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VOICES

FROM THE

SPIRIT WORLD,

BEING

COMMUNICATIONS FROM

Many Spirits.

BY THE HAND OF

ISAAC POST,

MEDIUM.

ROCHESTER, N. Y.
CHARLES H. McDONELL, PRINTER.
1852,

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TO THE READER.

In offering this work to the public, feelings of diffidence fill my mind. But for the belief of the accomplishment of good to man, I would have these pages remain in solitude. To me the subject of man's present and future condition is of vast importance ; and, since I have found my pen moved by some power beyond my own, either physical or mental, and believing it to be by the spirits of those who have inhabited bodies, and passed from sight, I feel it best to allow those, who desire to read the words of many individuals, as they have written with my hand, the privilege of doing so.

As to the truth or falsehood contained in this book, it is not for me to decide, only for myself ; and, if any gain knowledge that shall be of advantage to them, it will be cause of rejoicing to me ; and, if any should be injured in any way, I shall regret it ; but, if it is true that the individuals, whose names are given, have (as I fully believe) governed my hand, while penning them, then, it seems to me,

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their counsel and information must benefit those who have not the privilege, as I have, of being scribes for them who inhabit spiritual bodies.

I do not consider it my business to make comments upon what is contained in this little work; but, it may be well to allude to one part of it. One evening, while attending a meeting, a friend read a sentiment, purporting to be signed by sixty-two spirits, whose names were read. My hand was moved to write, that each of those spirits would gladly give me a short communication, to which I assented, and found them each waiting his time in regular order.

As my object is only to give facts, I leave the book to stand upon its own merits.

Believing it will be interesting to many to read some communications, obtained in my presence, and in the presence of A. L. Fish, (a rapping medium) I take the liberty to insert a few of them.

ISAAC POST.

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INTRODUCTION.

IN presenting a work of this kind, various questions arise in the mind, such as whether it will be likely to be read, and if read, what will be the consequence. Will it have the effect to elevate the mind; will it render the life of any individual more happy; will the toil worn sojourner find his labors lightened by perusing its pages? If so, then the labor bestowed in producing it, will not be wholly lost.

Believing many inhabitants of earth, will feel cheered when they hear the reports of their Spirit friends, who having fulfilled their missions in the bodies, now from an unseen position, give such accounts of themselves as they find to be true. Could I have known this to a certainty, how cheering it would have been to me to have looked forward to the time when, as my body lost its vitality, the spirit would leave it and enter a new one perfectly adapted to a life that will continue without growing old; had I realized this, the burthens of life would have been changed to pleasures, and all my sorrows would have weighed too light to name. Then if these truths would have been of so much value to me, I may, at least, be excused for offering to assist others, as I should have been exceedingly thankful for the same.

When it is considered that each embodied mortal is accompanied by one or more Angel spirits, to guide, to guard and instruct as best they can; when it is known that these

can perceive the thoughts as they are matured in the mind, and stand ready to assist in carrying them out if they approve of them, or thwart them if they apprehend injury from their execution; when these truths are realized universally, men will cease to injure each other, when they find to a certainty, that, in doing so, they wound themselves far more.

Let us take a view of the effect the Doctrine here inculcated, will have on the various Religious organizations.— They must naturally oppose the truths revealed in this little work, not because it is their interest to do so as men, but because it is their interests as Sects to oppose. It will be the interest of the minister to oppose it, for when a man comes to listen to a Spirit director within his own mind, he will have less need of one without him, for beside the convenience of having an unselfish counsellor always at hand, there is no expense attached; I say when men come to realise these truths, creeds must let go their hold on the mind, traditions will lose their power; and as liberty comes to be experienced in some measure, its merits will begin to be appreciated, then nothing can be found sufficiently strong, longer to restrain, but the mind freed from the hindering influences of education, sectarianism, and traditions, time honored, stands up in the dignity of its independent manhood before the God of the whole universe, freed from all that has bound it, and ready to receive the pure truths from Heavenly Spirits, immediately, remembering that he is as near his Heavenly father now as ever he was; that His love is as pure, His power is as great, and that His mercy still continues with all its vitality. Then the honest man has nothing to fear, but examine the testimonies that are in this little book, and if there is anything that commends itself to his feelings, then let a candid examination be entered upon, and he will be a wiser and I hope a better man. To change public opinion, is no easy matter, even if great gain is to be obtained thereby. It may seem to him, that is satisfied with his present position; that it is an impossibility, for it has taken the learning of many ages to establish the present ideas of the-

ology; the greatest minds that have lived, have been devoted with all their powers to make it reasonable, but after all I have yet to find him that felt perfectly satisfied, without a doubt left that everything was true, to be sure; many have laid down their heads in peace and opened their eyes disrobed of their bodies, in possession of the most delightful realities that it is possible to imagine, but these realities were not in consequence of truthful training of their minds, nor in consequence of correct views of God, nor of his laws, but in spite of them, their felicity is occasioned by their devotion to do good, to be good, because they have been unselfishly devoted to make others happy. But with how much more fortitude would they have met the ills of life, had they realized that the Angels of heaven, were around about them, ready to lend their council and assistance at any time. And who will object to companionship with them, who having all the experience that a life in the body can give, and in addition, the continued knowledge obtained since leaving it with all its hindering loves and prejudices, which are almost impossible to counteract, entirely. But as man, in his spirit condition, is as really an individual as while embodied, as he loses nothing of his identity by changing from a coarser to a more refined state, where there is no more change but for the better, I say, these being undisputable facts, as witnessed by many at the present time, and proved to a demonstration, to the candid, I will not say to the uncandid, but to those that investigate candidly, as for instance, who can explain what is given by the sounds: first the attention is called, and intelligence is sometimes obtained far in advance of any mind present; whence comes it? Some say it is magnetism. But whence comes its intelligence, it must be from mind, but where is the mind? there being no mind present capable of imparting such wisdom, another says it is electricity. Suppose we grant it, but where does electricity get its knowledge from? We have said greater wisdom is manifested, than any present possessed, even if they had the power to manifest it. Surely none can conclude

that magnetism or electricity can possess intelligence, unless directed by mind. Then the question follows: where is the mind that directs these things? We have said no mind present is capable; then it must be one absent. It is some times found that truths are obtained, that no embodied mind is in possession of; then, if candid, the conclusion must be come to, that there are invisible spirits present, who are doing what they can to manifest themselves to their loved ones of earth; but an objecter may say that untruths were told me, or trifling things, beneath the seriousness of a dirobed spirit. Here is a mighty impediment in the way of one who has been accustomed to look at heaven and hell, in the too common manner: that the spirit must be in one extreme or the other. But there is no philosophy in that idea, nor truth, but every one that possesses a body, when they leave it, find themselves possessed of the knowledge they had acquired; hence how can they obtain wisdom beyond their experience? It is impossible in the very nature of things,—behold the child comes into being without knowledge, but as one thing after another unfolds to his understanding, he appreciates it, and gradually becomes whatever man he may be; even the wisest and most talented, comes by all that they acquire in this way; this every one knows. The same law continues after the mission on earth is finished, and it requires no argument to convince any, that some leave their bodies very little advanced, and some leave, whose conduct was evil, with their loves and desires undeveloped or placed on inferior objects. These have as free access to a medium as any, and can it be expected that one that has not obtained knowledge for themselves, can impart to others? Certainly not; neither will it be likely that him that has been habitually insincere, will become changed at once, and of consequence, if communications are received from these before they have arisen from their comparative degradation, they must, if they converse, give such as they have. Some, it is well known, have acquired eminence in learning; have been looked to as adepts in science, but as they have neg-

lected to cultivate their holier natures, and as these too, have the same facility to approach, as any other, then the whole economy of spirit life would not be revealed, unless all these could have access to the embodied. Then, it must be plain, it is according to natural laws, that all the different manifestations are imparted. Thus the most sublime truths have been received, together with finespun falsehoods.—Truths of very little importance, as well as silly views advanced, but all these have spoken to the understanding, the same undeniable fact, that intelligence governs these sounds either developed or otherwise, as the case may be; and without the knowledge of these facts, you would be very likely to be deceived, but with it great inducements are held out, to press on and study the laws, by which man is surrounded, what produces happiness in life's journey, and what must be the result when disrobed of the body.

It seems to me when spirit laws are understood, every one will rejoice to be governed by them; hence the earnest desire that fills my heart to spread light before the earthly traveler.

It seems to me best to give a few words on the subject of clairvoyance. In a short essay of this kind I shall fail of treating it with the minuteness it deserves, therefore, I will only consider the most enlightened subjects. They gradually lose their hold on earth and pass to the company of spirits who have left their bodies, and at times, freely converse with them, and are often so happy in the company of these, that they dread the thought of leaving. These, when they get in conversation with pure enlightened spirits, give such words of council and encouragement as is delightful to their embodied friends. But let me here give the general caution, that these too, have need of caution, for if they should become controlled by one that is not advanced in purity and love; that still retain something of a selfish spirit, they fail to impart wisdom.

It is not pleasant to be holding up the dangers that are in the way of the inquirer, but by doing so and saving from evil,

I feel that I shall be a benefactor. It seems to me, no candid man, that sees and hears the words that flow from the enlightened clairvoyant, can come to other conclusion than that he or she is indeed conversing with spirits. Truths are revealed far beyond the natural powers of the person acted upon.

It remains to give a few ideas on the subject of the spirits using the hands of their embodied friends. This is the most interesting, because of its more general application, but the evidence is not as convincing as either of the other modes, to the observer, for there is no sound to strike the ear, nor voice to enlist the attention of the mind; but him who suffers his hand to be controled, knows that his hand writes what his mind does not dictate; he finds too, as in the other case, it depends upon the intelligence of him that controls, what is brought to light by the communication.

A word about the manner that a medium is operated upon. As the spirit of a man concludes to carry out a certain effect, it acts upon the vital fluid in the brain, which has power to instantly convey to all parts of the human frame, its desires, and the mandate is obeyed, if the body is in a healthy state. Thus it is, if the medium, being susceptible, gives up to the direction of a spirit, and if sufficiently passive, the spirit gives such sentiments as it desires. Here again, it depends upon the knowledge or wishes of the communicator, what writings are given; hence then the importance of being controled by the individual spirit who professes to govern.

Each individual has a guardian that would not deceive him, and who desire to become so familiar that none can mislead. Let us view the subject in whatever light we may, still it is easier to allow it to be what it claims to be, than account for it in any other way. The philosopher may apply any usual mode of reasoning, and he will fail to find any reasonable rule that can explain it; the astronomer too, must lack knowledge to unfold these spirit truths. The Chemist with all his apparent miracles cannot fathom these things.

Men have found electricity a powerful agent in the earth, but its power is not yet fully developed; spirits that gave the subject their attention while in the body, cease not their interest in it, when the body is laid by, but they continue their investigations, and assist others that come after. Let no man claim that he has made great improvements in the arts and sciences, unassisted by spirit friends. The telegraph wires would not now be conveying intelligence from one end of the land to the other, but for the assistance of disembodied spirits. We take great interest in the discoveries of science, and assist, as we find one devoted, to carry forward that which we delighted in while inhabitants of earth. But I must not dwell on any one subject, for I could fill volumes instead of a few pages. A few brief remarks may give the reader such ideas of his own powers, and the facility for acquiring knowledge, that a new world will be opened to his view, when he comes to realise, to a certainty, that he has but just entered upon a life that must surely continue without the possibility of a cessation, and according as he spends his introduction, that is, his embodied life, will his spirit life be inclined; if that has been usefully employed, and honestly devoted to elevated pursuits, the affections placed on ennobling objects, desires chaste, love pure; all these continue to grow in the continued life.

Spirit life would be tiresome, without employment; then there is nothing contrary to God's eternal and immutable laws, for man to love the pursuit most, that he preferred in the body, and he continues it providing it is useful. Thus I have continued my experiments in my present abode, and have assisted those that have been instrumental in carrying forward plans of great usefulness to man, and I tire not. To be sure my time is not wholly employed in the pursuit of any one object, but the book of nature is too vast, to be exhausted. Something new and interesting rises up before the pure mind continually, so that we do not grow weary by day, nor faint in the night seasons, but our time passes without regret, as we use it to the best advantage. I see all the plans of Jeho-

vah, are adapted to their ends, that is, all that come under my knowledge. Every thing that God made has kept its place, except man, and nothing that he has created has the power to overstep its bounds, except him. God endowed man with reason, with intellect, with the power of choice, and in these consist his greatest blessings. Was man good because he could not avoid it, he would be a slave, and his enjoyment could not be great, but having his freedom to choose good or evil; his future condition is in his own hands, and as he has not in all things acted upon the right ideas of good with which God has endowed him, he has brought misery over the land; he has caused mourning and suffering to fall heavily on many; and hence this beautiful earth is greatly disfigured: did man fulfill his duties in everything, then indeed, it would be good to be an inhabitant. Then, seeing what will make man happy, what will make him live in harmony with God and his excellent laws, let us, leave nothing undone to lay these truths before him, and show by example and precept, that they are believed, and as every one lives the pure life for himself, others, seeing it, will glorify God, by following his example.

I have only touched upon some important points, to show, if possible, the readers of this collection the object spirits have for offering their communications to their embodied friends. It is our object to spread light in the pathway of those who have been blinded by their education, traditions, and sectarian trammels. We come not to blame any; we present these truths, that man, the noblest of all created existence, may realize what he is, and what he is to be; to tell him by what he is surrounded; who are his companions, and that the opportunity is afforded to become familiar, while in the body, with his spirit friends. And when these truths are fully experienced, death will have no terrors, but the grave will seem inviting as it becomes known the real man enters it not, but being freed from its hindering clogs, finds that enjoyment, that it knows not fully of. I leave the reader to calmly digest in his quiet moments what is here offered.

B. FRANKLIN.

Communication from Adin C. Corey.

JULY 4, 1851.

MY DEAR FRIEND ISAAC :

I meet thee under very different circumstances than when last together in the body. I then very much doubted the continuance of my individuality after leaving my body ; and now behold I am so operating upon thy nerves, as to convey my own sentiments.

Although, I enjoyed the free interchange of sentiment at that time, yet the contemplation of some of the thoughts I then uttered, do not afford me satisfaction. My doubts then, freely expressed, were calculated to unsettle the mind, which should be avoided, unless higher and more useful views replace them.

It is of importance, that correct views should be entertained in regard to Jesus Christ ; his Spirit was divine, his Body was human ; his Body died, his Spirit continued to live, and by it I was often led to declare to the people its power ; for the Spirit that was manifested through Him, is ready and willing to lead on all that give themselves up to be led unselfishly by it.

I was at times, permitted to feel the inflowings in no small degree of the same governing power that was so remarkably exemplified in him ; I was often to the astonishment of myself, filled with the same spirit that filled his soul ; I was often filled with the same spirit that he was led by, to tell the people of

their transgressions ; I was often led by the same spirit to speak of the goodness of Almighty God ; I was often led by the same spirit to speak of the goodness of my Redeemer, always meaning God, in that expression ; I was right, but how much was lost by not keeping mine eye single, as the pure Jesus did to the good spirit within me, that would have ever led me aright ; but I lost much to myself by undertaking to reason beyond my power. I could reason to the satisfaction of my own mind, that many things believed in, by many otherwise goodly people was erroneous, and they were so. But I undertook to reason and find out hidden things ; here was my greatest error ; I was permitted to look into the future by the spirit that was with me, and speak in a prophetic manner, which was wonderful to myself ; yet, at other times I was ready to doubt every thing of a spiritual nature. Oh, what an inconsistent man, I was at times so under the power of the living God, I felt myself strong enough to bear any opposition that might come in my way, as I think thee has at different times witnessed ; and I had such inward assurance that I was sustained beyond any animal power that I was possessed of, that I was lost in wonder, admiration, love, and praise ; to Him that was carrying on the work through me ; therefore thee may readily see, by my trying to search into hidden things, I became a dwarf, as it were.

Thee recollects the first time I saw thee in thy own house ; I was very feeble in body, but how mightily I was clothed with the power of the living,

God ; although the body was so prostrated, I could scarcely set on my seat, yet I was led by my spiritual monitor to trust in God, and undertake to go through seeming impossibilities to get to meeting. It is as fresh on my mind now, as at the time. How the power of the living God was manifested through my very tottering frame to the wonder of my friends : to the astonishment of gainsayers ; and humbling of myself. Had I ever continued as attentive to the good guide that had been delegated for my direction, how much good would I have done, and how I should have been advanced in my present state.

It was given me to have been one of the greatest reformers, but what a failure I made, instead of going boldly forth, wherever the truth might lead, I became trammelled with sectarian notions. Yea, I may say, with cursed sectarian chains, and I therefore first in a manner lost God's freedom, and undertook to find out secrets that was not designed I should know.

What I lost, I cannot now regain, but let the testimony go forth that I failed of accomplishing the work, that I might have done in great measure. I failed to live out the whole life which infinite goodness designed me for ; but thanks to his great name, I am not wholly lost. Mine is the privilege to often visit these in the body, and impress upon their minds their duty to themselves ; their God, and their fellow men. I am permitted to encourage the reformer to do what I so failed to do. I see that I can do much in this way, to carry on the

great work of reforming men. It is my business to impress the minds of those that are engaged in spreading the peaceable spirit of Jesus. It is my business to impress the minds of those engaged in the Anti-Slavery, Temperance, Woman's Rights, and other reforms. I often inspire them with courage and determination, to persevere through all opposition.

I see that this manner of communicating by using the hands of our friends, is one of the mightiest instrumentalities that has ever been vouchsafed to man, for the accomplishment of his happiness and prosperity, both temporally and spiritually. I feel to encourage thee to give thyself as much as possible to the direction of thy spirit friends; such as are actuated by good motives; such as have the advancement of the world at heart; such as are joined in spirit with the good in all ages, to promote the best interests of man, and the highest attainment of his nature.

I would advise thee to let no opportunity pass without using it to advance this great work, by assisting all that it is in thy power; for it is of vast importance that men realise that their spirits live after their bodies cease to move, and pass from sight forever.

I feel to give some of my experience relative to my leaving my worn out covering, a wretched house for the spirit to dwell in, and it was time to have a new one, but I, even I, who had testified so much of the goodness and sufficiency of God, felt in doubt about the new one, and therefore I strove to stop

in the old, as long as I could ; but according to the unchangeable laws of nature, the old one when it is worn out must fall ; so I was forced to come to it, and to my unspeakable joy, I found I had been the greatest gainer imaginable ; I found myself just entering the real life ; I looked about me and saw the countenances of my old friends, in ecstasies at my arrival. I felt if I had known this to a certainty, how I would have rejoiced at the prospect of changing my old tenement for a new one, and I might through my spiritual eyes have been permitted to have had a view of this while journeying the earth, had it not been for my admitting a spirit that racked my brains, to find out such things that my powers were not capable of ; hence my loss, and hence the worlds. Oh, that it was in my power to give thee a view of the enjoyment the good have ; Oh, that I could make thee sensible of the enjoyment I am permitted to realise. Thee cannot fully realise it in thy present state ; but thee is in a way to know much more about it than I was. Now my friend, it is time for thee to attend to thy engagements.

Permit me to say, I thank thee for giving me this opportunity, for it greatly relieves me. I have long desired to say this much to thee. I give thee my full liberty to use this, whenever it may seem to thee best. I will now leave thee with my best wishes for thy welfare in every sense of the word.

Thy Friend,

ADIN T. COREY.

Communication from Elias Hicks.

JULY, 11, 1851.

MY DEAR FRIEND :

This is the first time it has been my privilege to communicate in this way, hence it seems rather difficult for me to control thy hand, but I think I can give thee some of my views.

I have long been looking for this, or a similar opportunity, to give my experience in my present state to my old friends ; but excepting a little imperfect talk through the sounds ; this is the first opportunity since I left the body. To be sure I have used my influence upon the minds of many, but this is the first opportunity I have been favored with, to give my views as my own.

Therefore my friend, I will proceed to state as it were with own my hand, some things that I am very anxious to say, to all, that this is not thy own composition, but received direct from me. I wish my friends to hear from me, that I am still living, and in the enjoyment of the reward of a well spent life. Yet I came greatly short of doing my whole duty, in that I imbibed the idea that I should act so exclusively in a sectarian capacity. I had talents that should have been used in a more enlarged

capacity. I had talents that might have been made extensively useful, if they had been allowed to flow out as broadly as my doctrines would imply, when I was the most favored, to express the love that filled my soul. I was not in that enlarged state of mind that I taught in regard to sectarianism. I was not sufficiently given up to be led by spiritual direction. I was not so fully given up to practice my doctrine in regard to the Scriptures. I was led to say many things about them that was right, but I had so much veneration for them that I sometimes suffered them to stand between me and God's truths written in my own heart, although, thou hast heard me say, that if read in a careless manner, they were no better than an old almanac; yet I suffered myself to be so enslaved by them, that I even preached the doctrine that holy men of old, under the direction of God went forth to war, to kill and destroy their fellow men. I was so biassed by my education that a long life of experience was not sufficient to eradicate such monstrous views. I am astonished to think that so favored as I was to see so many truths; Yea, and to live them out to, in a great measure, that I should be so bound.

Such was the goodness of my Heavenly Father, that He gave me great consolation for doing my duty as far as I did; but yet how much more I should have received, if, with my devotion, I had been emptied of all my educational views. I should then have been enabled to have given the whole counsel of God. I should then, like the beloved Jesus, have

drank of the cup of God's consolation to the full,— I should have been enabled to declare that God was unchangeable—that war was never, in any age of the world, looked upon with favor—that cruelty was always at war with his peaceable kingdom. I was very far from preaching the gospel unmixed, when I apologised for those Jewish wars:—to be sure, I always recommended by my preaching, and practice the necessity of a peaceful life, in our day faithfully; and how I could go on and excuse the Jewish wars, as being directed by Almighty God, seems strange to me now. I now look back upon the idea with horror, and as the most inconsistent part of my life.

Oh! What I lost to myself by my Sectarian trammels! It was given me to go forth and declare God's whole counsel to his children. It was mine, to have gone forth, a leader of His children, as Jesus was in His day,— my mission was, like His, to lead out from all, that bound to forms and ceremonies, to lead His children to be governed by the good Spirit within them, without regard to education, sect, or any outward influence whatever.

My mission was to do the work of my Heavenly Father, independent of everything outward: my mission was to have shut my eyes to every thing without me, and to have learned only of the good Spirit planted within me, and gone on, in the ability given me, minding His directions, without any of my own planning or willing.

I will now give a view of what I might, and

should have done. I should have been earnest in calling the attention of my fellow heirs, to the evils in the land such as Wars, Intemperance, and Slavery, and labored with all to promote the happiness of man. I should have labored zealously with the advocates of those Reforms, and instead of condemning them for their inconsistencies, I should have been with them, and done what I might, to have laid their short comings before them. This would have had the effect, to have strengthened their hands, and perhaps benefitted them, as well as myself, and would have been carrying out what I preached. "Come let us join hands together, and put these evils out of our sight". I should have been first and foremost in every good work, because of the ability, that my God had endowed me with.

My Friend, it is my design to say something about the state I now am in. I, as thee knows, lived to what is called "a good old age." I was enabled to live, as far as my conduct was concerned, a good life. I labored to induce others to live in harmony, to let love abound in all their intercourse with their fellows. I had then little to regret in regard to my conduct as a Father, a neighbor or a friend. I had by my conduct between men, in a business capacity, won the good will of all that I dealt with. I therefore felt happy, under these reflections. I had also been faithful in declaring a part of the counsel of God, to my fellow man, therefore when I found my end approaching, I looked calmly forward, with an assurance that good was in store for me. My facul-

ties remained after my speech failed, and much, very much passed through my mind that I would gladly have expressed. Had I the power, I wished to say, my peace flowed like a river; that the prospect before me was filled with brightness inexpressible. I desired to say this, and much more, to my anxious friends. It was a happy time to me, while I lay prostrate, without the power of expression.

