spheres, that intruding spirits cannot enter. P. 126.

Sayings attributed to Christ.

For those that are sick, I was sick; & for those that hunger, I suffered hunger; & for those that thirst, I suffered thirst. 92

Ask great things & the small shall be added unto you — ask heavenly things, & the earthly shall be added unto you. 93

Let us resist all iniquity & hold it in hatred. 95

They who wish to see me & lay hold of my kingdom, must receive

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me thru affliction & suffering. 56

If one of Israel will repent & believe in God thru my name, his sins shall be forgiven. After 12 years, go ye into the world, lest one should say we have not heard. 97.

Keep your flesh pure & the seal unspotted, that ye may receive eternal life. 100. In whatsoever I may find you, in this will I also judge you. 101.

Unless ye turn your right into the left, & the left into the right, & that which is above into that which is below, & that which is before into that which is behind, ye will not know the kingdom of God. 103

Being asked by Salome when his kingdom ^{would} ~~should~~ come, the Lord said "When the two shall be one, & that which is without as that which is within, & the male with the female, neither male nor female." 104

When Salome asked "How long shall men die?" The Lord answered "As long as women bear children." Salome said "I have done well that I did not bear." The Lord replied "Thou mayest eat of every

herb but of that which has bitterness do not eat. 105

I am come to make an end to the works of ^{the} woman - of the [bond] woman, viz., the best, to the works, viz., to the birth & death. 106.

He that wonders shall reign, & he that reigns shall rest. 107.

My mystery is for me & for the sons of my house. 109.

Just now my Mother the Holy Spirit, took me by one of my hairs & bore me away to the great mountain Taber. 110.

Never

Never be joyful except when ye can look on your brother in love. 111.

He who is nigh me, is nigh the fire. He who is far from me is far from the Kingdom. 112

Take hold & handle me & see that I am not a bodiless ^(i.e. a spirit) demon. 113

Mohammedan tradition - Jesus son of Mary said, "He who longs to be rich, is like a man who drinks seawater. The more he drinks, the more thirsty he becomes, & never ceases of drinking till he perishes."

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92. Cited by Origen. 93. Clement Alex. 95. Barnabas. 97. Clem. Alex.
100. Clem. Romanus. 101. Justin Martyr. 103. Pseudo-Linus. 104. Clem. Rom., taken
gosp. of Egyptians. 105. Same. 106. Same. 107. Clem. Alex., Eccl. Gosp. 110. Same.
111. Same. 112. Origen. 113. Ignatius Naz. Gospel. Melchior, an old man,
Caspary, a ruddy & beardless youth, Balthazar, in the prime of life, 3 Magi.

For an Album
Tho' I'm on earth, I surely know,
In nature's ways I cannot go
Her pleasures fade like witted flowers,
And cannot satisfy my powers.
Immortal joys my spirit feeds,
Vain boisterous mirth, I do not heed,
My strength from hidden sources drawn
By deep reflection, urges on
To gain the heights by martyr's won,

Who while on earth, their lives laid down,
So sweet in heaven, the victor's crown,
Who cast all earth's temptations down,
Go in life's battle ever on.

July 2nd, 1888.

For Wm. Wheeler, aged 79.
By his request for F. B. Hild.

For Lizzie Kidd - Album Verse

A soul lit up with an eternal Ray,
Dropped down from its dwelling place afar,
Exiled in a foreign clime to gain,

Experience, Knowledge, Wisdom, Power,
Greeted thee as one of the morning Stars
Bathed in light from Creation's Dawn,

Aspiring upward thru golden Bars,
That hold all captive, for Oh, not long.

The Sons of God shout again for joy,
And the Morning Stars respond in song

For a New Creation in beauty & glory is rising, where no alloy
Of imperfection, nor of loss nor defeat can bide with the strong.

Therefore Press On.

Hon. G. Hollister, July 11th 1888.

I believe in presistence but not in reincarnations.

Courage;
Steadfastness;
Victory;
Escape
from all
Barriers.