The contemplation of the future was of the most enchanting character. I began to realize the new life, before I left the old tenement, and as the life-blood receded, I found I was just introduced to the company of many that I very much loved in their former condition. I found, indeed, that one half of the enjoyments of the righteous had not been told.

My Friend, it is of vast moment, that mankind should know what surely awaits them: they should be made sensible of the fact that they do live, and, according as they live in the world, will be their new, or continued life. They should understand, if they live to themselves in the world, they of necessity, enter the Spiritual World, selfish—and Oh! their loss in both spheres. If men live a disorderly life they must of necessity, enter the new life with the same unsubdued passions, from which, it is not easy to be redeemed. Hence, if such gets the hand of a medium, as they can, they make bad work. They have as free access to the use of a medium, as those that are of a higher, and better character. The same rule is observed here as in the body. God

sends his rain, and sun, and change of seasons, in the world, on the just and on the unjust.

So here there is no respect of persons. We each have the same privileges to use the medium, and as on earth, the best spirits are most retiring, and the lower being less happy, and more restless, are more likely to get into communication, than the good: hence so many silly communications from spirits, and the necessity of great care on the part of the medium, and as thee used to value my counsel while embodied, so now permit me to give thee some advice, from a more elevated position. I hope thee will, as much as possible, be preserved from deceptions.

I would give thee this general rule; that is, to never write for any one without first consulting thy guardian angel.

I have much more I would like to say. I would like to tell thee more about the different conditions of those that inhabit our sphere.

I would like to give such experience as I have had in my new abode, but time fails. I will therefore leave thee, hoping at some future time to have the privilege of saying more.

I thank thee for this privilege and subscribe myself as ever, thy friend.

ELIAS HICKS.

Communication from Elias Hicks.

JULY 20, 1851.

MY BELOVED FRIEND :

I will now proceed to give some information in relation to my present home, a house eternal in the heavens. I desire, for the encouragement of thyself and others, if any should read this, to say that I am in the state described by the Prophet Isaiah: I have bread and honey given me without price—I have my cup filled with the choicest wine—I have my joys in the morning, in the evening I sing praise to the most high God—I come in the night season before the Lord and he hears me. In the day I am in an ecstasy of delight, for the mercies of my Redeemer are manifold. Yea, it is my privilege to see all the lovely promises that are contained in the sayings of all the holy men of old fulfilled. I am permitted to enjoy the society of those that were instruments of conveying good to man ; I am permitted to enjoy the happiness that selfish man is not capacitated to enjoy ; I am permitted to taste deeply of the joys that my beloved Jesus partakes of. Here all mysteries of him are solved ; everything of a doubtful character is explained, and I was led to wonder how a mind so enlightened as mine was, should have been so darkened and bewildered about the character

of Jesus. It is astonishing now to me to see how education, tradition, and sectarian bias, can distort plain truths. All mystery ceases, when the pure mind is raised above those influences above alluded to.

I will at some future time, if I have the opportunity, give my views on that subject, but at this time it is my desire to state more fully my present condition. I am so lost in considering the unbounded goodness of God, that I am not capable to set it forth by any description in my power to give. I am in the enjoyment of that love that it is not in the power of words to tell—it must be felt to be realized. I will say further that my condition is such that I can pass from one end of the earth to the other, as quick as thought—that it scarcely takes time to visit a neighboring star in the firmament of Heaven—that the condition of many of them is so familiar to me, that I could give such information of them as has never yet been given, if it would be useful to you. I shall be pleased to unfold them to thee, as I have opportunity.

I will now give thee some account of the condition of society in my present abode—a house not made with hands. Those of one affinity draw together, as naturally as birds of the same species associate together; hence, the lover of peace has no affinity with the lover of war and military glory, and they cannot be happy together. He that has done what he could to make his fellow man happy, by acts of kindness, cannot enjoy the society of him who has been engaged in spreading discord.—

He that has enslaved his fellow man, will not harmonize here with the enslaved and down-trodden.— He that puts the bottle to his neighbor's mouth, and causes him to do wickedly, cannot be happy with him who loves to live orderly and Godly. Thus thee may see that all find their level ; but there is no impassable barrier between us.

To be sure, the happiness of the wicked man is very small compared to that of the good man, but it is all he has the power of enjoying. I see thy mind inquires whether these, the least happy, will arise from their degradation. Yes, my friend, they will arise ; all will progress, but in such a manner that they will be themselves—they will know themselves, and arise by slow degrees. A long time will be required for the low, the selfish, and the cruel to rise above their low condition : and bear in mind, that while the latter are slowly advancing, in a much greater ratio are they who were progressing in the lovely ; when they entered the new life. It takes time for the low to even perceive their loss, and a long time for their affections to become entirely changed, and placed upon better loves and desires. Oh ! the advantage of a good and pure life in the body, and in the spirit state, increased a thousand fold.

I must now let thee rest, hoping to again have the privilege of thy hand.

Thy Friend,

ELIAS HICKS.

Communication from G. Washington.

JULY 29, 1851.

It is with peculiar feelings that I introduce myself to your notice. It is quite unexpected to me, to be thus favored, but I saw your willingness to gratify me, and I gladly avail myself of the opportunity to address a few words to you in my own way. In the first place, let me say, we are on an equality here—all honors in the bodily state, fall with the earthly tabernacle. I found on leaving my afflicted body, that a new one was prepared for me, that would never grow old. This was delightful news, but I now found popularity was no passport to happiness. He that had been worshipped on earth, was on a level with the worshipper; he that had enslaved his fellow man, was on a level with the enslaved; he that had commanded armies, with him that was slain on the opposite side, in the conflict; he that fared sumptuously, with him that begged his bread; he that had lived to gratify his own selfish purposes, was in the most deplorable circumstances; they that had endeavored to hide their own sins, under the plea that Christ died to save sinners, find that they were under an awful mistake, for Christ cannot save men in their sins; he cannot make the

guilty innocent, only as they repent of the evil of their ways, and do works meet for repentance. I found Patriotism and Christianity very different things—the one bears everything that is heaped upon it, even suffers life to be destroyed ; the other takes the lives of its fellows without number ; all its desires are bent upon the destruction of those that oppose his love of country, without stopping to look,—and to see how much better the Christian loves his country than himself. I wish to bear my testimony to the truth. I wish to tell all that live hereafter, that peace is of God ; that war is in opposition to His government ; that he that buckles on his sword and goes forth to battle, goes to war not only against his brother man, but against the government of Christ, which would redeem from cruelty and hate, and would introduce in their stead peace on earth and good will among men,—that love that harms no one, much less destroy them. Had I nothing but my prowess as a warrior to recommend me, I should have been comparatively miserable, but thanks to my Heavenly Father, there were other loves that had taken root and had grown some, but they were very much choked with my educational and sectarian views : still they had grown to some extent, and had borne fruit. My condition, then, was not hopeless. I now perceived what it was that afforded the enjoyment I was in possession of. I therefore commenced in earnest to cultivate the good, the lovely, the pure, and the wise, as ability was afforded, and I have greatly advanced. I have

left the spirit of war far behind. I have left the spirit that could make merchandise of my brother, far behind ; I have left the spirit that could compel my brother to labor for me without wages, far behind ; and the spirit that could take the life of a brother, far, very far behind me. I am, through the unspeakable kindness of my Heavenly Father, doing what I can to loose every fetter, so that the oppressor will see the necessity of loosening the bonds that fasten him to his bondman, as well as his bondman to him ; for I greatly desire to make him sensible of his great present as well as future loss.

I wish to bear my testimony more fully in favor of this manner of communication. To me it seems to open the most beautiful intercourse that men or spirits can desire, for I find but little more difficulty in controlling your pen, than when embodied. I find you have no desire but to let your hand be controlled. I found it rather new at first—now it brings me back to the time when I set, as you do, with pen in hand, but with this difference my mental faculties were taxed to their utmost, while you only endeavor to keep your mind from acting. Here then, the dividing line seems in a great measure broken, and an intercourse hitherto unknown is freely opened. My attention had not until recently been turned to this subject. Depend upon it, my friend, this is a jeyous subject to spirits disembodied, as well as to those that are embodied.

I entreat you to make the very best of these revealings, for they may well be called revelations—

for this is revealed to you by one that left his body more than half a century ago ; and here I am, expressing my sentiments as I did at that time. Be sure your organ of vision is such that you cannot see me, yet you have undeniable evidence that it is an influence you cannot control ; such evidence that it is impossible for you to contradict, and be a true man. I see you acknowledge this to be a truth—then permit me to say, that to use this knowledge for any other than a good purpose, would injure you as well as the cause. Let me press upon your attention, the necessity of speaking of your knowledge of this very important subject, in a way that will show that you appreciate it, that you feel the importance of it, that you believe in it lie the germs that as they are properly cultivated, are destined to revolutionise the world. For when man comes to fully realize that his bodily death is only an introduction to his eternal life—that as he leaves the body his real life commences—would he under such circumstances use his brother or sister cruelly? Would he enslave his fellow heir to the same inheritance? not an inheritance at some great distance, but one here, at this very place, this very room ; for it is a reality that numbers are now looking on with great interest, to see me express myself on this paper.—These truths being known, could man go to war and kill his brother? Could he bear the idea ; did he know that he would soon have to face his murdered brother in the spirit life? Or could he tempt his weaker brother to take into his lips that liquid poi-

son which would ruin himself and render his family miserable ? I verily believe, that when men come to fully realize these things, a good time will have commenced indeed.

I must now close, with many thanks, and my best wishes for your happiness. Yours,

GEORGE WASHINGTON.

AUGUST 9, 1851.

It is with pleasure I find you ready to receive me my dear friend. I wish to give you my views, which my position, in my present life, gives me.

You know I felt anxious, that nothing should disturb the harmony of the United States. That feeling was correct, for love and harmony, are essential to happiness, both in the family circle, and in a more enlarged view, and without them all that can produce misery and wretchedness, may and must of necessity, take their places. Seeing this, it was natural for me to feel solicitous that the bond of love should grow stronger and stronger, but I see, and then saw, an element amongst us, antagonistic to love and harmony, which at that time I endeavoured to cover up, and keep out of sight as much as possible, and I tried to hope that something would yet occur that would relieve the nation of this disturbing element, that was the source of so much anxiety to me. But it was of such a nature, that its power to increase was much greater than to decrease, until it is the most momentous question that

occupies the public mind. Politicians try to persuade themselves, they can talk all into quiet, while they continue to cherish it. Editors endeavour to convince their readers it is a subject that must be let alone, and give many reasons for their conclusions, while they do nothing to relieve from the embarrassment, and like myself, wish to put the evil day off. Selfish religionists do their utmost to convince those over whom they have an influence, that it is a political subject with which they must not meddle, for it will disturb the sect, and it would be grievous to make the loving sect feel that they are sustaining such evils. You perceive there are vast interests brought to bear, to hush enquiry, and the difficulty remains, and not only remains, but increases, and must continue to increase until it is suppressed in some way. Only reflect, that at the time I was in active bodily life, there was the great number of six hundred thousand slaves. Now there is no less than three millions. A sad consequence must be the result of a continuance of this oppression. I regret the government was formed with such an element in it; so filled with wretchedness, misery, cruelty, debauchery, and every wickedness that can curse both the oppressor and the oppressed. I cannot find words to express my abhorrence of this accursed system of slavery. It not only causes those who are immediately or personally concerned, but its deadly influence is extended widely.

I see that it is utterly impossible for Slavery and Liberty, for a great length of time to continue to

gether. The idea is preposterous in the extreme. As well might one undertake to unite oil and water. Then what can be done? I answer, the evil must be repented of, by works meet for repentance. I am satisfied, that unless it is done with the consent of the oppressor, it must be accomplished against it. Then how much better for all that it be done in the christian spirit, of doing to others, as we would have them do to us.

I can no longer counsel to harmony, if at the expense of liberty. I must now advise to the right, and leave the consequences to God, for it is better to carry out the principles of goodness, of love, and of justice, even if the bodily life is forfeited; as the inspired man said, for such, to die bodily is gain, and of course, to live an oppressor is loss. Then let me say, there is no better way for individuals, than to live in harmony with the good, the true, and the lovely, independent of Governments or sects.

And if this is the duty and interest of individuals, then it must follow of necessity, that what man finds to be his duty as one of a sect, state, or nation, must continue to be so, when he acts in a more general capacity, for if individual men do no wrong, there will be no wrong done.

I feel to say a word about John C. Calhoun; he who seemed to live to sustain slavery, now finds, that instead of being a leader, or one who occupies an exalted position, is far below some of the poor ones who spent their energies to toil and suffer without compensation, that he and his family might live

in luxury and ease. As soon as he passed from his earthly body, he perceived how foolish he had been, to devote his transcendent abilities, to degrade his fellow heirs of immortality. He saw the sad condition, his introductory life fitted him for. He felt that he had worse than wasted his precious talents ; he saw he had been given talents, that might have done much to have removed the scales from the eyes of his slaveholding brethren. How then can he enjoy his present condition? I do not speak these things so much to condemn him as to give the facts of the case.

The same may be said of James K. Polk, Andrew Jackson, and many others, who have spent their energies to bind burdens, instead of letting the oppressed go free, extending cruelty and wrong, instead of love and happiness. They now feel that they could bear it, had they only done wrong themselves; but to think they had been the means of vastly extending it; that so many poor ones must suffer for their duties omitted, and for their sins committed is painful to contemplate.

Can mankind live such lives, when they come to realize for a certainty, as soon as they pass from sight, they enter the life that ends not? and that he who lives wickedly does not wake up a saint, but his own individual self? When he comes to realize this fully, methinks he will not spend his time to make others unhappy, and himself miserable.— Hence the importance of letting the knowledge of this communion of spirits, be known.

Least there seem a contradiction in what I have now said, and some former communication, in regard to the condition of spirits; viz., that all are happy; this view should always be borne in mind, that they are as happy as their former lives fitted them to be, but, the happiness of the bad man, or his condition, would be wretchedness to the virtuous one.

I believe if the views here glanced at, were universally carried out, the National difficulties in regard to Slavery, would be ended, and the white and sable brother would live in harmony together, and blessings such as no one can imagine, would follow. Let us rejoice that some are sensible of these things, and are living the life that bears testimony to their faith. These reformers are the salt of the earth: they are the lights that show the people their transgressions; and as far as they do this without selfishness, they feel the reward as they go, and an assurance at the end, that all will be well. They are the delight of good spirits.

Your Friend,

GEORGE WASHINGTON.

Communication from E. Swedenborg.

AUGUST 13, 1851.

MY DEAR FRIEND :

I am rejoiced to meet you, and will now allude to the subject of magnetism, one not generally appreciated.

It is as much under the control of laws, as any of the attributes that belong to man's nature, but how little understood, indeed, at the time of my bodily life. I knew not that there was such an agent in the frame of man, and yet I was more subject to its influence than any I was acquainted with. By its influence, the sick may be healed, the troubled mind hushed into peace, and the peaceful mind troubled. Hence, that which is so powerful for good or for evil, should be better understood.

Much advantage will be derived from this manner of communicating. The separation of the two spheres is almost annihilated, besides other evidences I saw as I approached you—that you was conversing with your guardian spirit, apparently, in as familiar a manner as though you saw each other. To be sure you could not see each other, but she readily read the questions as they assumed a form in your mind, and proceeded to answer them with a

pen in your hand. What greater evidence can be desired than this, of there being an intelligence which reads your most secret thoughts, and moves the pen.

My friend, I desire you to continue to cherish the idea that good spirits will never teach falsehood, but will always endeavor to elevate their friends both in their present and future condition.— This is as true as any law that is established by God—as immutable and unchangeable as himself.

We find ourselves here in a condition so far above our highest desires, that language would fail me to even faintly portray it.

As I had often the privilege of conversing with spirits, I supposed that I had a pretty correct idea of my future home. But not so. I was lost in wonder when I entered my new life, where I had a new body formed. I was delighted with my change.— At first I could scarcely realize that it was myself, I looked for my hands, and there they were, I looked for my feet, and they too were there; and so of every part of my body, nothing was lacking. I cast a view at my old frame, that had done me good service heretofore, it now seemed too worthless to be concerned about, I saw my friends with sadness in their countenances, moving gently about as though afraid of waking me. Could I have spoken, I would have said, Only put it where it will not annoy you. I am as really with you as when I moved that body about. I found myself welcomed to my new home by congenial spirits, and such a welcome no man can fully realise until he leaves

his cumbersome body. My new associates led me off to a view of distant objects, and to try my new body. I found that space was nearly annihilated—we moved with that speed of which you can conceive an idea off, by thinking of the magnetic telegraph.

My first journey was to visit a planet ; it was delightful to pass thus as easy, as I formerly did to a neighbors. I then returned to earth to see how my friends were managing with my former body, I was present at the funeral.

I felt a desire to speak out the words with which my mind was filled, I would gladly have told them that I was in their midst, the minister should have known this or not undertaken to teach spiritual knowledge. I have much to say ; I want to speak of the condition of other spirits, but time fails.

I must leave you with thanks for your kindness.

EMANUEL SWEDENBORG.

AUGUST 19, 1851.

As I treated on my condition, in the former communication; I will now say a few words about those that live to gratify their lower desires, or their passions, as for instance; he that thinks much about what he may eat or drink, and is disturbed if these necessities are not to his liking; or if to his liking, uses an undue quantity; or if he indulges in any other selfish gratification to excess, if he is in-

tent on reserving to himself the largest share, if he looks to his own good, even if to obtain it, others must suffer, then he enjoys not true happiness, in his earthly journey, and is illy fitted for his spiritual home. Now, recollect my friend, every thing is in proportion. Does an individual gratify all his selfish desires, save one, and we will suppose that one to be his desire to take intoxicating drinks to excess, if he nobly withstands his temptations, happiness flows into his soul, as he reflects how he has obtained, and continues the mastery of this evil, and his family and friends rejoice with him—this will be a source of enjoyment in that home to which all are hastening. But his enjoyment is far short of his who has subdued more of his selfish propensities.

We will illustrate another very common failing among those that occupy high stations; that are looked up to, for their learning, or wealth, or what is termed high spirituality, or respected for their religious attainments, who will with eloquence speak of love and kindness, and be very loving and kind to those that will assist them in promoting their own aspirings, and perhaps these very persons will make the life of a devoted wife in part miserable, her energies must be taxed to their uttermost, to render him happy, even yielding her own convictions of duty or pleasure, in which case the enjoyment cannot be full, for to be happy, it should be mutual, each doing what they can to add to the

others enjoyment, and then of necessity both will be happy, as far as their relations extend.

The whole matter can be further illustrated by mechanical machinery that performs great labor in a short time, when properly conducted. It is a machine, complete when finished, but is of no use until intelligence gives it motion. So man, though complete as an animal; it is only when governed by influences from his Heavenly Father; receiving an immortal birth, that he is capacitated to do, and be what that Father has designed him to be; and to complete his arrangements, it was necessary, in order that man should be in a condition to enjoy the most perfect happiness, it was necessary for him to have all the propensities, dispositions, and passions that we find appertaining to his present probationary state.

I have thus digressed in order if possible, to illustrate my subject; for I consider this the most important and dignified subject that the mind of man can be occupied with.

As I observed, happiness must always be in proportion to the labor that is bestowed. For instance, when kindness overcomes unkindness, satisfaction instantly flows into the soul, and as that feeling is continued, it will grow and bear fruit, flourishing until the spirit of kindness will fill the whole man, and so with every other feeling, all have their opposites, and each will increase, if the spirit of contention is allowed to take root; then its fruits must of necessity, be manifest, if love is cultivated the

fruits are of the most delicious kind; but should love, (good as it is in its place,) be not governed by discretion, then wretchedness is the result.— There are some spirits too low to perceive their condition, that is their earthly lives were such that they cannot appreciate the higher or better attributes, such as love, kindness, disinterestedness, and purity; hence, you must be aware these cannot arise until they have a perception of their wants.

How sorrowful, that the circumstances in life's journey are ever such, and how it calls for every embodied, as well as disembodied spirit, to enlighten, as much as in them lies, the pathway of those that are, or are to be, clothed with bodies.

I will now turn your attention to the home of those that I am surrounded with; those that have been engaged to do what they could to better the condition of man.

We occupy a circle or sphere by ourselves, that is, we have our allotment or duties to perform; for, bear in mind, that a state of inactivity, even in the highest Heaven, would be tiresome—we pass and repass through the space that a kind and all-wise, good and bountiful Creator saw best to plan; and as we thus pass through space, we do what we are capacitated to do, to enlighten, and make those that we come in contact with what will tend to their present and eternal welfare: and after a round of duty, we again rejoin the company of those of our affinity, for, bear in mind, we have a home, a mansion as Jesus called it.

I will leave you for the present, with my best wishes for you, and yours,

EMANUEL SWEDENBORG.

Communication from M. P. Rogers.

AUGUST, 1851.

MY DEAR FRIEND ISAAC :

I have seen much since I left my poor body ; it was not well fitted for the real me that dwelt within it, and then it was great gain for me to occupy a new one. I found I was tolerably fitted for enjoyment, but not by any means for the highest mansion in the Fathers house, but I was in a progressive state, therefore lost no time, but after examining my new home and finding as well as I was able the laws that governed in my present home, I set about adopting myself to them, and I found with full purpose of heart, that it was easy to make progress.

It was astonishing to myself to see what progress I could make, I now obtained a new and loving spirit, which as you know, had become somewhat troublesome ; rather disposed to find fault with old, long tried friends, this was very much owing to my rickety frame, that was not suited to my spiritual man. As I observed when I found my soundings

I set to, to accommodate myself to circumstances. I was in a capacity to look back on my former life, at my many self denyings, and oh how glorious that part of my life seemed, that had been devoted to those not having ability to speak for themselves.

He who gives his life for the benefit of others, is in a position acceptable to God and all good Spirits. I very soon found a balm for all my wounds. Instead of contending with my former friends, I found they deserved all the encouragement in my power to give. I very soon became as closely united to my old friend W. L. Garrison, as ever I had been. Yes, far more. I do not wish to say he has always been faultless, but I do wish to bear my testimony, that his great desire is to do his duty to God and man, my opposition therefore vanished like the morning dew.

I have longed for the privilege of making him sensible of the change, and that it is I who have often whispered in his mental ear : Go on my friend, for there is more with us than against us—if not bodily surely there is spiritually, for God and all the good are with us. In my doing this I go on my way rejoicing in the God that I understood not, while occupying my earthly body, but whom I served much better than many who cried, Lord, Lord, and yet did not the works that were pleasing to him.

My dear friend, I rejoice that this communication is opening between the two spheres. I find it quite easy to give you my views in this way, and I perceive you converse with your Monitor apparently as freely

as you could have done when embodied together. Only think of it; what a difference since we last saw each other in Philadelphia, then we were ready to doubt every thing beyond our earthly condition. What darkness there was before us, all was uncertainty and doubt, and now behold; the clouds all cleared away, and we conversing more freely than when I was embodied—my doubts harassed me as long as I remained in the body. Yours have vanished, for certainty has taken the place of uncertainty; here then you have greatly the advantage. You may if you hold on your way, lay your body by with the same quiet assurance as you now lay your head on your pillow for a night's rest; what can you desire more—to me there seems nothing lacking. God has done all that me thinks he can do to make you happy in both spheres.

My love to you and yours.

N. P. ROGERS.

Communication from G. Washington.

AUGUST 15, 1851.

MY DEAR FRIEND.

Please allow me to make such observations as I may. I feel the more anxious to do this, for the reason that my words are often quoted by those that wish to give weight to their assertions. It therefore only remains, if they are honest, in their deference, for all such to be convinced that this comes from me, to give it importance to them; I know no way to convince such, better than to give them truth, and leave it for their reflection; if I qualify my utterance with the most solemn assertions, still that would not any more enforce conviction; indeed I am led to the conclusion, an upright man's simple statement is of more value, than the oath of the man whose character is not so well established. With this introduction I will commence to give what was on my mind; I will first give the view of those that were in the habit of gratifying their animal propensities to excess; I say excess, for man has no desires, but that are good in their places, but if not governed by that wisdom principal, emplantad in the mind of every one, no matter whether it is called God, Jesus Christ, Spirit, or Moni-

tor, it all means the same thing, for God has invariably implanted this spirit in the heart of every intelligent individual. I was alluding to those that were in the habit of gratifying their improper desires, whether in eating, drinking, or any other appetite that is called into action, to excess ; these, if they leave their bodies in this state, and become clothed with the spirit, or there everlasting bodies, must of necessity be in a very low, or degraded state ; they can be no other, than themselves. I feel when I behold these, that my utmost exertions shall be extended to inform those that are still in the body, and those that are to come after the present generation, of the true condition, that must invariably attach to their earthly conduct ; as I was saying, those who lived to gratify such desires, entering the Spirit body, do not loose their former love at once ; some sooner than others, become desirous to change their loves, to higher and holier pursuits, but all must be themselves at first ; then how necessary to come under the controlling influence of good in there probationary state ; oh, that I could impress the minds of those that are living to gratify their selfish propensities, with these invaluable truths, that the mind that allows itself to be properly restrained, enjoys far more real happiness in its earthly journey, and in the heavenly one ten thousand fold increased. I will now consider him that cultivates the spirit of war ; his is the most ungodly, and monstrously wicked, pursuit, that the heart of man can be turned to, in the word war ; every

evil seems to be included as a consequence, for what harm can possibly befall man, that war does not introduce; murder is its alliment, debauchery of every description, even to that extent, that it would not do to pen; is its attendant, hunger, thirst, and beggary follow it, by it parents become childless, children fatherless, and the happiest wives widows. Language cannot picture the wretchedness of war: its bearings cannot be fully portrayed at this time, only a faint view, and then to see professed ministers of the peaceable religion of Jesus Christ, encourage, or at least, not discourage this wholesale wickedness, is convincing to those that are actuated by right motives, whether embodied or disembodied, that these instructors are not the true ministers of the religion of Jesus, for that teaches love, and all that is included in that word; all that is opposed to it, is anti-christian, then he that excuses war, must of necessity be out of, and not filled with the true love of Christ, and of consequence not christian; what other evidence can be asked to convince of the fact, that a man, or a sect, is not christian, than that they deny the very vitality of the Christian Religion, which always breaths peace on earth, and good will to men, not to our friends only, but to our enemies; this is the only true badge of discipleship; prayer cannot change these results, the more outward prayer, the more condemnation, unless the mind is turned from cruelty, from war, and revenge, and when the soul is filled with the love of God, it goes on its way re-

joicing, giving thanks, and being so filled that it has little room for more, and while in this state of fulness, of happiness complete, it can desire no more.

I wish to say a word in regard to the subject of holding Slaves ; it is of very great importance to the lover of his country, for I love my country, my former home, far better than I did while embodied ; I long to see it all it should be, the land of the free. Slavery is a hideous evil to master and slave ; it makes the master domineering, and blunts those finer sensibilities that can only make the man, or the woman happy in themselves, or induce others to be so. It makes the master haughty among those that he considers his equals, which is in opposition to the Spirit of Christ, for no man can be proud and arrogant, and be a follower of Jesus, who was meek and lowly of heart. Hence, then the Slaveholder must occupy a position antagonistic to the Christian Religion—to the finest feelings of his nature, and the most beautiful family arrangement that God designs for his children.

When the mind looks down on one portion of the human family, it cannot feel that pure disinterested love which he ought. Oh, the heart burnings that the family circle must feel, as they witness licentiousness written in the complexions of the children around the plantation, telling of the uncontrolled passions of some of the lordly ones. If there was no other reason for wishing this system abolished, it seems to me this is enough. But let us look from

whatever point we may, every view is filled with reasons why man should cease to hold property in man. But when we look at the enslaved, then it is that the good have their feelings enlisted; I have to regret my part in assisting to bind burdens on these poor fellow creatures that had none to protect them. Their condition is pitiable indeed, subject to the cruel passions of their masters, which has the effect to encourage hatred in their bosoms, and when hatred takes the place of love, happiness must be a stranger, every thing seems to conspire to make them miserable; they have to toil to produce bread, which they and their children cannot share, only as a tyrant shall please; they are obliged to toil early and late that their masters and family may live sumptuously. They toil not that their children shall receive school learning, but that their master's children shall receive a college education; they toil not that a companion whom they love should have a supply of the necessities of life, that the married life may be a happy one; for when the whims, or the necessities of the master suggest it, the wife is sold from the loved husband, the husband from the wife, and the tenderest child separated from its loved and loving parents. I cannot give a full idea of the wretched condition of the poor slave; if he looks to the future, there seems no hope, if he looks to the spirit life after his body rests, he has been degraded by every influence that slavery must unavoidably infuse; hence, his degradation even in this view.

Is there any wonder that I feel so interested, that those who occupy prominent positions, should examine this great subject that hangs as a curse over this my loved country.

GEORGE WASHINGTON.

Communication from Job Scott.

AUGUST 24, 1851.

MY DEAR FRIEND :

I desire to give thee some account of myself since I left my poor afflicted body, I found it a happy release, for I had been following no cunningly devised fable—I had in my measure faithfully fulfilled what appeared to me to be my duty—let it lead me whithersoever it might—therefore, when following my good Monitor, I was filled with an extacy of delight, I felt such confidence, such complete fulness of enjoyment, that it was astonishing to myself, and often encouraging to others.

But oh, I must acknowledge that my life was chequered with seasons of darkness ; there seemed to be a spirit, who envied that state of heavenly extacy, and I found myself often lead into great dispondency—doubting everything of a spiritual nature,—and oh, the pain and anxiety,—the trouble by day, and watchfulness by night. I was often led

to inquire, Why is it oh Lord thou hast forsaken me, and left me in the hands of mine enemies who delight to annoy me. I supposed that it was God alone, by his own spirit dealing with me; I had not learned that spirits once embodied could operate so powerfully upon me; I did not understand that God always employed Angel spirits who had once been embodied, to minister for him, neither did I perceive that the spirits of those who had lived a life of degradation, had the power to depress and annoy me. They who have lived a life of disobedience to God, and consequently failed to do their duty to man, are restless and discontented, and in order to comfort and elevate themselves, they seek the companionship of the more obedient, and therefore, they stand ready to commune with the first embodied spirit who will entertain them, and thus an affinity is begotten; thus I was often harassed when they gained an ascendancy in my soul, impressing me with doubts and misgivings, but through all, I was mercifully preserved from utterly falling away, and through the influence of my precious Monitor, I was enabled to live in good degree, the life of practical righteousness, and was often favored to portray the good life in an attractive manner.

I will now advert to my experience since my exit from my earthly tenement. I found a better one prepared for me; all pain and anxiety was gone, and I looked about me to see if this was a reality. To satisfy myself, I looked at my hands, and of a

certainty they were there—at my feet, and they lacked nothing—all was complete and my own dear wife was the first to welcome me, and to introduce me to others—and such happiness as I now realized, none can understand, but those who have left their afflicted bodies, and entered into their new and perfect one.

I now had an opportunity to view the wonders of my new abiding place. My good Monitor had often inspired me with desires to view, and portray the happiness of the future, but it came short; oh, how far short of my experience: words must fail to picture it—language must be inspired—though it is far better than no description. This my friend is a joyous day to spirits, they see the means of communication opening between the two conditions of life—the bodily, and the spiritual; here we see, that as man comes to fully understand his future condition—and to know the certainty of his spirit friends continual presence, witnessing his every thought and action, then he must leave the evil of his ways—and when he knows that as he lives in the body, he enter the continued life—for instance, if he has cultivated the disposition of cruelty, he must be cruel still, and remain so until he realizes his loss, and with full purpose of heart, commence cultivating the merciful spirit. Then he will gradually arise, but he who has embraced the principal of mercy in his earthly life, must continue in advance, in his spirit home. And so it is with every enemy of man's happiness. War, Slavery,

Intemperance, and every other evil of what ever nature—they who enter the spirit home with these uppermost in their affections, must be in a comparative degraded state and cannot enjoy that fullness of love which Jesus and the good experience.

I desire to say a few words relative to the different Religionists, who are doing so much to spread the gospel of Jesus Christ, as they term it in heathen lands ; did they realize in their own experience the gospel of the blessed Jesus, they would see that however useful it might be to send the Bible to the ignorant, that they themselves are far from the enjoyment of the gospel spirit. If the scriptures are so necessary to benefit the heathen ? why does it not produce love amongst those who have it continually with them, and profess to be governed by it ? But I must leave thee my friend, time fails at this time to further enlarge.

JOB SCOTT.

Communication from L. E. L.

SEPTEMBER 1, 1851.

MY DEAR FRIEND.

I am rejoiced to thus be privileged to pen my own thoughts. It is what I have long believed would be accomplished; and hence you see that I am prepared to receive this very important development, not as a mystery, but as a discovery of a law that has been in existence from the creation of man, but its distinctive developments are new to this generation; though from History, it appears to have been recognised long time ago. To me, this is a very important subject; it seemed to me important, while embodied on earth, but I failed to see its operations, although at times I was sensible of the presence of departed loved ones. They seemed to inspire me with love, and the power of expressing my feelings in a way that often astonished me; but that they had the power to express their own sentiments through me, I did not know; for by the time they were penned, they were mine; therefore instead of giving them the credit of being the authors of what was produced as you do, I claimed it for myself; hence you see, I took to myself what in reality belonged to another, but this was not charged to me as a great sin, for the sin of ignorance is a

small matter, compared with an evil designed. I will, if you please refer to a former communication to your self and wife. I had been able to express some of my sentiments very well in your presence, but I found great difficulty in expressing my mind fully, for it requires close application, to keep the subject intended to be expressed, before the mind, and keep the attention so centered on the alphabet, rapidly called over, and to give the sound when the proper letter is called; I say there is great difficulty in thus keeping the subject before the mind, and at the same time, so watch the letter of the alphabet, that it is necessary to give the sound at, and the difficulty is often increased by the conversation of some of the company present. Then it is easy to perceive why there seemed to be disconnections in my different communications, I felt as though we had done admirably; but when I gave that communication to you and your wife, I failed to give my real views in part, when I said that man is at war with his God, I did not express the reality fully, for man is not at war with his God, only when he disobeys his laws, and that was as I wished to be understood, when I gave that communication. To communicate by sounds, is a very difficult way of conversing intelligibly, it will do well to draw the attention, for it is certain evidence of an intelligent something, hid from sight; and a spirit readily answers yes, or no, and gives a short sentence, but to give a continued, connected communication, requires greater talents

than mine; hence I gladly accepted your invitation to express myself in this way, and I can bear my testimony to its efficiency. I find but little more difficulty in controlling your pen, than I did my own, when I sat as you do with pen in hand. I find you only wish to let me have the control, then I can have nothing to complain of, if my production does not suit me. Oh, it is sublimely beautiful to know and realize this, to find myself, who has for years been removed from the sight of human eyes, now guide this pen. It is cause of great rejoicing to spirits to thus have a way to give their experience to their embodied friends so readily: but even in this, I perceive there is a difficulty, for as I approached you, I found an intruding spirit had control of your hand; that is, would have controlled it, if you had suffered it to write. But as you was sensible of your situation, you was safe. I perceived your determination, not to suffer your pen to move until your intruder had left. I perceived too, that you pitied the spirit that could thus intrude upon you; at that I felt to rejoice, for they are objects of pity; for it must be perceived that their enjoyment must be of a very doubtful character, who would thus intrude, and insist upon giving their unwelcome communications, and very likely counterfeit some persons name, the medium would most prefer to receive counsel from, for be assured kindness toward intelligences, whether embodied, or disembodied, has far better effect than unkindness. I am the more delighted with this intercourse, by

perceiving how readily you and your Monitor understand each other. I have been looking on to see how you manage to perceive who was controlling the pen; although it is plain to me, it is not so to you as in the ordinary manner by bodily sight. I am very much interested in the subject, and it seems to me that your arrangement must be a very good one; if you carefully attend to it, I see not that a lower developed spirit than yours, can mislead you, and a higher one would not attempt it; therefore, my advice is, to watch these developments closely, and as light dawns, examine for yourself; for to me, the unfolding of spirit laws are the most interesting of all, for they are the most lasting of any thing the mind can grasp or perceive. Thus if you are preserved from deception you must continue on the most intimate terms with your Monitor, and you are only safe, as you have her sanction; then prize your privilege, for indeed it is of great value to you, and not only to yourself, but to your friends. I will turn to the subject of the difference of the manner of intercourse. This is the least objectional of any that has come under my notice. The common way is for spirits to endeavour to impress the minds of those they desire to influence; but in doing this we are very liable to fail, as for instance, one whose mind is filled with the idea that Jesus Christ died to make an atonement for the sins of the world, it must be almost impossible for an impression to be made upon his mind, with sufficient force

to be received as truth, supposing it to be a truth, if in conflict with received ideas. And again suppose it was desirable to convince an individual of a different faith: could an impression be made on the mind, to convince such an one, of the justice of punishing innocence for the guilty, I think it must be a very difficult task for a spirit to satisfactorily impress. When spirits undertake to impress by dreams, the impressed is very likely to treasure it, as it suits his fancy, and to turn it by if disagreeable, and to give our views by sounds is attended with difficulty; that is to give them with clearness, that they may not be misunderstood, although it is the most convincing proof to the looker on, of an unseen, separate intelligence, that I have witnessed; and clairvoyance is next to sounds, as witness, A. J. Davis, Mrs. Draper and others, they go into the spirit state, in great measure, they see and converse with spirits, and are so far introduced into the spirit state, as to have a limited view of their condition, but they always get their information, that is, their statements from spirits. Hence, it must depend upon the knowledge of individual spirits, that they are in communication with, as to the truth or wisdom of such statements, and must be judged off, as other information is, by the most enlightened reason, the mind is capable of calling to its aid. I would throw nothing in the way of communications of this kind, they are of vast importance to man, they show more or less as the case may be, an intelligence beyond and above them,

sometimes unless there is great care, they may give a mixture of themselves with the spirit communication, which tends to bring into disrepute even the most elevated truths. I am sensible that clairvoyant has done, and is doing very much to arrest the attention of many, and induce them to examine their spirit nature, which if carefully done, must result in good. It now remains for me to say a word more on the subject of spirits using the hands of their embodied friends ; this seems the most important, because it can be more general, and I think it is evident that it is very correct, for if a degraded spirit gets the direction of a medium, which they have as free access to as a more elevated one, and no matter how good he is, or what his or her attainments may be, yet his hand writes freely, sentiments that his soul abhors, and that he knows to be false; can a stronger evidence be asked than this ? I think not. But I would impress upon every medium to keep their mind as much as possible behind what is being pened, for there is a possibility that spirits may more or less be influenced by the mind of the one, whose pen they are controlling, but if the medium uses proper care, and the Monitor if an elevated spirit, is sufficiently watchful, do their duty, (and every one has a Monitor or spirit watchman,) then all will be safe, and well done.

SEPTEMBER 2, 1851.

I meet you according to our agreement, a further

proof of our understanding each other. I will allude to myself, for there is mystery hanging over the last part of my bodily existence, in order to fully understand it, I will give some of my experience for the few last months of my life. I perceive you are ignorant of it, and, therefore, to illustrate, I had become somewhat known for my literary acquirements, which you had some idea of, but of my private life you did not know I became acquainted with him who became my husband, and I thought we loved each other sufficiently to insure us a blissful life, but in that I found myself greatly mistaken very soon after our covenant was entered into, or rather publicly consummated, I found that our attachment was less mutual, for as we became more fully acquainted, we each found we had been deceived—he found me determined to do and to act only on the highest ideas of right, with which my Soul was filled,—while my husband seemed determined to act according to his highest idea of sensual gratification. Hence, then, you will perceive we were wholly unfitted to increase each others happiness,—while I was filled with grief and remorse, and of course less cheerful and happy, than when we formerly occasionally met, which added not to my charms; he no longer felt restraint, but seemed to take pleasure in adding to my sorrows,—thus passed our time. I saw nothing ahead in the domestic circle to give me any hope of happiness, and of course lost somewhat of my former cheerfulness, and it was natural while his mind remained

unaltered, to treat me more coolly. Here you see our condition was miserable indeed, my husband enjoyed the company of others, far better than mine, then I wonder not that a plan was entered into to be freed from me. I was in their power, and what could I do under the circumstances. I was told that it was impossible for me to leave my room alive but that I should be most cruelly murdered, and that it would be much easier to die by a violent poison than to perish by other means, and reduced to this extremity, I took the fatal vial, swallowed its contents, and very soon left my body. Here you see there was plausibility in the report that I died by my own hands, but the truth is I did not voluntarily, by my own hands—I was reduced to the choice of deaths. I have been thus particular in order as there seemed to be some mystery involved to explain all. It was a happy release to me. I had not the difficult task of using my utmost exertions to please my tyrant husband, and even then to fail.—But I was introduced to the society of those that had feelings congenial to my own—who could appreciate me, for now I found deception availed not—no spirit can by cunning introduce itself to the affections of the pure, but all must find their level;—here each affinity draw together, and the impure cannot associate in loving oneness with the pure. I would gladly give of the enjoyment that we experience in our associations,—we are freed from all care of providing food and raiment for the body, we are free from all anxiety in regard to what is to

be our destiny, that being reduced to a certainty we find that as we cultivate the good, the pure, the lovely, new and heretofore unseen sources of enjoyment continually opening before us, our desires and loves are so limited by wisdom that they are fully gratified—we are in a continual progressive state, and our desires flow to our embodied friends—we feel to encourage them to come up, to be more elevated in their minds, for nothing can give happiness like knowing and realizing a higher destiny awaits at the end of the earthly journey.

I will turn your attention to the subject of the different manner in which the various Spirits assume to make impressions on those still clothed with their earthly bodies ; there is a disposition to be active, and the less high or exalted the enjoyment, the more inducement to be busy ; and hence, either from ignorance, or design, a medium is very liable to be imposed upon, for depend upon it, a name at the end of a communication, by no means makes an uncertainty shure ; for it is quite as easy to assume a name as to compose the essay. Hence, let none give up their rational powers, but take facts, and compare with what ever arises, and weigh each proposition carefully—leave all prepossessions, whether educational, sectarian or however acquired, as much as possible, out of sight, even the former view of any Scriptural passage should be scanned closely, and perhaps the conclusions drawn from the passage be found erroneous always remembering God's Laws never contradict themselves.

I will, as I have the opportunity, give my views **concisely** on the subject of woman's rights; in view of which, much difference of sentiment exists. It is plain to me, now I am freed from all interested motives, and think I may well be allowed to give my sentiments. I feel very much on the subject, I see the intellect of woman in its natural state is fully equal to man's, and if it is not as well developed, it is because of deficiency in education—her influence is far greater on the rising generation than man's; then what is wanting to improve mankind is to give woman proper education, and the work is done. If we hear of a man of uncommon endowments, we may almost always find his mother one of the brightest and best of women; I believe this will be acknowledged to be a truth by the intelligent; I have another reason for considering women man's equal, and that is she always has a tendency to make man better. Let men be long by themselves without the society of women, they become less refined and cultivated, and the more cultivated and ennobled women are found, there too will be found better men. Hence, then, if they were regarded on an equality in the law-making department, as well as every other, then mutual happiness would more abound. In view of her degradation in many particulars, as for instance,—If she marries, her individuality is legally lost, her property is lost, and whatever of right she has is by the indulgence of the husband, and not because the law gives her, as a right, so to in regard to making laws to

which she is held accountable, she is not suffered to have a voice. Only think of the absurdity of a foreigner that knows not to speak the language, can be naturalized and vote, while the brightest intellect in the Union, if possessed by a woman, is deprived of the privilege. She is, also, denied the station of a Minister of the Religion that was introduced to the World eighteen hundred years ago, by one that proclaimed Freedom to the Captive,—and who more needed liberty than woman, and where do we find those that appreciate the religion of Jesus Christ more than she ; then how cruel to debar her from the privilege of proclaiming it. When will man realize the abuses he is heaping on his best friend. For none are better fitted to make laws for themselves and children—none are better qualified by their Heavenly Father to preach the pure, the peaceful religion of Jesus—none are better qualified to teach the young and rising generation what will make them best fitted for usefulness on earth, and enjoyment in Heaven.

With my best wishes for your happiness, and thanks for your kindness, I reluctantly leave you.

L. E. L.

Communication from Edward Hicks.

SEPTEMBER 12, 1851.