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Vanderbilt & Charles Sumner.

R. Neely, in "Better Way" of Sept. 7th 1889, writing of S. J. Cutler a clairvoyant & clairaudient medium, says "On a recent occasion it was my privilege to be a sitter, when she said, A new & strange influence comes to you today. A man wearing a silver crown & leading another man by the hand. After a few minutes, she was under control of the spirit who was led by the hand, who said "I was a great man in this world, & accumulated great wealth & power - but when I came here & tried to get thru the archway I was so great in what constitutes earthly greatness & the entrance was so small that I could not enter & what was I to do? I was alone & no one to help me & when I asked admittance, the answer was no, no, no, So I had to wait and look around for assistance, & @ the anguish I suffered before help came!"

A pause, & the one who wore a crown & proved to be Chas. Sumner controlled & said. "This is Vanderbilt. He came here a

pitiable object, naked & barefoot, loaded down with ~~boxes~~ bags of money tied to his body, feet and limbs, and even to his toes. All the imps were snapping at him, & old men & women begging him for a dime to buy bread. He tried to push them away so that he might count his money, but they tormented him till he gave up in despair. He is better now, but it will be a long time before he is right. This is the reflection of his earth life, mirrored before him, but a reality to him, & there are thousands here in the same condition."

On another occasion, the name of William Penn was announced. He took control & said "I am a god." Seeing that I was startled, he said "I do not mean the Supreme Being whom you worship. But you must know we have a constitution & laws & rulers or governors & teachers, & I am governor of a division of the spirit world. I was appointed to that position on account of my innate goodness of heart. I go around everywhere, & step in wherever I see a chance of saying a few words."

I Hardshell Calvinist, said "I am dust. When I came here I was stone, but one cannot long remain stone in the presence of God. I am now softened and become as dust." Whoever cannot learn from these facts to live a true spiritual life, may expect to pay in ^{his} ^{own} experience the penalty due to disobeying spiritual teaching."

A Vision.

In my boyhood, about 46 years ago, after I had been for some time seeking religion, having just returned from an evening prayer meeting, I was alone, kneeling on the grass a few rods from my father's door, and ^{was} praying earnestly for that experience which the leading members of the church zealously declared they had realized thru submission to Christ. My prayer continued till all that of those theological conditions which were said to be necessary, passed, ^{entirely} from my mind, when suddenly, I seemed to be encompassed by a sea of light.

In this light, I seemed to see the universe bro't within my vision, with all the varieties of creatures imaginable. I saw that all these creatures, from the highest to the lowest, subsisted in one all pervading essence, & that notwithstanding their great differences in form & station, they were all animated with joy, & were glowing with a love which seemed to pervade the expanse, and to proceed like a wave from the Infinite Presence, which I felt to be the Source of all.

All appeared to be common partakers of this emanation of love, each according to its measure. I had a clear comprehension at the moment, young & ignorant tho' I was, that creation was one, notwithstanding the variety of its objects — that the great Spirit in which all subsisted, was love, & that every object in being was of use, & tended to final good. That no creature existed or was capable of existing beyond [outside] the sphere of eternal love. I saw in that moment that there was no such thing as essential evil [in that light] & no possible place for such a thing [in that Divine love.]

In fact, I saw that "all things were of God," so that now, when I read the words "Of him, & thru him & into him are all things," I always think what I then saw, to be actual.

Several times since then, I have been in a similar state, except the vision. The state is characterized by three particulars worth mentioning. First, there is an entire absence of doubt as to the reality of a spiritual and Divine existence, & a vivid sense of the soul's immortality, as a truth clearly perceived. Second - every selfish feeling, is for the time being, banished, so that all that of personal distinction, honor, glory, or advantage, of any kind, is seen to be offensive, & to belong only to a low condition of life, while every creature is regarded with a sentiment of purely goodwill. Third - A sense of delight, beyond the power of expression, fills the whole being.

A Universalist Minister in Religio P. Journal

Nov. 9th 1848

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