MY PRECIOUS FRIEND,

I am delighted beyond expression to be thus favored. It is the first time it has been my privilege to express my thoughts in this way, and I now do so with gratitude, both to God, for giving the power, and to thee, for the privilege of using it. I used to, often, while embodied, feel the company of loved ones, operating upon my mind, but strange it seems to me now that I learned no more of the laws by which spirits are governed, and how beautiful the arrangement; for had I have known what I now do, I could have better and clearer pointed to my spirit friends for instruction. I verily thought it was God that called me, and gave me words for the people. In this I was mistaken, for it is only through instruments that He operates on the minds of His children. Oh! the arrangement is beautiful. Can any thing be more so? for every one can, and does have an attending spirit, or guardian angel to lead and instruct them. They generally have more that are particularly interested in their welfare, but it is the privilege of one, to be the immediate guardian. When I was

young, I used often to give way to temptations, and being of a social turn, I gradually yielded to the influences of those with whom I associated, and became a victim to intoxicating drinks, and made sad work of my free agency. I endeavoured to reason with my Monitor, that, now, I was young, I should be permitted to gratify my appetite, as when I was older, I should have no desire for it, but my Angel spirit insisted that I was degrading myself; that it would be even harder to break a habit of long standing, than cease at once to gratify my increasing desire for the fatal cup, and after many sore conflicts, I suffered the good to obtain the victory, and great was the rejoicing of my spirit friends. I therefore was enabled to live an enemy to ardent spirits. I was enabled to warn others of the danger and degradation that must inevitably attend those that suffer themselves to be victims to so hard a master, that often toasts and thrusts them about, and leaves its servants half dead. Oh! how thankful I feel for having been saved from such a service, when I consider where I should now have been, had I not given up to my good angel, I almost shudder as I stand on the banks of deliverance, as the picture is held out to me, showing the miserable position that I must have occupied. There are examples before me of that character. I pity them and endeavour to help them to arise out of their degraded position even here, for we are not in a fixed state; the better lend their assistance to those that are less happy, as in the body; the more pure the

spirit is, the more earnest it is that others should hasten on to the experience that is of exceeding value to themselves. I will say here, that as thee knows, I became a sectarian, and the question naturally arises; how could that be the case, if I gave up to my spirit director? how could I if in obedience to that director? Here let me say, although my monitor called me higher and higher, yet such influences surrounded me, that I, even I, who was so filled with that love, that can only come from the Heavenly Fathers storehouse, and was so powerfully assisted to proclaim it to my beloved brethren and sisters, was so far taken captive by sectarian influences, that I failed to live the pure devoted Christian; to let the love that I was often in the fullness of, flow to my brother man without regard to sect or any other consideration. It was time for the society of Friends to be stricken, for they had become too much wedded to sect. They suffered not the little ones to speak the pure feelings of love and good will, with which their souls were filled, but they contrived up a select machinery, and called it good, and bowed down and worshiped it, and became servants unto it. I felt the chilling influence of this and other arrangements, and so weak is man, that after I had suffered very much from it and other hindering contrivances or usages; I myself blindly sustained these very curses to man, and separations from God. I will say a few words more about the society of Friends, for human nature is so nearly the same

that it will be somewhat applicable to others too. When the mind becomes filled with the love of sect it stands in the way of progress, for when a view is presented to the mind, on its own merits, the love of sect immediately usurps the authority, and takes the judgement seat, and a decision, as it seems to its narrow judgement best, is pronounced. Under these circumstances, sect or the love of sect; being placed on Gods throne, how can a decision in accordance with his unselfish nature be obtained, even if the judgement is pronounced by an apparently devoted child of God. Oh the inconsistency of man, as exhibited in my own case, being in my younger life so oppressed by the usages of a society that I loved as my own soul, and feeling the weight of some of its oppressive rules and usages. Yes when I come to be looked to as one of its standard bearers, my own course or weight of character was given to sustain those crushing sectarian usages. And as some poor tried one felt himself, or herself called to proclaim to the world the beauty and necessity of temperance; (for without it, neither themselves nor their near and dear friends can enjoy the happiness that our Heavenly Father designed;) and when these, following the promptings of the good spirit within them, feel to call men to consider all the evils that stand in the way of their progress, for they are many, and (in the list is slavery, always a curse to both master and slave; and war, the great enemy of the human family). I say when the dear young men and women, feeling God's love for their

brethren, calling them to join with those not members of the society, to go forth and do what they may find incumbent on them to engage in; here comes in opposition, the rules or usages of society, no matter which, are held up to view, and instead of being encouraged by the fathers and mothers in the church to go on and faithfully perform those duties that they feel incumbent upon them, they say let us remain by ourselves, for all advancement must be done in our society; that is, we must keep by ourselves and travel on in a body together, and others seeing our good works will have to glorify our Father in Heaven; not perceiving that waiting for the body will retard all progress. This was the rock upon which I suffered, although I continued to give place at times to my good spirit within me and provided it led me in a way that crossed not my sectarian idols, I gave it place, and proclaimed of the excellence of peace, love, kindness, temperance and of mercy, and coupled with an exemplary life, had an effect in my neighborhood; but how much more good might I have done, had I gone forth as ability was given me, and met my brother on every platform where my voice could have been heard without distinction of party or sect, I might have been a better minister, a better member of religious society; provided they, the society, had minds sufficiently expanded to admit it. But I see not that a sect can be formed with rules so elastic as to allow of progress, and without progress there is no hope of bettering the condition of man. Al-

though this communication has been extended, still there are other views I wish to treat upon. I see many, very many, noble men and women in the land that have done much, and are doing with a zeal that is an honor to themselves ; in many respects they have gone on conquering, and to conquer many evils with which they are surrounded, and as often as they obtain the victory over a weakness, happiness flows in with its consoling balm, and encouragement is felt to press on to another victory. Now, whoever thou art that peruses these lines, do me the favor to bring to thy mind a forgiving spirit, while thy brother who has been tempted as thou art while in the body, gently lays before thee a weakness with which thou art taken captive, although it seems a small evil ; not so, my friend, for it stands in the way of progress in many ways, I mean the use of tobacco, for my dearly beloved friend how canst thou expect to induce others to refrain from weaknesses while thou art thyself a captive to this vice. Oh, consider my dear friend, what an example thou art setting to the young and rising generation—the hope of the future—pause my friend and see what encouragement the precious tender young mind has, by thy examples, to give way to weakness. I would not judge harshly, but it seems to me as small an evil as this is considered, it will be found to be of greater importance the more it is contemplated, beside a very great expense ; it injures health, and is disagreeable to those that association brings in contact ; its filthiness is an

annoyance to society. And again, look for a moment at the vast amount of land that is occupied with its production, and the very great labor that is required to produce and prepare it for use. It is sorrowful to see this beautiful earth made to administer to man's injury by thus gratifying a depraved appetite, and still more to be regretted that the labors of men are thus wasted; only think what a waste of precious time, thousands toiling from youth to old age to produce such injury to man, and consequently at war with his best interest. I feel to express my knowledge, as it has been acquired, since leaving my worn out body—it was quite time for it to be exchanged, but as the time approached, I felt somewhat embarrassed, for with all my experience I had not a satisfactory idea of my future life, I felt sure of a happy future, but further I did not know my mind was quiet, but I felt desirous for a view beyond my body; I often had been led to picture out with such eloquence as the subject is calculated to inspire when the feelings are powerfully enlisted, the happy home that awaits the pure spirit of the weary traveler. In view of the future, and while occupied in its consideration, I found I was losing all concern for my body, and at the same time I felt a new birth taking place, and the question arose, can this be death! soon I found instead of death, it was a renewing of life, then thought I, how little to be dreaded. I felt had I have known this, how pleasant the prospect of a change would have been. It

was like taking a journey for the gratification of some loved object soon to be attained.

I found my old friends fully prepared to receive me. I found it was well understood where my affinity would place me. I was welcomed with such delight that it is out of my power to portray; suffice to say, that the mind cannot conceive of the happiness, of the harmony, of the love, and of the wisdom that is here displayed. I rejoice that this manner of communing is opening for us to convey our knowledge to our earthly friends—it seems to bring the two conditions very near, it gives the earthly travelers certain evidence that they are surrounded with spirit friends who are waiting to do them good by helping to bear the ills of life cheerfully, and encourage to go joyfully forward—happy themselves, and making others happy. I have become acquainted with many that history makes honorable mention of, and very many that have not been recorded, who were equal in goodness to those whose names have come down to the present generation.

I will give some of my knowledge in regard to what is considered of great importance among professed Christians—I mean faith, as it is called. I find in loving affinity, him that believed sins could only be pardoned by the wonderful condescension of Almighty God, in sending his beloved Son to suffer a cruel death to make atonement for his sins, and reconciling God so to man that his sins through repentance and amendment of life, may be forgiven, and repudiating those of a different belief.—

These leading a good life I find in the enjoyment that their life in the body fitted them for, with him that saw in Jesus ; a man that faithfully performed his duty to God and Man, and left a pattern for all that live after him to imitate regardless of his birth or death, but considering a life devoted to doing good, the all important point ; these I find in loving affinity with those who were devoted to goodness among all the nations of the earth, whether they ever heard of the name of Jesus Christ or not, it is the unselfish devotion to perform good works in the life of the body that entitles to happiness in the next. It is delightful to see the beautiful order that governs here—to see, as they feel the affinity, the pias Christian—the good Mahometan—the Hindoo, him that inhabited the burning sands of Africa, him that peopled the unknown forest of the interior of the same division of the Earth as well as from all other parts. I say I find of all these, an affinity with each other, then thou wilt perceive it is not so important what man believes in regard to abstract faith as to cultivate a loving Spirit, as to give place to charity, as to show faith in God unseen, by love to his children who every where need sympathy. Although it is well to have just and correct ideas of God, and how he deals with his intelligent children ; and I would not discourage any investigation into the laws by which man finds himself surrounded, but would by all means, encourage it, for as a correct knowledge beams on the mind it loses, as it were a burthen with which it had been loaded, and rejoices that one weight after another

falls ; then as the burthen lightens his celerity increases, and he is enabled to rejoice that his journey is filled with pleasures inexpressible, and instead of condemning his fellow traveler for not keeping up with his hindering load, he is ever ready to lend a helping hand in all kindness without boasting of his own acquirement, or condemning the brother for his slothfulness—for not perceiving what is so clearly visible to himself, he goes happy on his way dispersing blessings on all, feeling no narrowing restrictions : if a dear brother or sister allows the chilling winds of sectarianism to wither his noble nature, then he pities for who so needs the kind regard of a more favored friend than him that suffers his Soul to be thus ignorantly stripped of its most lovely adorning. It only remains for me to say it is a cause of rejoicing to find thee thus willing to allow thy Spirit Friends to express their wishes as they desire. I perceived thy feelings when I was introduced to thee—that thee had less unity with me the latter part of my bodily existence than at an earlier period. I love such honesty. I acknowledge I suffered my sectarianism far too much to control me, and I now feel its effects—its hindering influences. May it be a warning to others, for there is no safety short of keeping the mind free to perceive, and the purpose single to perform as fast as the understanding, enlightened by wisdom from on High, shall point out.

With thanks for this favor, I leave thee with the feeling that words cannot express.

EDWARD HICKS,

Communication from George Fox.

SEPTEMBER 15, 1851.

MY FRIEND :

I am grateful for this privilege, and I claim it the more readily because I am considered good authority by those that bear the name of friends. I am in the enjoyment of as much happiness as a well spent life entitled me to, and to which has been added the full compensation for all good that I have been instrumental in accomplishing, since my Spirit Life commenced—for remember, full enjoyment cannot be realized without progression.

I labored earnestly to gather together a people that I hoped would regenerate the world. I endeavored to so form our agreements that none could feel restricted by our articles of faith.

These were only intended to set bounds to outward conduct ; always intending that progression should be our motto—advancement our life ; and wherever an evil was perceived, duty called us to assail it. Thinkest thou, that had friends faithfully pursued this course, the Spirit of War would have such power over the minds of the people as it

now has? or that your's would be a nation of Slave Hunters? or that intemperance would so much abound? I answer, no. The Christian's life must be a progressive one, and when any association of men so bind themselves, either by rules or usages, that they set bounds to the onward aspirations of the seeking soul, then their God is made subservient to their sectarianism—those that are thus bound cannot receive that fullness of the love of God, which will lead them to end their earthly pilgrimage with joy.

I am earnestly desirous that the sectarian shall experience a change in his love, for when he admits the pure christians light to shine in his mind, he will look upon his brother for his manhood's sake, for his capacity of becoming formed in the image of God, spiritually, without enquiring whether Jesus died to save sinners, or whether he believes in water baptism, or that of the Holy Ghost; none of these cherished beliefs will the pure christian allow to separate him from his brother. Jesus said, “if a man says he loves God whom he has not seen—while he loves not his brother who he has seen, he is a liar, and the truth is not in him; the aim of His life was to encourage men to turn from their evil lives—if they had sinned, to go and sin no more—and when he drew that beautiful picture of the judgment day, condemnation was pronounced not for a want of correct faith, but for the want of love towards men; and a reward was not bestowed for love to God, but for works of kindness and mercy.

Nothing so much elevates the soul as a correct spirituality. Many seem to think that the death of the body must transform an ignorant or wicked spirit into an Angel of Light, at once. Not so are God's laws—such as is sown must be gathered. Hence, if a Spirit of the lower order communicates, it will not be possible for wisdom to be elicited ; thus many turn away, when they get trifling, or untruthful sentences written with the hand, or by responses given in the presence of Rapping Mediums. They should remember, all satisfactory conclusions are derived through labor—for instance, had'st thou turned away from those invisible intelligences revealed through sounds, how different would have been thy experience. It is not because thou art wiser or better than many others who are not operated upon in this way, but because of spiritual influences brought to bear upon thy physical system, which will be more and more explained as experience shall give knowledge.

Much that I left on record was penned as it were, from the first dawnings of Light upon my mind.—I was in a progressive state, and as things opened I penned them ; many of them being much in advance of my former views.

Instead of taking my writings for a guide, they should be considered as helps marks for encouragement, and never for a moment as laws to govern others. No written code, however, it may be adapted to the time and circumstances for which it was designed, will be wholly suited as an ultimate chris-

tian standard—his must be a life ever on the watch, ready to examine whatever draws his attention, and if selfishness is sufficiently subdued, and prepossessions banished from the mind, then with an honest purpose of heart, independent of books or men, a judgment will be formed that will elevate and prepare the mind for advancement while in the body, and will necessarily introduce to a happy eternity.

GEORGE FOX.

Communication from W. Weeks.

SEPTEMBER 26, 1851.

FRIEND POST:

I do not deserve this kindness from you, but as you are willing to let me speak for myself, I will not let the opportunity pass without using it. I scarcely know what to say first, so much crowds upon me for utterance. You know enough of me to know that I lived not to do good to man or beast. You know that I regarded not the advice of the good, and despised their examples of kindness.

Although you know some of these things, yet much of my conduct was unknown to you. Let me then say of my appetite for strong drink: it was gratified as far as was in my power, and a drunkards reward was mine. Poverty was my companion—a grieved and abused wife was my slave,—I was a tyrant to my children and clothed them in rags. I was an enemy to man, for if a reward was offered for a poor slave, that had left the service of a cruel and hard hearted master; I was ever ready to hunt him and deliver him up. I was the pest of the neighborhood, and I therefore lived without friends, except such as debauchery draws together; and the friendship of these is of short duration, it vanishes like the dew.

I kept the idea of a spirit life as much as possible, out of sight, but it was impossible to hide from a good angel Monitor that accompanied me, and often persuaded me to turn from the evil of my ways; and sometimes I persuaded myself that I would attend to these invitations, but always excused myself for the present time, and turned to my sensualities, with a zeal worthy of a better cause.

The end came, and I could turn from the light no longer, for as the old body that I had so disgraced, fell, I was clothed with a spiritual one. I found nothing to screen me from those that I had wronged. I had no where to hide, but was myself, as bad as I was, and could be no other.

Oh ! thought I, could I have only known this, I would have been better prepared for the change.

When I used to hear the Minister preach about hell-fire, I had no capacity to believe it, and hence I concluded that all the stories about heaven and hell were made up to frighten the weak and credulous; but it seemed to me on landing on the shores of eternity, that had they preached the truth, as I found it to be, I should never have been that miserable man that I found myself to be.

I cannot convey in words the condition in which I found myself. Turn which way I might, all was gloom. I was filled with the most hopeless anticipations that it is possible to conceive of.

While in this position, some of my old neighbors, whose counsel I had despised, and whom I had wronged while in the body, came to me and kindly

invited me to listen to them. Here was an unselfish love exhibited, that I never expected to find. They pointed me ahead, and told me there was yet hope. They showed me the steps I might take that would gradually lead me out of my deplorable condition. Such unselfish conduct and disinterested love as was thus manifested, I resolved to heed, and by close watchfulness and persevering industry, I have greatly advanced, my former loves gradually gave place to higher and nobler ones, but how different my condition from those that would have saved me while in the body; although I grieved them then, I find them instead of turning from me now, and reproaching me for my former folly, they from their advanced and happy positions are kindly lending me their assistance to the extent of their ability. Among them none are more untiring than my old neighbor, Elias Hicks, it was through his kindness that I owe this favor.

It seems to me that this statement will tend to advance me, I desire to warn all to shun the miserable life I lived in the body, I desire to spread wide as possible the truth of the Spirit Life, that the earthly one is probationary, that man is given his wonderful, his complicated machinery to dwell in, to prove his capacity for future enjoyment as well as his present, for they are inseparable, none can live a good life in the body without the enjoyment of such happiness as the bad man knows not of.

I thank you, my friend, for such I find you, for thus allowing one so unworthy to give his own words

as seemeth to him best, but even for this you feel a reward, for such is the beautiful order of God's unchangeable arrangements that every act produces its reward. Then let me encourage you while you are favored with the company of the most elevated, who give their views and knowledge as they desire through your instrumentality ; to also allow such degraded ones as myself to give of their bitter experience, it has a tendency to elevate us while you too gain knowledge.

I feel better for saying these things, and I feel to thank you under God for your kindness to one of the most unworthy, while I write, I feel to bless God for his unmerited kindness to me. In this feeling, I bid you good by.

WILLIAM WEEKS.

Communication from J. C. Calhoun.

SEPTEMBER 29, 1851.

MY DEAR FRIEND POST :

It is very unexpected to me to be called upon by Benjamin Franklin, informing that you desired to hear from me ; It is only on the condition as he told you of your allowing me to express myself, in my own way, that I embraced the opportunity ; I saw you readily assented. I will, therefore, proceed to give of the knowledge that I am in possession of : I allude to that knowledge acquired since leaving my body. In the first place, on leaving my earthly tabernacle, I found another body fitted for the real me to dwell in, I had no satisfactory idea about what I should be when done with time, but my most cherished view was, that when the body dropped, all was over. But I found I was as really John C. Calhoun as ever, this you may be assured was delightful, to find myself in the possession of a body a real me to continue on everlastingly. Oh, thought I, could I only have been assured of this, how different would my earthly life have been, this was my first impression ; I found myself surrounded by congenial Spirits, who welcomed me as they were prepared, but on looking for those whose characters I had most admired, I found them not, for

these I inquired, and to my inexpressible sorrow I was informed they were far away, if I may use the expression : I mean in a far happier condition ; at this I was surprised, for I had given my life to accomplish ends for the people, my desire had been as devoted as any to promote the stability, the unity and the harmony of the government to continue it on the same ground, that those worthies that formed the Constitution intended, and now to find myself far, very far, behind these, was cause of surprise as well as of remorse, I inquired for the cause and was told while Washington and Jefferson, with others, were laboring to set bounds to Slavery, with a hope of its extermination at no distant day, for they in secret loathed liberty for themselves, while imposing Slavery on others. There you see was a wide difference between us, while they were anxiously watching every opportunity to let the oppressed go free, I diligently and continually devoted my mind to fastening the chains more securely, and extending the wrong to other lands that was free from the curse, for such I find it. I looked with astonishment upon the delusion with which my mind had been filled. The powers with which I had been favored, had been worse than wasted ; I should have been a leader in good, instead of evil ; I should have been foremost in promoting liberty, instead of slavery. Then you must see, I was not in a condition to enjoy what those do who cultivated their better faculties, that had been influenced by love unselfish ; by love for the poor, as well as the

rich, a love for the slave as well as the master. I found but for slavery my country would be the happiest land on the Globe, and with it, it is the greatest hinderance to the progress of free institutions, of the universal spreading of the principals contained in the Declaration of the Independence of the United States.

It seems to me unaccountable that my mind should have been so darkened, so blinded, by selfishness, as to live to spread wrong, while I endeavored to persuade myself I was doing right, I now find all special pleading of no avail, every Spirit finds its level, worldly aggrandizement falls with the body, and a poor disposed, wronged and abused slave is often found far, very far, in advance of his master, who fared sumptuously every day. I find, to, he that had been engaged in cultivating peace and good will, amongst men, very much in advance of the mightiest general that had ever commanded armies; I find it is not so much the abilities that are possessed, that gives enjoyment in the Spirit Life, as the use that is made of what is given. Here then, you see, mine is comparatively a low condition, but what do you think of the Minister of the Christian Religion, the religion that breaths peace on earth, and good will to man—the religion that says love thine enemy and pray for him that persecutes, and despitely uses us; I say, what can be the condition of such, while professing to be engaged in spreading such a religion as this, yet sanction; yes, even encourage, the greatest wrongs that ever

cursed man, they rack their intellects to make a plain thing obscure, they encourage the politician to go on making shipwreck of humanity, and after he has made the most awful laws, then these professed Ministers of Jesus Christ come forward and sanctify their doings, can there be more degraded men than these? I can now bear my testimony against these—had it not been for the encouragement I received from them, I never could have so devoted my life to curse man, present and to be. May the people be freed from the lead of such teachers, may they look for themselves, and live to do their duty to God and to Man independently, each for themselves, for each enter the Spirit Life themselves, and no other. Oh, then, depend not upon a selfish Priest, but let each live to do good, then enjoyment in the body will be what mine was not, happiness, and in the Spirit state greatly increased.

My friend, for such I begin to feel you, this statement seems to afford me some relief; oh, that there was some way to tell the many that I have more or less influence, to hear these truths from me, if they could realize it was really me speaking to them, methinks they would listen, and if I could gain their attention, I could induce them to leave the evil of their ways, and do works meet for repentance. It seems to me there must soon something come that will awake the dwellers in wickedness to their conditions, and they be induced to let God whose right it is, rule in their hearts, and love and good will abound among men universally.

This very much relieves me, and may I again indulge the hope of your attention at some convenient season, I thank you, and will await the opportunity.

Yours,

JOHN C. CALHOUN.

Communication from Elias Hicks,

OCTOBER 12, 1851.

MY DEAR FRIEND :

I will give some of the feelings with which I am favored, to thee ; and through thee, if possible, to my old friends and neighbors. In the first place, let me say,—this is my own production ; it is done by the influence or power of mind, or will. My friend Isaac, from mental impressions in the night season, made by myself, understood me to say, that I would like to converse in the morning with him in this way, and in obedience to those impressions, he sat down, with pen in hand for my use, and I faithful to my engagement, am ready to govern it. And, as he continues passive, I shall be enabled to communicate as seems to me best. The arrangement seems to be well adapted to the end. Spirits being individuals who have inhabited bodies, being in attendance upon their friends, hearing readily

what they say, and stand in need of, are ready to lend such assistance as they have power to give, which is generally done by impressions on the mind; but for want of knowledge, the impressed is often at a loss to know where the impression comes from, and of course how much reliance should be placed on it; not so with a medium of this kind, for I perceive him, through whom I am now expressing myself has all the evidence that he desires, that this is indeed myself, penning my own thoughts as suits me best. Can any wonder that it is a matter of great rejoicing to Spirits, to find a natural law by which an intercourse between the embodied and disembodied conditions of man can be clearly manifested. To us, it is the most important discovery that has come under our notice, and I have no doubt will be of more service than any discovery that man has ever made; hence it is a cause of rejoicing to us in either sphere. I desire to speak of the beauty, the order, the harmony, and the wisdom displayed by our Heavenly Father in thus gradually unfolding one truth, after another; had the things now witnessed in this land, been developed in other times, or perhaps in other parts of the Globe, such persecutions would have ensued as would have prevented the spreading of these developments. I see the more strict religionists are the least likely to examine this subject without prejudice,—but it must progress, although sectarians may rage, and ignorance may laugh to scorn, yet these truths must succeed, for the most High God hath spoken it, and for many favors I

feel to bless him, but for none more than this. It may be asked what good can result from this?—What benefit can be obtained by conversing with the silent dead? it is introducing certainty for uncertainty—it is removing doubts about the future life—it teaches according as the mind,—the real person leaves the body, it finds—its spirit life commences. Who, realizing this, will cultivate the Spirit of war, or slavery, or cruelty, or intemperance, or unkindness, or pride, or anger, or any feeling in opposition to love and good will to a brother—can any one? It seems to me not; when men leave all the evil passions, then happiness will reign triumphant in the land, and man will find his Heaven to commence while inhabiting his body. And as the time approaches for leaving it, the prospect of passing to a far better home, will be inexpressibly joyous, where all troubles will end, and where sickness and sorrow are strangers. Oh, then, is there any thing that can compare with a good life—is there anything will pay like subduing the unruly passions with which humanity is beset? I think not; and any thing that has a tendency to produce these results, should be received as blessings with thankfulness to God, the giver of every good. I know of nothing so calculated to make man understand his present condition, or the one to which he is hastening, as this intercourse. I used to suppose that it was God that operated upon my mind, giving me what to say to the people. I continued firm in that belief, until I awoke in newness of life in my ever-

lasting home, then I found what I had considered God's impressions on my mind, were made by angel Spirits, by the Spirits of those that had once inhabited bodies. I found that when the mind was emptied of self, and a Spirit of a Higher Order had the control of my mental man, then I was enabled to hand forth such as was calculated to benefit my friends—hence, it depends upon the Spirit that has the control ; if the individual is governed by a wise guardian Spirit, wisdom falls from his lips, but if not, then the reverse must be the result—honesty or sincerity is not a safe guard without wisdom. Bear in mind no Spirit can impart more knowledge than it is in possession of ; hence, communications are often heard of a very doubtful character coming from persons who appear devoted to do good, and no evil. They receive from some Spirit intelligence, who, they suppose, is God himself ; they feel it is not themselves, and they offer it to the people as coming immediately from him, and perhaps another equally devoted to do good, also speaks what he fully believes comes immediately from God, and yet a wide difference, is discovered here being discrepancies in the communications of those apparent good men, brings discouragement to the mind of the seeking soul. But as a correct view is taken of the manner by which man is influenced, all difficulty vanishes. The ministering Spirits who thus undertake the direction can only give as they themselves have knowledge, or wisdom ; hence, the the great advantage of knowing who it is that is in-

fluencing for a foolish Spirit, cannot govern wisely. This explains much that used to look misterious to me.

My Love Continues.

ELIAS HICKS.

Communication from C. Jefferson.

OCTOBER 29, 1851.

MY DEAR FRIEND:

It is with pleasure that I meet you. I will turn your attention to the subject of Political Economy. I spent much of my earthly life in the study of this subject; for it seemed to me then of vast importance, and it has lost none of its interest, since I have occupied a less selfish position. It is very difficult, for one clothed with a body having many propensities to gratify, to examine a subject unselfishly. It requires an uncommon devotion to God and humanity, to become free enough from selfishness, to examine, without wishing some preconceived idea sustained, some party, or interest advanced.— These prepossessions must all be sacrificed, to enable one to come to a correct judgement. I know it is possible to have some correct views, without all this devotion to right, but all this must be experienced before a correct judgement, in all cases, can

be formed. Where is the man thus prepared to examine, and without such preparation, how can justice be done? How can righteousness abound? And without such a preparation, man is not qualified to make laws for mankind. Without such a preparation, no one is in a position to preach the pure Gospel of Jesus Christ; for there was no selfishness in Him, consequently there can be none in His real followers. Who, then, I ask, is prepared to be leaders of the people? Where is the conductor of a political paper that is actuated by an unselfish love of his fellow man? I, from my high position cannot see one: and it is to be regretted that it is so. I say not these things because it is pleasant to blame any one, but because I desire to show wherein lies the best interests of man, present, and to be. The vast results that can be accomplished, by individual faithfulness, is not fully appreciated.

I will turn your attention to the cause of the continuance of the evils, with which man finds himself surrounded; and according to my understanding, the best way to overcome them. I noticed that I can find no political Editors, honestly and unselfishly eyeing the right, independent of party—that every one has some interest to secure, either real or imaginary. Although they may advocate some substantial truths, still it is not done with a zeal that shows that they themselves rely firmly upon its inherent justice; or if they do, they adhere to some absurdity, that leads an honest man to doubt even the good they do advocate. This I find to be

universally the case. Every one supports some views, or at least excuses some evils that abound, for fear of losing; or not gaining some object that they have in view. Is there any wonder that wrongs continue, since so many that have the power to spread light before the people, do so mixed with darkness. Hence, then, you can easily see, that as the people generally adhere to some party, and patronise some party paper, that tells them that it is best to carry out its own particular policy, for certain reasons, or to oppose some plan that others advocate, there must be dissensions and strife.— All the power that the conductor of the paper possesses, is brought into requisition to make their own position appear the best, and to make an opposite view, unworthy of attention. Then it is almost impossible for a party man to arrive at real and substantial truth. As the leaders are in error, it must be very difficult for the followers to escape forming some erroneous opinions, which when once imbibed, they are adhered to with a steadfastness worthy of a better cause. I find all leading influences, even in your favored land, in a dangerous condition; very many calling to others; “if you do not cease your course, you will bring mighty evils over the land; and others equally anxious to do some good to the people, cry out, if you come not with us ruin and desolation must inevitably be the result; thus, each set up a standard and call others to it. This seems to me to be filled with injury to man, present and fearful forebodings for man to be.

My object in calling your attention was not so much to point out present evils, as to devise some way to remedy them, and to avoid future wrongs. He that can influence the future for good, must be a benefactor to man, and of necessity must be in the way of happiness, as he journys on earth, although it may seem to the superficial observer that his trials and afflictions are many, yet he feels that support, that these know not, and when he parts from his body he finds himself prepared for a mansion unspeakably glorious. A reformer, one who being sensible of the evils with which he is surrounded and nerved with a resolution to abate them, at whatever cost, must take his stand as it were by the side of Almighty God, he must examine as unselfishly as possible every thing that presents, and finding the true position it is entitled to, he must place it there, and sustain it, without wavering ; to be sure, it is necessary to be stript of every prepossession, however acquired, and I find religious prepossessions are the most difficult to overcome, but it must be done if the true position is arrived at ; all preconceived ideas must be discarded, and when this position is arrived at, the mind is prepared to examine righteously, and a decision will be come to that the scorn of friends cannot alter, neither can persecutions inflicted by enemies, overcome ; nor will the flatteries of those whose good will it is very desirable to continue to share, be able to draw from the convictions thus firmly and unalterably imbibed.

The reformer should, as he finds the right, pursue

it in a firm but peaceful determination to never suffer himself to angrily sustain his position, and of course never resort to force ; this should be unequivocally proclaimed, that he would never resort to violence to sustain his position ; that the powers that be, could find no pretext to use violence to him,—this would carry such evidence of sincerity as none could gainsay—let such reformers spring up here, and there but few will be required to entirely alter the condition of things, such reformation can never stop. I allude, of course, to a general principal, to be sure individuals may loose their lives, but where is the man that would put to death, or even injure one that he knows loves him, and that would rather suffer violence than inflict it ; depend upon it even bad men would soon tire of taking the lives of their friends, those that they knew were devoted to do them good. Here has been the great mistake of reformers, they have resorted to force, as a general thing ; hence, unless they could bring the greatest amount of personal strength, or courage, or plan to the best advantage, they must be put down ; not so with a peaceful reformer, he may instill his views gradually into the hearts of thousands without official station or any other prominent one, all that will be lacking to make such invincible is for them to convince every one that under no circumstances ; will they resort to violence, even if they should become in the majority, still they should maintain the same unalterable determination to commit no violence ; was this plan carried out, revolutions would

be carried on without munitions of war, without the collection of armies, the instillers of vice and licentiousness, making widows in great numbers, parents childless, and children fatherless. I am satisfied that it is necessary for the reformer to bear his earnest testimony against Military Glory, instead of promoting him that has been the most successful in carrying on devastation, ruin and human suffering to the greatest extent ; they should be considered enemies to both God and Man, which indeed is the case ; when a right estimate is put upon the character of the warrior, then the work of reform will have been commenced in earnest ; then the good time long looked for, will begin to make its appearance. But the reformer should not only bear his testimony against one evil, but, as his Spirit eye becomes illuminated, he will behold many wrongs against which he will wage his peaceful warfare, and as he succeeds in overcoming one evil he will feel encouraged to persevere, and will not be satisfied without he bears his testimony both by example and precept against the wrong, and in favor of the right. It is of all things the most glorious to see men and women arise above all traditions, educations and surrounding circumstances, and devote themselves unselfishly to God, and humanity, to enjoy life while in the body, and when they leave it they are prepared for such happiness that the selfish man knows not.

I am greatly pleased with this manner of communication, it seems to almost bring us in the same

sphere, for I find but little difficulty in expressing myself, but it is so long since I conversed in words that I find more difficulty in arranging my communication than when embodied. Hence, you should not be surprised if my communication does not read as smoothly as writings that I left behind me, but this I am sensible of, that my mental man has greatly improved, you see I now condemn that wish I practised, or rather encouraged others to do, I saw not then that the true way to revolutionize a country, was to preach the right, to live the right, and always by example to lead aright, and changes would surely come. Bloodless victories one after another, would crown such labors of love, and generations yet unborn would bless the labors of these. It seems marvelous to me that I did not see these things in their true light, and that it was not until I had left my body that I was unable to perceive how mistaken I had been.

My desire is to spread light as much as possible to the inhabitants of earth that those that now live and are to live, may be better prepared to live to the glory of God, and good of man.

Yours,

THOMAS JEFFERSON.

Communication from A. B.

NOVEMBER 4, 1851.

MY VERY DEAR FRIEND :

I am most happy to again have the privilege of using thy pen. In the first place, I desire to say that I wish more particularly to give of my present condition to my dear wife—I desire to impart to her what I am, where I am, and how my time passes, this I might do to her did she know when to look for me, and understand more of Spirit laws; I have often endeavored to impress her mind, but have not been able to gain her attention so far as to convince her of my individual presence. I am as really personally myself as when I was bodily with her, but my covering is of such fine material that human eyes cannot behold me, but I can see those that are still embodied as readily as when I occupied one myself; yea, far more so, for the darkness of night imposes no barrier to my vision, our light is of such a character that we need not the light of the Sun to illuminate our pathway, neither its heat to warm us, for our God has planed on a much larger scale than finite man can comprehend. I will endeavor to express myself with all the clearness that I am capable of, but recollect I have

not been accustomed to communicate in this way since I left my body, and therefore it requires quite an effort to arrange and pen my sentiments, but I rejoice to find myself doing it, as readily as I do. I therefore wish the cloak of charity extended over my essay, for it is the substance I wish to impart, not the manner. I am in the enjoyment of such happiness that it never entered me while embodied to believe possible, notwithstanding I used to publicly call the attention of the people to love, to kindness, to good, and to tell them of the enjoyment that a good life afforded the devoted mind. To be sure the reward pays well in the earthly journey, but it bears no comparison to the one that it introduces to. Oh! if men and women could only realize their real position, present and future, how different would be their lives.

My dearly beloved wife, let me say to thee ; that affection that I felt for thee while bodily together, has not lessened, but on the contrary, has greatly increased ; when troubles encircle, I am near to sooth, and as soon as possible, to cheer and introduce peace in their stead ; when sickness comes upon thee and our dear son, I do what I can to sustain, when some forward Spirit intrudes upon thy mind and presents or impresses views that are not according to our Heavenly Father's unchangeable laws, then I sorrow, because I am not listened to, and others who are not advanced themselves, nor are disposed to suffer thee to be more advanced than they ; interfere these sometimes persuade,

my precious wife, to believe that cruelty inflicted by man on his brother has in some age of the world been exceptable to God; not so, my experience tells me, for God has always been a God of love, the same law has governed in his Kingdom since man has existed, pure disinterested love and kindness has always produced peace and happiness, and man never could, under this feeling, slay his brother, nor plan his injury. But man has done many things in every age of the world that he has been ashamed of, and to excuse himself from just blame, he has laid it upon God unseen, and has thus while possessed of a cruel and hardened heart himself, passed himself off for a man devoted to God and goodness, that he was anxious to promote his Heavenly Father's interest. What wickedness here is exhibited, not satisfied with his own cruelty, but make God cruel to cover it. Not so, taught Jesus Christ, although his life is much extolled by those that admit that war in some age of the world was carried on by the special command of God, as well as many that say even to this day that defensive war is at least excusable,—his life was a continual testimony against war, and oppression, neither did he ever say that his Heavenly Father justified war in any age of the world, his whole life was a continual condemnation of the Spirit from whence wars comes, they that preach any other doctrine than peace, even towards those that misuse and evilly treat them, do not preach the Gospel of Christ Jesus.

I greatly desire, my dear wife, to become acquainted with this manner of communication, of this manner of intercourse, then she will find in me a companion near at hand, then she will find such social enjoyment that she now does not believe possible. It is not necessary to have the hand controlled in this way to converse with a departed companion, for I can perceive her thoughts, and can answer them ; hence, if we both understood Spirit Laws we could interchange our sentiments freely, then we would reason together as life's journey continues, and when the body has performed its labors it will lie down like a shock fully ripe, and the Spirit will rejoice to be released from such a cumbrous covering, and will enter among its Spirit Friends who stand ready to welcome it as it enters the new home. I wish to be understood that they that have lived to do good, experience this, and that the life in the body determines the degree of enjoyment that we are entitled to when it becomes clothed with its Spirit covering. Where is the person that will continue to do evil when he comes to realize that his Spirit Friends are with him watching his movements interested in his advancement, and pained when he gives way to, or admits a wrong, when he comes to fully realize that when he shuts his eyes in what he calls death, it is only opening them to the real life that is to know no ending, and that according to his advancement in the good, the lovely, and the pure, will be his entrance in the renewed life ? hence, an advance in the earthly probation forwards

all things being equal through the endless ages of eternity ; I mean by all things being equal that it somewhat depends upon the perseverance of those in the Spirit state, how fast they advance. Progression is stamped upon all things relative to man, he progresses from youth to old age in experience, in knowledge, if his outward man is in a condition to allow it, and in age, that which was exceedingly joyous at one time loses its charms, and something else takes its place ; so in the Spirit Life happiness would cease to a mind or Spirit unless there was advancement. Some have the idea that Spirits are continually employed in singing praises to God Almighty ; how little they realize that sameness would be tiresome, that change is necessary to insure continued enjoyment, for this change of employment our Heavenly Father has wisely and beautifully provided.

Time would fail me to give of the realities with which I am surrounded, and to which all that live on earth are hastening, but I hope I have said enough to induce my dear, to examine closely to perceive my mental influence in the secret of her soul when she reads this, I will be present and will do what I can to make her sensible of it. Our children are as really present with me as ever they were, and we often join in the family circle with their mother and brother. With thanks for this privilege I respectfully leave thee.

A. H.

Communication from E. Twining.

NOVEMBER 10, 1851.

MY DEARLY BELOVED COUSIN :

It is to me a happy developement that has opened to us, it is what has been long looked for by enlightened Spirits ; but in what way this communion would break forth, none knew, and when it did many were in doubt of its utility, for a time ; but now all doubts have vanished, and I may acknowledge I was one of those that doubted, and, therefore, did not, at first, see the beauty and excellency of these developements. I had been a zealous sectarian during my earthly sojourn, I had earnestly endeavored to do my duty faithfully, I had gone forth in obedience to what I believed was my Heavenly Father's requirements to declare what he gave me from day to day, for the people ; in this, I experienced peace and joy that amply paid me for my devotion. I had then no idea that it was some Angel Spirit that thus influenced me,—one that had been clothed with an Earthly covering as I was,—I did not find my mistake until I left my body ; oh, then, how all my former planning failed me, I had somehow imbibed the idea that I should find my God whom I had endeavored faithfully to serve, and

from whom I had all confidence that I had often received counsel, would be surrounded with glory unutterable, but in what way I could not imagine, but some general ideas of greatness not defined, and from his exaltation I expected to receive the sentence of well done thou good and faithful servant, enter thou into the joy of thy Lord. Judge of my surprise on my arrival to my Spirit home, I was welcomed with all the endearing affection that it is possible to conceive, I was surprised and delighted beyond my power to express, at my change ; when I was fully assured that this was my continuing home, I enquired for the God who I had so faithfully served, and for whose approbation I had sacrificed, every selfish enjoyment, as I thought to obtain ; my companions informed me they new not any locality for him, they knew this, that they that do good, cultivate love and kindness, devote themselves to make others happy, are happy themselves while on earth, and must of necessity enter their renewed life in a condition to improve in all their ennobling virtues that such is the law of Spirit Life, that according to the earthly, the Spirit Life commences. I found myself prepared to enter among those whose lives had been devoted to their highest ideas of good, but I had suffered a sectarian bias to much to influence me. I verily thought that any one to become completely subservient to God's will, must come to experience, as I thought I did, in the peculiar manner of the Society of Friends ; they must come to acknowledge a holy converse with him mentally, and

must be directed in things pertaining to their Spirit Life by his counsels immediately received. This was so fixedly embibed by education, and as I verily thought, by my own mental experience, that no earthly consideration could have changed my convictions. Hence, when a Spirit that loved me, and under whose special care I was, lead me gently along, I verily thought it was God, or an emanation from him, termed Jesus Christ, or the Holy Ghost, which to me ment the same thing.

When at times my mind was called to take a more enlarged views of my brethren and sisters generally, I felt my love extended to invite them to come with me and taste, and see that the Lord my God was good, and he alone was deserving of thanksgiving and praise forevermore. To join with others, not members of our Society—to promote good amongst men, was, to me, going without the true fold upon barron mountains where no nourishment could be obtained for the seeking soul. My sincerity and devotion entitled me to that joy that Sectarianism could not have conferred. How limited the mind must be to suppose that one God could be so divided as to be personally present with every intelligence in bodily existance, and not only so but with all that have existed, for none that ever lived have lost their individuality. Hence, then, the absurdity of supposing that God in an individual capacity can take cognizance of each intelligent mind, and direct them in the performance of every duty. God's works are on a much larger scale, his plans are of

a more general character, his laws are unchangeable, and happy is he that can, without the prejudice of education, or bias of books, or religious trammels, receive impressions immediately from a pure Spirit Friend who has had the experience of an earthly life with the addition of spirit knowledge. Beautifully has Omnipotence arranged His laws, all His works are ballanced in the most exact order, nothing is lacking, his arrangements are adapted to their ends, as the Planetary and Stary firmament are continued in their course, as the order of commencement, continuation and decay are stamped on all earthly animation, so is the order of the Spiritual Kingdom, every thing is the most perfect, it is delightful to witness it, it is joyous to be a partaker of it. Our employments are as various as our capacities, but every thing is arranged by system, the bad man cannot be an elevated spirit, neither can he do their work until he becomes changed. All things tend to progress in the Spirit World, the most depraved after a time, tire of their condition, and slowly advance from it, but they that faithfully endeavor to act up to their highest convictions of right, never repent, but rejoice evermore.

Thy Cousin,

ELIZABETH TWINING.

Communication from George Fox.

NOVEMBER 12, 1851.

MY DEAR FRIEND :

It is great cause of rejoicing to find this manner of communicating continues open, for by it obstructions that have stood in the way of man's spiritual progress, are to be removed, and he introduced into such harmony that has never been known. It is cause of rejoicing, and thanksgivings to our Heavenly Father, that this manifestation is opening—this friendly interchange of sentiment can so freely be realized.

Those that become established in the familiar converse with spirits, have no great necessity to refer back to books, to the productions of ages long passed away, for those that wrote those books in the first place, are still living, and are ready to be called upon by the honest inquirer, and can give what they then meant, and if not, as at present presented to view correct, then they stand ready to give the truth as they now find it.

My friend, there never was a better time than this; God never loved his children better than now, he was never better prepared to give them instruc-

tion than now, but let me give a caution to those that are influenced by spirits, for I perceive there is great liability to error, even with mediums, for it should always be borne in mind that spirits are not equally elevated, that they have not all arrived to a state capable of enlightening, and I am grieved to see that some do not desire to give what they know to be truth, and these even pass themselves off for some one, that a medium would most prefer to receive counsel from.

Hence, my friend, care is necessary. A medium should always require, and not be satisfied without such tests as are satisfactory, that it is indeed the individual desired. My desire is great, that I may be enabled to induce many to turn from darkness to light, for while I am in the enjoyment of all that I can desire, and it seems to me far more than I desire, I am powerfully drawn to those that perceive not their loss ; I feel as though I could endure great privations for their sakes, but the laws of omnipotence are such, even in the spirit state, that one can not ransom another, but every one must receive according to his capacity ; he that hath been careful to perform his every day duties as his earthly life passed away, must of necessity enter an exalted mansion in the Heavenly Kingdom, he that fails to do his every day duties to his neighbor, to his family, to all with whom he associates is not prepared for high enjoyment in the spirit life, his capacities forbid it, then wonder not at my anxiety to impart the true state, the design, and adaptation

of man. Our Heavenly Father has done, and is doing all that wisdom could devise, all that love could plan, and all that power could accomplish to make man happy—to prepare him for enjoyment on earth, and joy indiscribable in Heaven.

Now let us take a view of the difference of a man that goes carelessly on his way, doing as others do, without examining whether a thing is right or not, without investigating how far his conduct or course of life interferes with, or injures another.—Hence, without a change of purpose, it must be impossible for him to be prepared for an elevated or exalted entrance into the Spirit Life. But the condition of him that goes carefully on his way, examining his present, his former, and his future, what he was, what he is, and what he is to be, and after carefully summing up these, he will surely find when he has done a favor unselfishly, he has felt a joy thrill his inner man ; this encourages him to do the same again, and as he experiences a repetition of enjoyment from the same course of conduct, he is induced to continue on for the future, and soon his good resolutions being strengthened by every new reward of kindness unselfishly performed, will grow and become so strong that his old selfish nature will be, in a great measure, destroyed, and he will become as it were a new man ; he will be clothed with love, with kindness, with gentleness, but with a firmness that threats cannot intimidate, nor can persecution overcome, and as he continues life's journey, although poverty may be his portion, and

his pathway may seem to be overgrown with thorns, still his joys will pour upon him in the morning, and in the evening melody, will fill his soul. Those of his fellow travelers who know him best, will love him most, and then, to crown all, when he comes to leave his worn and suffering body, whether he has been favored with much or little of the world's goods, it matters not ; all depends upon the use that has been made of the talents with which he has been possessed. Being thus fully prepared with his loves and mental man, ready for the change, he enters into the Spirit Life, lost in wonder, love and praise, to him that has so beautifully arranged for man's happiness, future as well as heretofore. This was my case, although my life seemed to many of my contemporaries an unhappy one, as well as to those that have read an account of it, yet that was not the case. Although I was many times stoned, although I was many times cruelly beaten, although I spent much of my time in loathsome prisons, and all this without wishing to harm any one, without injuring any one, and with the feeling of love flowing towards those who sought to injure me; yet I firmly believe my enjoyment was far greater than those that thus cruelly treated me, notwithstanding I was thus forced from the family circle, and separated from my earthly friends. yet being ministered to by Spiritual ones, my life was a comparative happy one ; and when I entered into my new, or renewed one, I wondered not that I had been enabled to press forward through so much op-

position, for I found hosts of happy Spirits had hovered around me, and cheered me on my way ; without their aid my heart must have failed me, and I should have turned back. Oh, then, I had cause of thankfulness that I had continued on my course without fainting.

I will now turn thy attention to the immensity of God's works, not that I have obtained very great insite, but simply as I find some things opened to my view, to be sure I have but commenced to learn, and thou may not expect much from me compared to infinite knowledge. I find the earth to occupy but a small space compared to the whole, and yet I have not been introduced to any part of the Universe so interesting as it is. I have not found any other part of the Universe where man commences to live, although man when he enters the Spirit Life and passes like electricity from place to place, and although it takes short time to visit a planet, yet have I not found an intelligence similar to man's, except what originated on earth. It is necessary for us to often visit other parts of the footstool of the Almighty, yet I see no prospect of finding out his greatness, his completeness, or his goodness ; I see no prospect of arriving any farther than to be a learner, therefore give no Spirit the credit of infinite knowledge, for by so doing, great injury may be done to this cause ; but remember we are learners as well as you, and all that is necessary is for each to be, and continue in our proper place, which must insure peace always.

Thy assured friend,

GEORGE FOX.

Communication from J. C. Calhoun.

ROCHESTER, Nov. 14, 1851.

MY DEAR SIR :

I fear I am intruding to much upon your time, but when you reflect upon the vastness of the subject, I feel emboldened. For none that have the power can be excused, it seems to me ; to withhold that information to their fellow heirs to an inheritance that must continue, whether they have done what they could to elevate a brother or depress him; whether they have done what they could to honor their Creator, or not ; still their Spirit Life that commenced on earth must continue. Some may say, if God possessed fore-knowledge, why did he so arrange man, that he should, of necessity, in many instances, enter the Spirit Life miserable, with a prospect of continuing so. It seems to me I can comprehend this mighty subject now, although I may not be able to clearly explain it. In the first place, man is placed in a probationary state, he very early in life, feels, as he gives place to the better feelings of his nature, sweet peace ; and the more he cultivates these feelings the more they grow,—like a crop of corn, if cultivated, and every opposing object removed, a good crop may be rea-

sonably expected ; so with the capacities of man, if they are watched closely, and those dispositions or faculties that insure peace and happiness encouraged, and those that make life miserable, such as anger, revenge, pride, and every thing, that prevents ones self, or others, from the enjoyment of life's blessings, present and future, discouraged, then happiness must ensue ; consequently, in this view, you must perceive that man is the maker of his own happiness, in both conditions of life, bodily and spiritually. Let us examine a little further, the justice or injustice of our Creator's plans, yea and his wisdom too, for they are equal.

If I have failed to explain my views, I will state that it is not easy for Spirits to fully convey, on paper, as one clothed in flesh is apt to imagine. I was giving, as best I could, my knowledge of the wisdom of the justice, of the kindness, and of the love that is contained in the Creator of all things. I was intending to show how he had adapted man to his position—what more shows his wisdom, than his arrangement with man? Man could not be in a condition to enjoy happiness without proving his capacity for enjoyment, and the arrangement is such that when he leaves his body, his condition is exactly such as he is in a capacity for enjoying, thus I found it. I had lived to much to self, I had not sufficiently obtained the victory over pride, nor over my angry passions. I, to be sure, could treat my equal with respect, but him that I considered my inferior, I despised ; thus passed my life.

Injustice I suffered to take root, and grow to my great injury, and to the injury of others. Could I blame God for this? no, he had done all that he could for me, for even God could not force happiness on intelligence, all he can do, he is doing ; he invites, he rewards, for every small act of kindness, as well as great ones, he continues to hold out inducements to turn from the evil, and cleave to the good. Oh, then, what cause I have to bless God, for even my experience, for my state, to be sure my life was of such a character that I do not deserve a high mansion, but I do enjoy all that I am capable of. I wish to encourage others to shun the rocks on which I suffered so much.

I will turn your attention to the subject of war ; it is one whose tendency is evil, and only evil—to illustrate, when a people encourage the War Spirit they are not safe, they are on the watch to see if some insult has been offered to their flag, and thus the Spirit of revenge is fostered, and a menacing attitude is assumed, and if the same spirit predominates in other nations, they feel the same confidence in their powers as a nation, then war ensues ; they both endeavor to show they fight defensively ; their honor has been insulted, at least, and every lover of his Country must join in its defence, and then glory comes in to encourage them, and he that a short time before seemed one of the most gentle, loving, kind-hearted, men becomes as ferocious as a Tiger, and cruel in the extreme, and even the gentle wife, sister or mother, imbibe the same cruel spirit, and

encourage their loved ones to do their utmost to murder, destroy wound, and do all the injury possible to those they imagine desire to injure, but as soon as one of these opposers get wounded, and are brought into their presence maimed and suffering, he is transformed into a friend, and each are anxious instead of injuring him, to bind up his wounds, and sooth his drooping spirits, and if he sinks to rise no more, all feel desirous that he may die in peace—that happiness may be his experience in the untried life. How much better it would have been to have loved him sooner—loved him so well, that instead of his being a lifeless soldier, he would have been ministering to loved ones at home.

Let us take another view—let us look a little at the vast expenditure this War Spirit engenders—taxes, to an enormous extent, must be raised to prepare for wars, and be ready to revenge any insult that may be offered the nation ; men in vast numbers must be kept ready, learning the most refined and expeditious plans to destroy men, producing nothing to sustain life themselves, but living upon the production of others ; thus a very large share of the labors of men are wasted. Is there any who wonder that man is made poor, that he has to toil early and late in order that a bare sustenance may be his. The Spirit of War has a tendency to make the rich more wealthy, and the poor more wretched ; although taxes seem to be largely paid by the wealthy, yet it is the labors of the poor and oppressed, that, in reality, pay it, without knowing it.

What misery the Spirit of War imposes upon almost all the nations of the earth ; was it not for the Spirit of War, such plans might be carried out to benefit man, that each would lack nothing, every child could be instructed in such way that he might be prepared for usefulness to himself and others. A very small part of the expenses that are now appropriated to war and warlike outlays would make the desert blossom, and the waste places of earth bring forth fruit in abundance, to cheer and administer to man's wants ; railroads and canals might be greatly extended, and the inhabitants of the most distant parts of the earth become familiar ; and all this might be quickly brought about, by a change of policy. Show kindness to every one with whom we come in contact, then even the Wild Native of the Forest would become fast friends ; by kindness a small outlay, will continue peace, while it requires vast sums, and much suffering to force it. The subject is vast, and I can but enter upon it in an essay of this kind.

There is another subject I wish to say a word about, and that is the different capacities of man. It matters not so much about the talents one possesses, to insure happiness in the Spirit Life, but all depends upon the use that is made of what is possessed in nothing, it seems to me is the wisdom of the Creator more displayed than in this arrangement, so that on earth it may seem that he has dispensed his favors unequally ; yet, when fully understood, all will be found to have been planed in the most exact and beautiful order.

I thank you for this favor, and feel to encourage you in thus kindly favoring your Spirit Friends to give their experience, and knowledge.

Yours,

JOHN C. CALHOUN.

Communication from Mrs. F.

NOVEMBER 17, 1851.

MY DEAR FRIEND :

I am very happy to meet you, a proof that this intercourse is a reality. Although I had never before controlled your pen, yet you come with all confidence to meet me, according to our previous agreement, through your kind Monitor ; and I felt the same confidence in you. This to me is sublime, to realize that I, who have been removed from sight so many years, can now mutually arrange with one that does not even know my name, to meet at a certain time and place, for the purpose of suffering me to give my own sentiments in this way.

Spirits, after leaving their bodies, linger around their friends that continue embodied for years, or as long as those they have an affinity for remain. But even they find their home in other parts of the Universe, some in one place and some in another,

according to affinities. Although, while connected with earthly friends, much of their time is spent with them, yet we could no more live there continually without that nourishment and resuscitation that Spirits require, and which cannot be procured on earth, than he who reaps down your fields can live without bodily nutriment ; hence, then, as it is impossible to live continually on your earth, there is necessity for us to have a home, a place to fly to, when our duties are performed. Then the question naturally arises in your mind, where is the Spirit Home ? Let me tell you. Those bright, shining stars, that are harmoniously singing praises to their Creator, by their harmonious rounds, by their perfect order, and by their untiring and unerring motion in the regions of space, a space so extended, that even spirits disembodied cannot fully comprehend—those shining orbs are the homes of spirits. Some find a home in one and some in another, according to their adaptation. The distance of these seems to be a consideration with one clothed with his cumbrous body. But that idea belongs to earth ; for, as soon as the spirit is freed, it finds that space is traversed with the speed of thought. Now, it is in attendance on one embodied friend, and then far away among congenial spirits. My friend, we are not homeless strangers traversing the immensity of the universe, but we each have a loved home, a place to retire to, where each affinity is in the enjoyment of all it is capacitated for. We mingle together, we have no walls of separation

that confine us, except what conduct, condition, or development imposes ; for they that failed to live the good life in the body enjoy not the society of the pure and lovely ; hence they are not prepared to share with them in the same mansions of the Spirit home. The better can know the conditions of all below them, and find it to be their business to help them onward. But the less developed have not the ability to enter the homes of the more advanced ; and yet such encouragements are held out, such reports are received, that they fully believe of the good ahead ; they can compare what they did know with what they now experience ; they see progression has been a law of heaven ; and can have no doubt of its continuance. I feel quite willing to tell you how I found myself situated when I entered the untried life. I had, to the best of my capacity, done my duty faithfully. Although history fails to record my name as one of the great of the earth, yet I think it will not be charged that I wish to detract from the just fame of my husband when I say that I was his helper in science, as well as to provide for bodily necessities. I was his helper in everything that has rendered him worthy of remembrance ; and I still continue to do my uttermost to assist in convincing mankind of their destiny. It is good to be thus associated with one whose desires flow to better their condition, and whose happiness, in a great measure, consists in unselfishly laboring to benefit others. From this digression I will return to my account of entering the untried

life. I did not feel certain of what awaited me. I had an undefinable idea that seemed to whisper, this is not the last of life ; but I felt not its full truth. Where I should go, or what I should be, whether I should be consciously myself or not, was not fully confidently established ; or whether, as many have thought and believed, I should sleep to some very distant time, (which was about equal to annihilation to me) when the angel would blow his trumpet at the last day. All these views, and many more, had found a place in my mental man. With this, to me, most interesting subject unsettled, I left my body, and judge of my surprise when I awoke, as from a refreshing sleep, into all the realities of spirit life. I found all my better and holier feelings were more acutely real than ever ; I was still myself ; nothing was lacking, after realizing my real state. I thought if this is death, so dreaded, how mistaken is man ! Instead of its being a dreadful scene to pass through, it is the most joyous journey that I had ever been a sharer of. My old body, that I had enjoyed so much happiness in, now seemed to me too worthless to claim my notice. I felt love stronger than ever flowing to those that were caring for it ; but I desired to let them know that I was not there ; that after the spirit leaves the body, it is as really the person that used to make that body so endearing, as while controlling it ; that now that body was of no more consequence than any other inanimate substance that the eye may chance to rest upon. I would gladly have

said this and much more. To be sure it was best to put it out of sight, to prevent annoyance to themselves, but it mattered not to me what was done with it. I was introduced to the company of congenial spirits, who had been waiting to receive me, as soon as I was released, and who had been attending upon me while embodied, though I knew it not. These I accompanied to their home. I found in my new home all I could desire, yea, far more than I could have fancied possible. Time would fail me to give the particulars now, and beside it would be hardly possible for one still confined to the body to appreciate our necessities and our gratifications. I delight to thus give of the knowledge I possess, and, if agreeable, will visit you again. I will now leave, full of joy and hope, renewed, your friend, and the friend of spirit investigations,

MRS. FRANKLIN.

Communication from E. Ctepler.

ROCHESTER, Nov., 24, 1851.

MY DEAR FRIEND,

I feel desirous to say to thee, this is new to me, and, therefore, I must claim thy indulgence, if we do not progress very fast, but I find less difficulty than I supposed ; I think, with a little patience, I shall soon be able to control thy hand with more facility. Then as I see thy mind responds in union with the sentiment, I shall have nothing to charge any imperfection in my communication to, but my own lack of knowledge, or inability to convey it. In the first place, I feel interested to have this manner of interchange of knowledge spread far and wide, for there never was a time when truths better adapted to the condition of man were communicated than are now being developed to him. God loves his children now as well as ever he did, he finds no necessity of referring his seeking dependent ones to what was written centuries ago, for individual rules of conduct, for men and women have quite as good facilities to find out their duties to God and Man; and a duty made clear on the mind by an unseen intelligence is of vastly more consequence than an imaginary one received from books, however good the book may be, and however it might have been adapted to the time it was written.

I would by no means detract from the writings of good men that lived long before us, but shall we stand by and extoll their writings and conclude they lived in a time when the favors of Jehovah were more showered upon them than on the present generation? No, my friend, God is as near his children as ever he was, he loves them as well, and his power is not lessened ; then what a loss for man to so esteem a production of men long since passed from sight, as to prevent his receiving instruction from the same source that those did that received those valuable truths.

Thinkest thou, that any one of the Prophets whose writings are recorded in the Bible, would recommend those that came after them to their writings, as of more value than productions from as good a source in other ages of the world? I tell thee nay, but every wise man, every good man, every unselfish man, when he had obtained that food that satisfied his own soul would invite others to gather from the same fountain from whence he received his satisfaction. Hence, then, it is taking nothing from the most excellent writings, for man to desire to receive immediately from the Heavenly Grainery, as those ancient worthies did. And then behold the blessed Jesus, him in whom bad men could find no guile, always encouraged men to look, and examine for themselves, he never gave any particular rule or law for man to be governed by, but he did say, " whoso doeth the will of my father the same is my mother, my brother and my

sister," which implies a holy life, gives heirship with himself, then as his life was one of perfection, we see before the mind pictured the general character of the good man. We see he manifested such love if imitated, would bannish all wars from the earth, slavery would not be known, intemperance would hide its awful head, and kindness and good will would banish famine and want from the face of the earth. This christianity, pure and undefiled, would do to man; Jesus never taught that all truth was given by him while on earth, but he said: "I have many things to say, but you cannot bear them yet;" now, it is clear to me that the things that are now manifesting are some of the things that the people of that time could not bear.

Wise men will use all the means that they are blessed with for their instruction what there is in the Old Testament, that can be used to advantage, be sure, and appropriate, but whatever tends to evil leave as soon as thou would leave the society of one thou hast no affinity for; as for instance, men were at least, excused for marrying more than one wife; where is the man that would believe it right for a good man to have more than one wife now, and has not the wisdom of God been manifested in all ages of the world, that males and females appear in about equal numbers? this, of itself, seems to me is an unanswerable argument against more than one wife, but that is not all; domestic happiness could not be complete under the Jewish arrangement. Man made war upon his brethren, and murdered them,

and then as females were the more numerous, he planned that those that were left should be joined to more than one wife. I said, above, however good advise counsel or rules may be for one day, or age, each age has need of rules or regulations for itself. Wisdom uses the good of other times to promote the interest of the present ; it despises not the present, to look behind for all that is good, to square the life by, but it examines the past, compares with the present, and follows the good from whatever source obtained. The present is also full of danger, men should not imagine they have attained fullness of wisdom, for nothing indicates more folly than that, but all should keep their spirit eye open to perceive, and their ear open to hear whatever it may please infinite wisdom to reveal.

Never was there a time when the gates of Heaven were so opened as now, but great care must be taken lest the revealings of some forward spirit, not well ballanced with wisdom, imposes upon those clothed with bodies ; let facts, as they are presented, be waighed, compared, and then let the conclusions thus wisely arrived at be cherished as a revelation from Heaven, for it is surely the case ; for God has bestowed on man all his faculties for a good purpose, and when used according to his designs, must proclaim the wisdom of the Creator.

As I observed it was necessary to examine carefully, to arrive at right conclusions, but after a just conclusion is arrived at, I would warn against any fixedness, any supposition,

that the whole truth is yet attained, but always remember that in the bodily state the nourishment of yesterday satisfies not the cravings of the stomach to-day ; so with the mental man, its tendency is onward, to keep it strong and vigorous, it must be free ; after one truth has been received, and made clear, then keep the mind free ; for it is a truth that many have entertained, Angels, when, if they had set their minds against new revelations they would have lost their precious company. Here is the great fatal mistake of most professors of the religion of Jesus, when they turn their minds towards a better life, they feel a reward, for every sincere craving of their Heavenly Father's love in their souls, produces happiness; if these continue on, as I observed, and keep the mind free to the inflowings of God's love, they will continue to grow in wisdom, and goodness ; but, if instead of this, the confiding soul joins with such as say they have found religion, and suffer themselves to be bound with other's experience, they must become dwarfs, although they may pray earnestly, may sing devoutly, yet as long as their dependence is upon former experience, how can they be other than dwarfs ; nor can their spirits, when they leave the body be fitted to give their earthly friends valuable counsel.

My friend, I could say much, for my experience is such that I could write volumes in place of this short essay, but I rejoice to have this privilege; oh, it is cause of thankfulness continually, that this manner of communication is opened ; it is good to

live in this age of the world ; spirits disembodied can so readily give of their knowledge to their embodied friends, although I was a stranger to thee, yet I find no difficulty in forming an acquaintance, with that love that words cannot express. I leave thee.

EDWARD STAPLER.

Communication from Sarah Sharp.

NOVEMBER 25, 1851.

MY DEAR FRIEND :

I gladly accept your kind offer, but with a feeling of my unworthiness, for I deserve no such attention from you, and therefore the more thankful I feel for this privilege. I had all the advantages in my early life to have laid a foundation for a useful and honorable life. My parents had very kindly used their exertions to give me an education equal to their means. My life passed with nothing in particular to narrate, until I had grown to be a woman. I fancied I was far above the snares of the seducer, and from that secure feeling I now date my downfall. I know that I looked forward with confidence upon the prospect of a useful and happy life. Many were the visions of happiness that floated across my mind's eye, and never did I har

bor a thought to interrupt a sister's felicity, until circumstances changed all my bright anticipations. In an evil hour, he whom I had always regarded as a brother, by the most insidious and artful intrigues, overcame me, and my affections were blindly placed on him. I was as it were completely taken captive by his kindness and professed affection. It seemed nothing to me that I must lose my reputation among those with whom I had been used to lovingly associate ; it seemed nothing to me that my conduct must be exceedingly grievous to my dear father and mother, whose idol I was ; it seemed nothing to me that my conduct must make the life of my dear sister miserable ; it seemed nothing to me that I was doing violence to my every prospect of future respectability and happiness in life ; and it seemed nothing to me that with all these prospects must be added the greatest of all, the miserable one of an unfitness to enter the kingdom of heavenly happiness. You may think how was it possible I could have fallen in the snares thus set for me. I cannot give a satisfactory reason, unless I became deranged ; not that my whole mental individuality was lost, but that the powers of my mind must have given way, and I was wrecked. My life became wretched, unless in the company of him who had estranged me from the path of innocence. Oh the unhappiness my weakness caused me ! Many times I craved that I might be taken from the evils with which I was surrounded, and then the feeling of unfitness to enter the untried life, and the hope of amendment

would nerve me to bear the present, and hope for the future. Thus passed my life, until one evening as I was attending to the duties that devolved upon me, while with my sister, I stepped out the door, intending to return immediately, but I was accosted by him that had been the cause of all my troubles, who said he wished to speak to me upon a very important subject ; I stepped to him, when he put his arm around me, and instantly plunged his knife in my throat, severing the main artery, which at once terminated my bodily existence. My exertions were used to the uttermost to part from him, but all was over ; he gave no time to dread death, for my fate was sealed almost instantly. I only had time to think he was determined to kill me. The next I knew, I was looking at my bleeding and lifeless body, as well as his. I asked him why he had done this thing ? He replied he was determined I should not outlive my love for him. I said, had you no pity for my daughter ? His reply was yes, he did feel for her, but he thought she would have friends to care for her. I said no more to him, for at this time we each were taken into the care of those that had an affinity for each. I now found I had different society from those that had surrounded me while I was surrounded with bodily afflictions ; for who so much needs the kind sympathy of friends, as those that have been overcome by temptations—who have fallen into degradation ? I was in trouble, and my friends deserted me. I felt the need of a kind word, but in its stead, I met the cold repulse.

I felt that I had sinned, and needed the hand of a disciple of Jesus to lift me from my degradation, and say to me, go, and sin no more. I needed one whose love overbalanced their pride, to say to me, come my dear sister, let the past be remembered no more, but let us look forward for the blessings that are still in store ; for that mercy which Jesus always encouraged the penitent to expect. But instead of that, my former associates forsook me ; those that professed to be the followers of the blessed Jesus passed me by. Then, is there any wonder that thus situated I failed to become elevated ? that, since those that I would gladly have associated with despised me, I should seek those that did receive me cordially ? I find my spirit condition low, but thanks be to God, I have much, very much to rejoice in. I am in as much enjoyment as I can be, considering the life I lived. I do not feel the stings that those do who, while professing to be self-denying Christians, yet lived to gratify self, imposing burthens upon those over whom they exercised control, grievous to bear, and thanking God that they were not like others, or even like myself, a poor sinner. These are even worse off than myself, I do not feel to condemn others ; but I do wish to warn every one against the dangers that are strewn in life's path ; to shun the unhappy life that I lived ; and to encourage all to do what they can to save an erring brother or sister ; for, depend upon it, each has his work to do ; and he or she that lives to elevate, to reclaim, is building on a foundation

that must last them when their bodies fail. It is my privilege to often visit my dear ones that are left behind. I endeavor to impress their minds with desires to do good, to be kind to all, to be happy to strive to make others so ; and in doing this I find enjoyment is increased. I have much I would gladly communicate, I would like to say to my dear earthly friends that I am as really myself as when bodily with them, I would do them much good, if they were prepared to receive me. I thank you for your kindness to one you never knew or heard of, except in connection with crime. Oh ! it is cause of gratitude, that while many great and good are waiting to communicate through you, you leave them, to allow one so unworthy as myself to give you of my present and previous condition.

SARAH SHARP.

Communication from T. Clarkson.

DECEMBER 1, 1851.

MY DEAR FRIEND :

It is with feelings of gratification and heartfelt thankfulness that I am thus privileged. It is indeed a bringing heaven and earth very near, when a disembodied man can influence one embodied, in such way as to convey readily his wishes, his knowledge, or his occupation, to his embodied friends.

My life was such, that it was thought by those that knew me, and who believed in man's continuing when removed from sight, as to be entitled to heaven and happiness. This I found verified ; and let me give you a short history of my experience since. I was met by my friends, whose lives had been devoted to do man good unselfishly ; who had sacrificed their talents, time and money, on the altar of humanity ; who had counted nothing too dear that gave the reward of sweet peace : these I found ready to welcome me. No earthly salutation can compare with the love these manifested. In astonishment I said, can this be death ? No was the reply ; it is not called death here, but rather a birth. This is what the earthly condition considers death ;

and indeed it is death to that. But instead of its being the end of the spirit that governed the body, it is just entering on the voyage of real life. It is freed from that cumbrous body and its requirements and hinderances—no house to be built for it, no bread to prepare to sustain, no clothes to provide, and therefore, all anxiety for these ceases. This was good news to one who had been perplexed as I had been to provide the necessaries to sustain myself. With wonder I surveyed myself. I found I was clothed with a body that far surpassed any plannings that had ever been formed in the visions that fancy portrayed in my mind. The old man, with all his weakness and infirmity, had given place to the vigor of youth, and I was, in all fullness and completeness, myself. I felt my individuality ; I had the knowledge, experience and wisdom of a long earthly life, and nothing more ; what I had done and been was fresh in my view, nothing more, except I was closely observing the changes that were going on with me ; hence, then, all that was before me must be learned. My companions invited me to prove the condition of my new structure, by accompanying them. It is impossible for me to convey to you a full idea of the ease with which space was traversed. I found that spirits associate by a feeling of sympathy, each, as it leaves the earth, finds congenial spirits to welcome it. Bear in mind we enter the spirit life whether we have lived to do good or evil, or whether the life has been a mixture of both. Here the level is found ;

deception avails not, nothing can hide the real character, no choice can be exercised, for the law that rules here is so equal, that there is no desire to associate with other than those that affinity draws together. But notwithstanding this, we are not idlers, those more advanced feel a love indescribable, and a desire to assist those of less advancement, less elevated enjoyment, forward to a higher and still higher condition. As in the earthly state the teacher instructs the pupil from one degree of knowledge to another, so here we learn one thing after another. I will return to my own case. I found, without the fear of falling on the passage, distance seemed annihilated. After getting somewhat familiar to this new state of things, my instructors informed me that I too had my duties to perform; that in action alone can happiness be continual; that mine would be the privilege of assisting those still clothed with bodies. This was delightful to me. I therefore set about my work as soon as I found what it was, and I have been encouraging him who, like myself, is devoted to do good to others, for I early in life pledged myself to the cause of them that cruel oppression bound in chains, too strong to break without assistance, and although it seemed to me it was giving up worldly prospects, for at that time I verily thought my life must be miserable, that I must lose the good opinion of all those whose friendship I most valued. I thought I was giving up all prospect of worldly respect, and all prospect of support suffi-

cient to sustain my bodily necessities. All these I offered up when a young man. But I found my peace flowed as I never before had experienced, I found my earthly necessities were provided for in a way that seemed impossible to my short-sighted vision ; honors too were heaped upon me, after I had toiled long and manfully. Often have I persevered when death from assassination stared me in the face. Surely, had I not been sustained by some good spirits, I must have fainted by the way. Although the evils that crossed my path were many, although the dangers were great through which I passed, yet, I firmly believe my life passed with more enjoyment, my friends loved me better, and more of the world's goods were bestowed upon me, than if I had gone selfishly to planning for my own aggrandizement. Having thus experienced the benefits of a well-spent life in the body, and receiving the highest enjoyment in my new home, is there any wonder then that my most earnest attention is turned to those who, like myself, are devoted to humanity, to suffering humanity ? I use my influence to strengthen these, to encourage them, to let no discouragements hinder, but if repulsed give not up ; if their path is blocked with high walls, turn not back, for many strokes will beat down mighty walls. Although I endeavor to fill their hearts with courage, it is not the courage of brute force ; it is not the daring of him that will challenge to mortal combat ; but with the courage that will bear an insult without wishing to injure in re-

turn ; to even bear blows without retaliation ; and if the prison or loss of property seems inevitable, if justice is adhered to, I endeavor to give strength to bear these afflictions. If put in prison, I go there and administer consolation. But prison walls cannot confine me now. This I endeavor to whisper in the ears of the sufferer, that their time of suffering will soon be past, and a glorious immortality is but a short distance ahead. Then keep courage my brother or my sister ; for although it may seem that we are surrounded with the wicked, with those that would do an injury, yet the Lord our God is with us ; and if we feel that we have his approbation, then we have nothing to fear for in that condition, to continue in the body is well, but to leave it is better. What encouragement under all circumstances ! The good man is safe. I feel to encourage all to persevere in unselfishly doing good. If a brother is in affliction, relieve him. If a brother uses you harshly, tell him plainly his fault, but show a willingness to forgive, without waiting for an acknowledgment from him ; for remember, such is the law of our Heavenly Father, that it tends to happiness to imitate him ; for he is always ready to receive a repentant sinner. He waits not to have a full settlement, item by item ; but as soon as he sees the penitent, although a great way off, he sends his Spirit Messenger to meet and welcome him again to his Father's house. When the Spirit of Love shall abound in the land, when men and women shall come to prefer another

to themselves, it will be joyous to live on the earth ; then indeed death to the body will lose its sting.

This manner of communicating, methinks, will have a tendency greatly to hasten the good time long looked for. Can any one live to his present and future misery, when he comes to fully realize that he is surrounded with spirit friends ? that whether good or not he lives on, and that his after life must commence when his former one leaves him ? it seems to me not, could man realize that, when anger disturbs ; his spirit, parents, or wife, or brothers, or sisters, or children, are witnessing his weakness and sorrowing, while thus they see him in his degradation. Surely he would wath that he be overcome no more ? Permit me to encourage you to let no opportunity pass without searching into these spirit developments ; for they are of vast consequence. It gives you the privilege of the counsels of those that have long since passed from sight, and have been learning ever since, with these to counsel, life will pass pleasantly, and death to the body will have no terrors. I would like to say more when opportunity offers. Rest assured that angel spirits enjoy these manifestations as well as their embodied friends.

Yours,

THOMAS CLARKSON.

Communication from S. Fathergill.

DECEMBER 4, 1851.

MY DEAR FRIEND:

This is very interesting to me, to thus meet with one still clothed with flesh, to express myself through as I used to while on earth bodily. In the first place I desire to turn thy attention to the subject of man's accountability, to his Creator. He finds himself placed in a body so complete, so wonderfully made, that he is at a loss to know from whence he came, or whither he goeth ; he finds that he is in possession of certain attributes, that amongst these are the feelings of love, hate, justice, selfishness, kindness, cruelty, lenity, revenge, mercy, and injustice ; all these, as opposite as they are, he finds himself controlled by, and these he finds, as he gives attention to their workings within, make the man ; if he allows the feeling of love its proper sway, governed by wisdom, then he is in the possession of peace and happiness,—then his family or associates love his company ; if he is treated harshly his kindness shames the perpetrator ; if he is persecuted, he forgives ; if he is slandered, he slanders not in return ; if he is reproached for not believing in the popular religious ideas with which he is surrounded, he bears it patiently ; if in the family circle

things occur to annoy, he calls to his aid forbearance and love ; the clouds disperse, and harmony again abounds, and if adversity assails, love and kindness will make a way, when discouragement seemed to close his path. Then, if love, when properly directed, will accomplish so much, it becomes its possessor to cultivate it closely, to watch its pointings, to let it be governed by wisdom ; for, if it is not, injury may proceed from this excellent virtue. In opposition to love, is implanted hate ; which, if allowed to grow, must produce unhappiness to the possessor, and to those with whom associations connects ; the feeling produces its like in others, whether in the family circle or in a more enlarged point of view, but the greatest wrong is in the family ; it affects the wife most, for if she finds her love and confidence are treated with coldness, and even harshness at times, gradually her respect and love for her companion decreases, and the performance of the necessary cares of life, instead of being pleasures, become irksome, and the children, who naturally look to the parent for all the perfection that man is capable of, finding him subject to allow his angry passions sway, lose that respect for him that his position entitles him to. Hence, although they may, from dread of physical injury, perform his wishes, yet, as it is not love that binds them to him ; they must, of necessity, be controlled by the opposite of love and harmony,—they are under restraint while in his presence, and love his absence ; these fail to be happy themselves, or make others happy.

Let us turn our attention to view the designs of our Heavenly Father in placing his children in their present probationary condition, at his introduction—man is one of the most helpless of all animals, both in regard to his physical and mental condition ; as his body grows, his mental capacity gradually unfolds, it is clear from whence his animal strength and growth comes ; not so with that which controls the body, whence that comes, no eye can see, but the fact that a mind is received into the animal, none dispute ; the reasoning faculty, that no other possesses, being dispensed so gradually to the child, that some believe that it is indeed a part of the body ; but, my friend, the body would be as complete without the reasoning powers, as with it. Hence, then, from whence cometh this second part,—the part that makes man so entirely, so surpassingly above every other created being ? God has so arranged that as the child breaths the pure air, a portion of His nature and essence is gradually imparted to the child, as he becomes capable of receiving it ; he also imparts his various organs to cultivate, and as he exercises any one of them unduly, that will grow more rapidly than the others ; hence, the necessity of guarding these heavenly gifts closely. Let love unselfish, be cultivated which will insure the society of the good, while in the body it will draw good spirits to administer to it, in its earthly probationary state, and will entitle to an elevated mansion or place in the Spirit Life, and prepare it to en-

courage some earthly traveler; to live the good life as he has done, and on the contrary, if some other disposition of an opposite character is cultivated, as for instance, selfishness, then, if he does not obtain the largest share, or some advantage over another, his enjoyment is incomplete ; he manifests uneasiness at another's success, and renders those he associates with, uncomfortable, and himself unhappy, while in the body, and unfit for exaltation in the Spirit Home—then thou must see that man is the maker of his own destiny. God imparts to every rational creature free agency, and gives the capacity to live happily in the body, and if he elects to live to his highest idea of good, then happy spirits administer ; but, if on the contrary, he unhappily chooses to go selfishly on his way, he finds thorns, to disturb his tranquility, and spirits like his own are drawn to him by affinity. Oh ! then, thou seest our Heavenly Father has done all that wisdom can devise, all that love can carry out, to induce man to be good, to be happy, and to make others happy.

I would gladly give further knowledge about the great Creator ; but, my friend, as desirable as it is to know, as gratifying as it would be for me to tell, it is beyond my capacity to do so. His wisdom I see, His love I feel, His greatness I admire, His power is astonishing, His immensity I cannot comprehend, His omnepresence I witness, but His location I know not of, His Angels I see and accompany on their errands of mercy. I see they mind

enquires from whence do they obtain their directions. As in the bodily state man finds by close attention, what will make him happy while in the body; so, here, by cultivating that which promotes the highest enjoyment, we continually advance in wisdom, in knowledge, and in harmonious enjoyment. Man should not expect to arrive at the summit at once, neither should spirits; but every one should endeavor to treasure, what they find to be true and lovely, and patiently wait further developments, remembering that when ten thousand years have passed away, our lives have but commenced; that progress or advancement is stamped on all things, whether in Heaven or on earth.

I could fill volumes in speaking the praise of Him that lives for ever and ever, and of the enjoyment of spirits that having performed their parts well while in the body, are doing what they feel to be their duty, in every respect. Here, other affinities than kindred, take precedence, but all is arranged in such beautiful order, that even the least elevated see and feel the strict justice that governs, they feel to blame none but themselves, for they see at a glance, that God has done all he could for them. Let me encourage thee to do what thee can to forward this manner of social intercourse with spirits; many are now witnessing my giving these words with delight, and rejoice with me at the development.

Let me say I witnessed what passed in the circle last evening, and it may be of advantage to whis-

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per, that all was not in order. I will advise that at another time when you meet to make no remarks to change the order that pure spirits may take."

With reluctance, I cease to write, and if agreeable, will, often pay thee a visit in that love that I trust will not fail.

I am thy friend,

SAMUEL FOTHERGILL.

Communication from B. Franklin.

ROCHESTER, DECEMBER 15, 1851.

MY DEAR FRIEND:

I feel grateful to find you ready to receive me at the appointed time. I feel that the supposed distance from earth to heaven is so nearly annihilated, that this free interchange is opened, whereby we can give our knowledge, and you can make your inquiries of us; for when any spirit is present with a medium, he can readily be conversed with. These things you know, and therefore it requires no argument to convince the understanding of a self-evident fact. I will now turn your attention to the subject which induced me to invite you to meet me at this time.

I perceive great want of knowledge on the part of some mediums in regard to the laws that govern

this manner of communication. It is not because I wish to sustain this man or that, it is because I desire to promote truth, and not error, that I am induced to treat upon this subject. I desire to set up no standard. It is far from my wish to be considered as having arrived to a state of perfection. I am a learner ; I expect to continue a learner ; then receive nothing from me as coming from the perfection of knowledge. To be sure, some things I know to a certainty ; and one is, that a spirit is not perfect because it has left its body ; nor is it prepared to counsel its embodied friends to advantage, simply because it has removed from one dwelling place to another. It can as readily give proof of its identity as any other, and yet may not be prepared to direct the steps of an earthly friend ; for none can tell to advantage what they themselves have no knowledge of. To me it seems of vast importance that this fact should be understood—that a mere change from body to spirit does not give either knowledge, wisdom, or goodness. It is only as the spirit is willing to learn, that progress can be experienced. Let me turn your attention to one that has been accustomed to suppose he never received any good except from prayer. He of course must be under the impression that what happiness he enjoys is in consequence of the means he used to obtain it ; and how can he honestly recommend any other than what he thinks he finds has been the cause of all his own enjoyment ? It would certainly be unwise to suppose

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any other result. And again, let me call your attention to one that was filled with sectarianism ; who verily believed that all good must come through his sect, no matter whether he was a Christian, Mohammedan, Bramin, or any other great division of the human family, no matter which of the divisions of these great sects he belonged to, if his love was given to the Catholic, the Episcopalian, Presbyterian, Methodist, Baptist, or any other sect—I say, if he thought all good was centred here, then, as he closes his eyes, filled with this feeling, it is not possible for his love to become changed at once ; and it depends upon his willingness to learn, or rather, unlearn, what he so ignorantly cherished. Here you see a reason for conflicting statements from your spirit friends. I do not say these things to blame any, for I feel no enmity to any ; I only wish to give such information as will advance the embodied. But the effect on me is the same as with you, when you perform an unselfish duty—you feel a sensation of joy—so here too—when I perform my missions with fidelity, I feel I am advancing. I only wish to hint at these subjects ; for, to examine them fully, would take more time than is proper at this time to give. Let me once more press the examination of this very interesting subject. One says a certain spirit informs him it is only by prayer that happiness can be obtained ; another says it is only by a belief in Jesus Christ that he can be saved ; another says it is only by a belief in the word of God (meaning the Bible) that there is any

chance for heaven ; another says it is only good works that entitle to the happy mansions ; and still, others say a good, moral life, is all that is necessary. Now, my friend, what is to be done amid all these clashing statements ? They surely all come from departed loved ones. Those, there is every reason to believe, would not willingly deceive ; nor would they ; but it is owing to their different loves while in the body, and which have not yet become enlightened. Then the inquiry naturally arises, is there nothing that is certain ? Is there no way of arriving at substantial truths ? Yes, my friend, there is a way to gain certain information, and that is, to strip the mind of everything acquired by books, by education, by tradition, or by any external source whatever, and then apply to spirits that have been foremost in reforming the world ; who, when persecution assailed, stood their ground, and even sealed their testimonies with their blood ; not those that had their blood shed while endeavoring to slay others, but those who, like Jesus Christ, counted nothing so dear as a testimony to right. These may well be listened to, and, after careful examination, if found reasonable in view of the facts with which they are introduced, (I mean by facts—this is one—you know some influence moves your hand beside your own)—I say then, in view of all the circumstances in the case, and also the effect it has on the mind, if what is recommended produces peace, and mental assurance, then surely you have found something that will do you good, which, if cultivated,

will lead to happiness while embodied, and prepare for an elevated mansion in the spirit home. One other view—very much depends upon the guardian attendant of each one ; for each one has one or more attendants, who are interested unselfishly for him ; but, they cannot prevent, at all times, some busy spirit, who is not yet so advanced as to fully realize their condition, from interfering and giving counsel as they desire ; and sometimes the guardian has not sufficient discernment to distinguish between the good and evilly disposed. Notwithstanding all these discouraging views, let me encourage you to persevere ; for the subject is of vast importance, both to the present and future. Our first great desire was to make the embodied realize their immediate continuance after leaving the body ; the next is to give a true statement of our condition. This is a mighty work ; a work not of a day, nor of a year, but a lifetime must fail to give the realities of the spirit life ; but, by properly using the little, as opportunity is offered, much may be realized. I will now leave, with thanks for this opportunity.

Yours in love,

BENJAMIN FRANKLIN.

Communication from Elias Hicks.

ROCHESTER, DEC. 18, 1851.

MR DEAR FRIEND :

I rejoice to again have the privilege of thy assistance to give my testimony in favor of spiritual communication, I feel constrained to give, of the knowledge I am possessed off. In the first place let me say: there is nothing on earth so worthy of attention, as a preparation for a continued life beyond the earthly one ; how can that best be accomplished, is then the important enquiry ? Must one afflict himself, or herself ? must it lead from all bodily enjoyment ? by no means, for the best father, mother, husband, wife, son, daughter, and the good neighbor, is the best prepared to enjoy the highest mansions in Spirit Life, and none so happy, as those who act well their several relations, in their earthly lives. Then, how admirably has the Great Author planed for the good of man ; how beautiful the arrangement, that man's highest interest is increased by his best performing the several duties with which he stands connected. I am well aware it is much easier to theorise about love and good will, kindness and forbearanee, than to practice, at first ; but, by a watchful care, one evil after anoth-

er can be overcome, and harmony will reign in the soul, and the life will be a continual invitation to all that are acquainted, to come and taste of the enjoyment that dwells within ; in this state always looking for happiness, it will be continually receiving it from sources where it was not expected, if surrounded by poverty ; patient perseverance will rob its ills of a large part of its pains, and being prepared for the Spirit Life, all will be unspeakably glorious. If I could only give of my present knowledge, it seems to me I could be the means of bringing sons from afar, and daughters from the ends of the earth, by causing them to cultivate love and good will. If any say thou art wrong, thou should believe this, or thou should practice this, or that, heed them not, let thy only question be, does he love the brethren—not those of his own household, not those of his own sect only, but does he love the brethren? if the reply is yea, he does love the brethren, he loves not only the rich, but the poor, not only him that lords it over the slave, but the slave too ; not only lends his assistance to those that flee from the oppressions of other parts of the earth, but that lends his aid to the poor fugitive of his own land, even though a prison may stare him in the face, and the loss of goods may seem inevitable, yet he calmly pursues his course ; oh ! how glorious are the loves of those in that state, to which all are hastening.

Although mine was a comparatively happy life, for I gave heed to what I considered the influence

of God's Spirit in my mind, and although I expected to reap the reward of a well spent life, yet I find my conceptions of what awaited me, bare no comparison to what I realised, but it is the privilege of those that are now embodied, to be better fitted than I was, I suffered the writings of those that had lived long before me, to have such an influence over me that they stood between me and God's truth. I did not fully realize the privileges with which I was blessed, that of holding mental converse with those that wrote these very truths, that I so much valued; these stood ready to counsel me, and to give explanations of what is recorded, and were ready to give of their still greater experience.

Let me turn thy attention to another subject.— I found, on leaving my body, that I was well prepared for my new body, not perfectly as I told thee in a former communication, for education and sectarianism, had such influence that my perception was somewhat bewildered, and my vision blinded, but my honesty of purpose, and my devotion to do good was such, that my condition in my new abode was indiscribably joyous ; I was introduced to those whose affinity drew them to me as well as mine to them ; hence, mine was a state above all my anticipations. I accompanied my associates in their flights to their distant homes, for spirits have homes—delightful ones, and from which we could not exist ; we go forth to do our duties, and return at intervals; thus our time is delightfully passed, endeavoring to do good, to instruct both man and spir-

its. Although my enjoyments are far greater than my expectation, yet I may say, in one thing, I felt disappointed, for I had imbibed the idea that the good, when they leave their bodies, are introduced to the presence of God—the God I fully believed had often visited me, and given me words for the people, and who had often filled my soul with love inexpressable. I inquired of my friend, who had been my delegated guardian, George Fox, for my God who had done so much for me, I was informed that, although his love is over all his works, although his wisdom is displayed every where, although His power is seen in every direction, and although every thing is sustained by Him, yet His individuality cannot be seen. Then I inquired who shall I thank for the favors that have been showered upon me ; who, shall I love in return for all my enjoyment ? I was told when the mind is filled with love, gratitude, kindness, benevolence, and charity, then it is in harmony with God, this it is that makes a man in the image of God, for these are His attributes. I inquired if that is so ? is not anger, jealousy, revenge, hatred and cruelty His attributes also ? for man finds himself possessed of all these ? I was answered that man is possessed of all these, they were given for a good purpose,—these were given him by the Great Creator of intelligence, in order to prove his fitness for enjoyment, his capacity for Heaven, and happiness, if he cultivates the better faculties, thou hast found, by experience, they grow, and as thou hast found if those opposite were.

not gratified, they become weaker and weaker; thus the good getting the mastery over the evil, the whole man becomes Godlike in all his movements, his enjoyment is great, while he continues in the body, and when he leaves it, he is prepared like thyself to enjoy what thou doeth. I saw the justice of his remarks, and I was filled with astonishment, I remained silent, when my friend continued. I see thou art filled with admiration,—let me remark further, that it depends upon the faithfulness of the individual, in cultivating his faculties, whether he enjoys much, or little, in the Spirit Life, if he suffers himself, to be controled by evil, then his Spirit Life commences in comparative unhappiness, but all have the opportunity of progressing.—Hence, let me tell thee, thy work is not yet done, but industry is the life of the Spirit World; our time would pass without enjoyment, but for the power of progression.

I found these to be true sayings, I find I am a learner, that one thing after another opens to my view in the most beautiful manner; oh! my friend, there is nothing to compare with a devoted life, there is nothing to compare with the enjoyment, of those who having lived to their highest conceptions of good, enter their Spirit Life, these are prepared to encourage their dear ones who are left behind to live as they have lived, then their end will be joyful as theirs was.

ELIAS HICKS.

Communication from M. Walt.

DECEMBER 25, 1851.

MY DEAR FRIEND :

I am one that passed from eight years ago, but I have not lost my interest for earth's inhabitants, nor have I gone so far as not to notice the developments now making. It seems to me, never, since man was created, has there been so favored a time to be an inhabitant of it ; for you have the best experiences of those that have lived before you, and who recorded their best convictions, which have come from many ages of the world's history. And beside, a way is now being developed, whereby those that have lived in any former age can converse freely with a medium of the present time. This gives, as I observed, the present generation a great advantage over former ones. It is cheering to those of us who are interested for the welfare of mankind, to thus see this intercourse spreading ; for, in this development, they see the seeds of progress, of a knowledge of what awaits them, when the body is left. It seems to me of the greatest importance that man should know his present condition, and what awaits him on his journey ; for, remember, as sure as a body is born into the world, another certainty enters

with it, and that is, it must die, sooner or later. Then, it seems to me a mark of the greatest wisdom, to inquire what becomes of the spirit which controlled that body, and its nature while controlling it. This I considered a momentous question while I occupied a body, and suffered good influences to govern me so far, that, when I left it, I found myself wonderfully favored. I heard it said, thou hast been faithful over few things, enter thou into the joy of thy Lord. My feelings were, Lord, in what have I been faithful ? (for I felt as though I had been an unprofitable servant) and the reply was, didst thou not give thy standing among men, in order that thou mightst be happy ? But I said that was only doing my duty—true—and the performance of duty must necessarily lead to this result. Then, thought I, a virtuous life must be very profitable ; for it yielded a very large dividend while in the body, and now, to find its possessor so vastly wealthy, convinced me I had made a mighty investment, and ever since I have been receiving compound interest. Now, what dost thou think of such an outlay—that of laying up treasure, on such profitable terms, where it will be perpetually insured, without a possibility of a failure ? I see thou art pleased with the terms. Then help me ; induce others to become enamoured with the success that must attend the good life. And what is a good life ? A good life is not one that loves to go to meeting in the costly church merely ; it is not one that has repeated the most words, termed prayers, merely ; it

is not one that had paid the most money to the minister merely ; nor is it he that has paid the most money to sustain missions merely ; all these things may be done, and yet the good life not be entered upon ; for all these things may be done, and yet the brother may not be loved ; and Jesus said, if any man says he loves God, whom he has not seen, while he hates his brother, whom he has seen, is a liar, and the truth is not in him. Then, in what does a good life consist—one that is entitled to such a reward ? It consists in helping those that have none to help them, to relieve heavy burdens, and let the oppressed go free—to make the friendless happy—and it breathes peace on earth and good will to men. Instead of revenge, it forgives ; instead of exacting the uttermost farthing, it only requires as much as the indebted can pay. Under such feelings and conduct, could a man or woman be an enemy ? Could one be found, that knew this, that would injure ? Just so with nations. If a nation should be found to conduct thus, whence would come war ?

I will now turn thy attention to the different employments of spirits. On my leaving my body, I was met by loved ones that had gone before me, they having an affinity for me that draws more powerfully than kindred. These were free to give me of their knowledge acquired since leaving their bodies. Although many seemed to belong to the same community or circle, yet one seemed particularly delegated for my instructor. With that one I passed

from place to place, and saw the condition of many companies less elevated than our circle. I was particularly interested with the condition of some of those I had known, and who were of the same profession of myself in my younger days. These I found in a very degraded condition. I inquired why is it that these are here? They appeared to occupy a very different position on earth. There they were looked upon as the leaders of the people; they were foremost in almost every public display; they seemed chosen, most of all, to fill public stations. The reply was, those were not honest men; their very employment seemed to imply dishonesty; for theirs was the business of hiding crime, and making the innocent criminal, or rather, to keep back the truth, and dress error in truth's adornings. Such conduct must necessarily keep the spirit from advancing, like his that despiseth a bribe, and seeks truth wherever it may be found. Here thou seest the advantage thou art receiving, because of thy leaving all, and counting nothing too dear to be given up, that thou couldst possess an approving spirit. Hadst thou continued with these, thy situation would have been as theirs is, as it were, groping in ignorance. None can enjoy more than their bodily life fitted them for. Although thou didst not labor for sake of a reward in the future life, yet a good life necessarily leads to the enjoyment of it. I told my guide this seemed too much—to receive full pay while in the body, and now such unbounded enjoyment in the spirit life. He remarked, give God the glory,

and added, I have shown thee the condition of spirits below us in enjoyment, it must be our business to elevate them, to raise their loves and aspirations to higher and more worthy pursuits. Ours too is the unselfish task of encouraging the embodied to cultivate more exalted views, to be kind to one another, to let nothing deter them from a virtuous life, which alone can insure happiness. And while we teach these truths, we also shall be advancing. Now, thought I, here is great gain for me, a poor worm. I thought I was working for great pay, but I failed to see such completeness ; I was rich and full, and lacked nothing ; every self-denial that I was enabled to bear, seemed to be crowned with blessings unnumbered. I would say more, but let this suffice. I rejoice in this, that I have been enabled to make one sensible that I still live, and as I live he will live also.

Thy assured Friend,

NICHOLAS WALN.

Communication from Lydia Smith.

DECEMBER 28, 1851.

MY DEAR FRIEND :

I am delighted with this privilege, not only on my own account, but for the reason that I am convinced great good will result to mankind from this manner of communication ; it is certain evidence to the Medium, that some influence beyond their animal or mental ability, or capacity, influences them; it opens to them new and heretofore unknown fields of labor, it introduces them to those that have been long removed from sight, and affords an opportunity to receive from them such advice and assistance as they are permitted to give, and the question arises in thy mind, why withhold any knowledge that we are possessed of ? the answer is clear to us, though I may fail to make it so to thee ; if we meddled much with the affairs of men, we should take from them, their self dependence, which it is not our duty to do, for to capacitate man for the highest state of enjoyment, he must be left to cultivate the capacity with which he finds himself in the possession ; hence, the necessity of his being left very much to himself to work out his own character, not as a machine, controled by others, but as a learner

from every thing that presents. It is found very difficult, to examine freely, without prejudice, for tradition, and education, have so fortified certain matters of faith, as well as practice, that it is of vast importance, that man, in the first place, unlearns what he has been educated in, and this is found to be the greater work, because there is so much truth mixed with the error—truth and error are so interwoven, that I see no way for man to entirely separate them, short of the assistance of Angel Spirits, and it is not in the power of every Spirit, so soon as it leaves the body, to give wise counsel. Hence, then, the necessity to discriminate, and investigate what is presented to view from the Spirit World, as well as the Earthly.

As the mind desires knowledge in regard to its spirit capacities, the assistance of an Angel Spirit is necessary, and much assistance has been rendered in all ages ; I found it to be the case with myself, and I gave such close attention that I was led by it from one experience, to another, in beautiful order, but I had no just idea from whence I received my instruction, and who it was that thus enlightened my understanding; my instructor was so reasonable that when a duty was given me to perform, its necessity was laid before me so clearly that I was left without excuse, if I did not perform it, but as I performed, I felt sweet peace ; this encouraged me to perseverance. Hence, my Angel Spirit became my most endeared companion ; to be sure I was mistaken in one thing, I supposed it was God him-

self that was thus leading me gently along, administering peace and joy, for every act of obedience to my convictions of duty, my mind was so limited that I thought God, by his own spirit, operated upon me, and upon others, as they were devoted to live to him in all humility; many discouragements it was my lot to feel, because those that had every appearance of as much devotion as myself often spoke such sentiments as the witness within me condemned; this led me into great perplexity which was not explained until I awoke in newness of life, then I found it was an Angel Spirit, that had led me thus carefully along, and that it is according to the knowledge of the attendant, and the power they have obtained over man, that he acts in regard to spirit knowledge; this explained all the difficulties with which I had been embarrassed, although, I thought, at times, my spirit was illuminated to see my own state, and believing God must operate on all the same, why were they led differently by the same God, was the difficulty; but now, all was explained. We each had dear ones to illuminate us, and, as they themselves, were enlightened, they led along, provided their friend acquiesces in following the guide so unselfishly delegated. This accounted for all the difficulties that had so perplexed me.— Oh! the arrangement was sublimely beautiful; all that seems to me lacking to man, is for him to realise his privileges, that every one has attending spirits that are interested for them, that would lead them gently along, and open one truth after another;

nothing seems lacking, provided man is prepared to receive knowledge from the only sources from whence it must come. When he finds the true condition, both present and future, his life will be joyful, his path will be illuminated with the most enchanting views, happiness seems strewed on every side ; joys will spring up where sorrow is witnessed.

Can any continue to do wrong, when they come to understand their true nature, that they live among spirits, that they are seen wherever they may go, that no place can be found so secret but that Spirit Friends accompany them ? I think not. My desire and earnest endeavor of all elevated spirits is, to lead men to the knowledge of the realities with which they are surrounded. Oh ! it seems to me, if I had known these things, I should have been more happy myself, and should have been enabled to have scattered blessings without number around me. It seems to me, when these things are fully realised man will feel no disposition to oppress his fellow, he will feel no disposition to assume any great things for himself, but will act for the good of all ; love will fill his soul, peace will dwell in his bosom, and kindness will flow to all, he will not need armies of men to defend him, for his confidence in his God will be such, that come life, or come death, all will be well, his safety is sealed continually, and he goes on his way rejoicing, dispersing blessings on all. Thy assured friend, and the friend of advancement,

LYDIA SMITH.

Communication from S. C.

JANUARY 2, 1852.

MY DEAR FRIEND :

I am now, for the first time, using an agent to express my views, since I left my earthly tenement ; I have seen some of my fellow spirits engaged in the work ; but the seeing a work done, does not make a workman as soon as practice. I hope and believe, with a little practice, I can express myself quite readily. It was hid from me, when I was in the body, that power could be continued in such way that a spirit could thus act, could thus control one still embodied ; but now, both thou and myself have such evidence, that it would be folly to doubt it. We can now behold our friends, wise in their own conceit, making their observations on this manner of communication, and putting it down as a delusion—a deception. I see thy conduct has been such, that thou art not charged by thy old friends as a deceiver, but that thou thyself art under a delusion. But thou canst well afford to pity them, for thou art filled with such completeness of evidence, that thou wouldst be wrong indeed not to admit it. Then, from thy own happy assurance, thou canst look upon their want of knowledge with kindness, their self-complac-

cy with forbearance, and their lack of spiritual wisdom with forgiveness. Oh what they lose ! They go groping their way in darkness, and call it illumination ; they suppose they are following the light, while they close their eyes lest they should see ; and they condemn those that walk in the footsteps of Jesus, because, they walk not after the traditions of their fathers ; thus making traditions of greater importance than God's present and everlasting truths, revealed to men through the only instrumentality, that it is possible for him to employ. It is hard for a sectarian to give up his love, to look upon all men as brethren, and feel bound to no party, to wish no particular advantage to any, to unlearn everything that has been received from loved friends or books, and receive for himself anew—only desirous to know duty and perform it. Here I failed. I performed my part quite well as a man, as a member of the Society of Friends ; but, when my faith, was called in question, a fire was kindled within me, which my habitual staidness of character could not quench. Under such quickness of feeling for my long-established ideas of right, I was illy prepared for the developments now manifesting, and I doubt not I should have honestly opposed these things that now look so beautiful to me. This reminds me of the necessity of feeling kindly towards those that feel so satisfied in the righteousness of their lives. I feel to pity them, and I would gladly raise them from the mortification, pain and sorrow, that I experienced on my arriving at my

spirit home. I was in the enjoyment of all that I was qualified for ; but what can the enjoyment of one be, that loved his own sect first, with all his heart, and man universally with what was left ? I felt shame for my narrowness, when I beheld the true man, with his love extended to all, who felt, when one of the least was in want, an unselfish desire to assist, without inquiring where he belonged, or whence he came. All is centered here. In him I see the likeness of the life-giving Spirit that called all things into existence ; in him I see the evidence of one that is to live with me through the endless ages of eternity.

I feel an earnest wish to say, to my dear friends, who are still in the body, many things that seem of the greatest importance to me now ; and I feel that my knowledge, since I left my body, has greatly increased ; for I now am free from much that used to claim my earnest attention—that of providing for my own and my family's sustenance. Here I am free from everything of that nature ; for the necessities of spirit life are so arranged, that there can be no lack of that, which continually nourishes and sustains life. Then the question of how our time is spent, is of the greatest importance. We have our allotments in perfect order ; each has his duties to perform, that is, those that are sufficiently elevated instruct the less advanced, whether in the body or in the spirit state. I wish to encourage thee to give thy time, as much as is consistent with bodily claims, to thy spirit friends ; for it affords

great satisfaction to us, to even let one friend know of our identity—to give unmistakable evidence of individuality. I know it is hard to give an understanding of our condition to our earthly friends. We are around our friends, entreating them to leave their errors, and seek truth. We have the privilege of seeing and knowing all about their actions and desires; if good, we strengthen them; if evil, we entreat to leave, and turn to that which will elevate. I know it seems almost impossible for spirits to do, and to be all this, yet, it is a fact; we are really men and women; we have our intellectual, mental man in complete organization; but our composition is so refined, that the gross vision of man cannot discern us. When you look through the air, you see nothing, yet, when you look through a magnifying glass of great power, animals are clearly discovered where there seemed to be no living thing. Thus, it is, our spirit view that is vastly magnified. Instead of the eye being closed in darkness, it is opened into such a light, that the former seems like darkness to the present vision. Much may now be learned of spirit friends, which I knew not how to obtain when embodied, and that which is calculated to smooth the path of life, to elevate the mind, to give peace to the soul, and to make it rejoice at the prospect of a change; for, if it realizes these truths while embodied, it will be likely to so live as to insure gain, whether the body continues, or, if worn out, fails. So to live is well, but to die is gain. I am often interested to

make my bodily relatives more sensible of my presence, but they turn from me ; I knock at the door of their hearts, but they do not let me in ; I endeavor to impress them with a desire to search into these things, but they turn to their fathers, and say they were good men, and they did not thus ; and hence, they deny themselves the privilege of advancing. Had their fathers, whom they thus prize, done thus, they would not have been worthy of imitation ; and the only way to gratify those whom we have loved, is to live as they desire. My thanks to thee.

S. T.

Communication from D. O'Connell.

JANUARY 9, 1852.

MY DEAR FRIEND :

I gladly avail myself of the privilege of the use of your pen. I have much to give, but the time is so short that I can but glance at a few of the most prominent topics that interest intelligence, whether in their earthly body, or in their more refined spirit body, for I find myself as really occupying a body, as when multitudes were flocking to hear my voice. I am incased in a body, to be sure, so refined that the gross eyes of earth cannot discover me, yet there are far more eyes looking upon me now,

than there were when embodied, and constantly before the people. On no account would I mislead any one. I scorned to do so while on earth, and much less inducement I find here ; therefore, you may depend upon me, I shall speak of nothing that I consider of little consequence, for I am surrounded with the most important, and interesting realities imaginable. I can now retrospect my earthly life, and there is nothing that causes so much enjoyment as those unselfish truths that I was enabled to see, and utter in regard to peace. It was a sacred truth, and one that should be realised by every reformer, that the blood of man should be considered to sacred to be sacrificed to carry out any measures for bettering his condition ; when man comes to fully realise his value, he cannot be instrumental in planing for his destruction,—far from it, his mind would be intent upon rendering man happy, his own interest would lead to this, for there is no truth more sure than that, as man makes his brother happy, his own enjoyment is increased ; it seems to me men must soon learn what awaits them at the end of their bodily race, and knowing, live to insure the crown.

My attention is very much turned to Ireland—poor oppressed Ireland—poor suffering people ; I am led to trace the path the devoted reformers should lead, they should hold out the unalterable determination never to resort to violence, always live the idea that it is better to die one-self, than to take the life of another. If we had continued thus our oppressors would have been filled with shame,

and repented of their oppressions, and even if our sufferings had been increased, because of our determinations to speak out the truth, yet not so much as they would have been, if we had taken up the sword to force our freedom, and even if we had nothing in view but policy, how much more likely to gain our ends by entreaty, than by threats.— Very few appear to know the power of love, it is far more powerful than force. Force must be continued to keep order, but love requires none to watch, none would, willingly, injure those they love.— Love fills its possessor with joys, and encourages others to share with him, thus when one gives himself up to the control of love, every one respects him, and they being influenced by his example, coming under the influence of the love principle, will be likely to suffer it to extend, and as love spreads over the land, where will be the use of the warrior? his business must cease, and himself being filled with that love that would prefer losing his own life, to taking away anothers; this subject is so expansive, that I know not how to leave it, and yet I must not dwell longer than to say: if men opposed no opposition to an army, the men that controled that army would very soon tire of the expense and folly of keeping it up; and very few lives would be lost in living a peaceful life, compared to what now are lost in using force, to obtain what is clearly our right.

My most earnest desire is to set forth the true principles of righteousness in the clearest manner

I feel assured the better men understand the laws by which they are surrounded, the more they will prize them ; the more they understand their spirit nature, the better their laws will be ; and the more they comprehend their present and future condition, the better prepared they will be for both states, bodily and spiritually. God has done all that wisdom could plan for his children ; for, of all created animals, man alone is endowed with a moral nature—all other animals have, in common, more or less of the selfish nature, as man has, but they have not the capacity to overcome it ; their natures lead them no farther than their present enjoyment,—not so with man, he can enjoy the present, anticipate the future, and retrospect the past ; his mind inquires whence came all these, that surround ? where are we going ? for what are we so astonishingly formed ? the answer to all these is often brought to the mind, but whether correct, is not so certain, but that does not alter the fact of the capacity to inquire, to examine, and endeavor to arrive at truth ; there is an adaptation of every thing to its purpose, man was designed to fulfil a certain destiny, to learn what would produce his own, and others happiness, and when he discovers it, to live so as to insure it ; this, his all-wise Creator planned, in order that he might be proved, that his capacity for enjoyment might be tested, but how often he neglects his own duties, that are made clear to his mind, and looks out of himself for some great things ; instead of studying himself, and his own

capacities, and shaping his conduct according to the just ballance of the wonderful reasoning powers with which he finds himself possessed ; he too often looks out of himself beyond his limited capacity ; he is apt to endeavor to find out God, out of himself, instead of within his own spirit nature ; he looks for, and prays to a God in the image of man, surrounded with greatness, and it may be subject to change ; in a measure, all these ideas serve to separate, rather than unite, to God, for man can never see God as a person, neither can spirits, but they both can, by their spirit nature, hold communion with Him, they can feel that unity, that love, that nothing, can separate, and as a oneness of spirit is cultivated, a love springs up that nothing can disipate ; nay, it lives, and continues to grow, after the earthly tonement falls. Mine is the privilege to visit the tried ones of earth, to encourage, to bear, patiently, its ills, to give consolation to those that have need, to whisper hope, and assurance in their mental ear. Mine is the privilege to encourage the sectarian, to cease his dependence upon any outward thing, however honored by time, however venerated by sacred remembrances, instead of these, I endeavor to lead the mind to contemplate, and love the immortal spirits that are gratuitously given man for instructors, who can more wisely direct his ways than all books, or men, however wise, and good, they may be.

I thank you for this favor, and hope you will allow me another opportunity. Your friend and
fellow laborer,

DANIEL O'CONNELL.

Communication from M. P. Rogers.

ROCHESTER, JANUARY 15, 1852.

MY DEAR FRIEND :

I feel a desire to give some of my experience or knowledge as I find it. I know it seems like the most absurd idea that can be imagined, to both the spiritually minded professor of the Christian religion, and him to that denies all spiritual communion between man and spirit essence ; but the candid medium can no more doubt of a communion of man with the spirits, of those that have occupied bodies, than of his own existence. I feel that I should have been one of the very hardest to have been convinced of its reality, had the manifestations that are now making been made while I possessed a body ; hence I feel the necessity of charity. But if I had realized what you do, how happy I should have been ; with what hopeful determination I could have assailed error ; with what confidence I should have called on my brethren and sisters, to come and join with us to rid the earth of the sins with which it was cursed. I had devotion enough, and all that was lacking was confidence in spirit assistance. I had confidence in God, but in what way he operated upon me I could not fully understand. I felt at

times such confidence in some influence that operated upon me, that nothing could daunt me ; all my best desires were to better the condition of my fellow beings ; I saw many evils, and I resolved to banish them. I saw my brethren make great professions of religion, but their lives were not of that character that was manifested in Jesus, and to me it seemed worse to profess to be his disciple and fail, than to make no profession. I failed to live as they did, but I found I was called to be a Reformer, and I endeavored to fill my mission ; but, as I observed, I did not learn to a certainty that I was accompanied and assisted by guardian spirits ; had I known it, my confidence would have been complete. I have great promise, by the revelations now making, that man will soon rise from his present unhappy state, and become fitted for enjoyment, fitted for the company of elevated spirits, who are waiting to be recognized as companions.

Spirits have, from the earliest ages, manifested themselves ; but it has been left to this age to know so much of the law of man's spirit nature, as to realize that all men have attending, sympathizing spirits, always ready to direct aright, and when they are in perfect harmony do so, but if not in harmony with each other, there is a liability that some one, not in harmony, will intrude, and give counsel without wisdom ; for, remember, spirits are not more wise or better for having left their bodies ; nor does leaving their mortal frames make the restless busy ones quiet and peaceful, instantly. But, when a

good man leaves his earthly tabernacle, he calmly surveys his new abode, its beauties and adaptation unfold to his views, he sees everything of one nature placed in a comparative community, that is, those spirits that feel an affinity for each other draw together. Their unity is such, that no power can separate them, and no one wishes to. There is no being brought to judgment, as in the body ; but a certain something, somewhat analogous to the attraction of metallic substances to the magnet, Spirits of one affinity draw together in like manner, and from these circles of affinity they go forth to assist spirits to perfect themselves, to teach them how to become elevated, and by what means they can assist their embodied friends. Others are delegated to assist their embodied friends at once ; thus the more elevated a spirit is, the more earnest it is to give true knowledge to the needy. I found the unselfish works of kindness that I had performed gave me much more credit than I could have desired.

Let me turn your attention to the subject of man's powers, his position, and the designs of his creation. His powers of body are far less than many other animals, and yet, his mental, enable him to grapple with, and defeat the most monstrous of them all. His position, too, is calculated to regulate animal life ; for much of its enjoyment or misery depends upon man's plans and arrangements. The most eternally interesting consideration is the designs of his creation. This is a subject that occupied much

of my time while I possessed my body, but I failed to perceive its greatness, its sublimity, until I left my care-worn frame ; then the beauty of God's plans unfolded like the volumes of a book to my view. I saw nothing selfish, nothing calculated to make him more complete, but every plan was replete with love, every design was calculated for the good of man ; all his dealings with his children are for their good. Then, whence come misery and trouble and cruelty ? Man has done these things ; they come from man's losing sight of the character of his Creator, and pursuing an opposite course ; instead of continually doing good, as he does, he turns and does evil, and by doing evil, his heart becomes hardened, which causes to himself misery and unhappiness, and suffering to his neighbor. My untiring services shall ever be given to make man sensible of his condition and being sensible to assist him to rise above it.

Yours for progress,

N. P. RODGERS.

Sentiments from many Spirits.

JANUARY 18, 1852.

MY DEAR FRIEND :

As my name, with many others, was read this evening, and as the thought occurred that we might each, with your consent, express a sentiment, we concluded to inform you of our wishes, and, if you approve, will do so, and, as my name was first, I will commence, and the others will follow in regular order.

I am sure that the time has fully come for every one interested about human rights, to take sides against the oppressor, in a firm resolve to never give out, as long as the spirit and body are united, but keep up a continual warfare with the weapons of truth and love, the most powerful that ever man used, and which must prevail, if judiciously wielded. And even now the work has commenced, which causes great rejoicing among elevated spirits.

Yours,

B. FRANKLIN.

I, too, will give a sentiment. I am satisfied that there is no way to better the condition of man so readily, as to convince him of the love and presence of departed spirits, and the power they hold,

and would manifest to him for his good, if he would permit it.

Yours,
GEO. WASHINGTON.

I have a sentiment, although it is the first time I have penned one since leaving my body. I am sure, had I known what you do, about the spirit world, I should have been better prepared to enter it than I was. I failed to live out the true Christian's life. I now see peace is of God, and war is at enmity with him.

JOHN HANCOCK.

This is joyous to me, to have you offer me your hand, and if for no other purpose than to try my skill, I would accept it ; but I have a far nobler end in view, and that is, to bear my testimony against all oppression and wrong, whether from individuals or governments.

CHARLES THOMAS.

It delights me to be thus found worthy to record my sentiment among those of my spirit friends. I have investigated the subject closely, and find Jesus Christ was right when he said, " do good for evil," not only individually, but nationally ; and if all

would act upon that principle, wars would cease, and be heard in the land no more, and love and harmony would soon fill the earth.

MARTHA WASHINGTON.

Oh! how mistaken I was while clothed with my body. My religion was erroneous, my practice was wrong, I professed to be a disciple of Jesus, while I worshipped not with him. He preached peace, while I advocated force. Now I see he was right, and I was wrong. He taught good works, as the all-important, while I venerated faith.

JOHN ADAMS.

My Friend—Thou findest me in a mixed company. Let me tell thee we are not divided into sects here, but we often come in contact. Although our affinities may not draw us continually together, yet we can meet for any great object, as men of different affinities do, to transact business, and when that is performed, each retires to his own habitation. Here, too, the same laws govern. I would say more, but our numbers are so many, I will forbear, but allow me to add, none ever found, when they entered their eternal life, they had been too much controlled by pure, unselfish love.

Your Friend,

WM. PENN.

It is delightful to share in this entertainment. The like, I suppose, was never witnessed since the worlds were created. Oh, let me encourage you to continue to investigate, continue to try the spirits, and wisdom will crown your efforts.

Yours,

SAMUEL HUNTINGTON.

Could I have thought, while I was clothed with a body, that, after so many years, I should be able to guide a pen to give my own sentiments, I should have prized the knowledge above all estimation, and been better prepared for my present life.

Yours,

SAMUEL ADAMS.

Let me thank you for this privilege ; although I may not make you any wiser or better, still, as opportunity is offered me, I will embrace it, if for nothing else, to tell you I live ; and, is it not worthy of great thankfulness, that this manner of communion is opening, whereby familiar interchange of sentiment can be readily carried on between the body and spirit life ?

Yours,

FRANCIS L. LEE.

I am greatly pleased with what I am now wit-

nessing. It is joyous to be thus enabled to write, as it were, with one's own hand, sentiments as may be considered best. I will then say, I have the privilege of realizing my own individual state, far better than when I was clothed with my earthly body. I will recommend the sentiment that will do well to live and die by—always do to others what you would have them do to you.

Yours,

RODGER SHERMAN.

It is with a thankful heart that I approach you to give a word. I was filled with astonishment when, on laying down my old body, and receiving my new one, that I had lived all my life in error. I had given more heed to the old Testament Scriptures than the new, hence such unstableness as was exhibited in my character. But I must not enlarge here; I will only say, that by submitting to slaveholders, I gained earthly honor, but I lost my freedom—a sad exchange—which, in the last part of my life, I endeavored to make amends for, but did not fully atone for my early folly.

Your friend, and the sympathizer with all the present reforms, I am, as ever,

J. Q. ADAMS.

This to me is new employment, but 'tis none the

less to be prized, for, being new, I am delighted with it. I feel that through this means man will have more cause to bless God, than for any other favor that has been vouchsafed to him. May he be willing to feel its responsibility, and feeling it, joyfully bear it to the world. I will only say now, let none feel ashamed to acknowledge that the spirits of men, long passed from sight, do wield the pen.

WM. PACA.

In my self-sufficiency, I concluded man was a creature of earth, and judge of my astonishment, when I found my earthly life was only a preface to the real volume. This greatly delighted me, but with what regret I was filled, when I saw the inequality in man's condition, which I had assisted to perpetuate. This weighed me down ; believe me, ever since, I have been earnestly engaged to plead for those that toil without wages, and eat the bread of affliction. I would gladly say more, but the space allotted will not admit of it. I feel elevated, for my works of kindness even here, blessed be God, for allowing me this privilege.

Yours,

RICHARD HENRY LEE.

I am as really Stephen Hopkins as when I signed the Declaration of Independence, and let me tell

you, I feel no pride now for having done it ; that is now the source of regret to me, for at the time I signed it, something whispered me that it was not Christ-like to take the sword ; but I stopped not to heed it, and lost the reward of peacemaker, when introduced to my spirit home. I now feel to encourage every one to seek truth, and prize it, for that is the only anchor that causes the ship to calmly ride out the storm, and arrive safely into port.

Yours, with that love that thinketh no evil,

STEPHEN HOPKINS.

I will, without any apology, say, that many men have shown great wisdom in some things, and exhibited much folly in others ; but happy he who has wisdom enough to steer his course, without wavering, direct through all impediments, unbiassed by the fear of enemies, or praise of friends ; for he is the man that enjoys much in the body, and a hundred fold in the spirit life.

ROBERT MORRIS.

Let me say to you, yours is a position never occupied by man before. It seems almost like being again in Congress, where one speaks after another, and what they say is recorded by one that says not a word. But instead of your penning the words as they fall from the speaker's lips, you sit here and

allow dead men, as they are considered by men generally, to control your hand. One, after another, gives their sentiment, and then retire. Was there anything like it since man was first created?—I believe not. My preface is so long, that I must make my sentiment short; then, let me give—honesty is the best policy, both to live on earth by, and enter the spirit state with.

Yours, for Light, Love, and Liberty,

THOMAS JEFFERSON.

I feel a degree of awe, as I take the control of your pen, and may I say nothing that can hinder any one from investigating these phenomena, for I think I see in these revelations now being manifested to man, that which must make him better and more happy. Hence, then, my motto is, examine, listen to facts, bring reason, unprejudiced, to decide, and you must be safe in your conclusions.

Your Friend,

ROBERT TREAT PAINE.

Oh, how I rejoice that light from the spirit world is shining upon the earth, unshrouded in spiritual darkness. It is the breaking away of the clouds of superstition and ignorance. Man cannot remain long in bondage, when he comes clearly to see Liberty within his reach. Then rejoice with me, for

the signs of the times betoken a plentiful harvest near at hand.

Yours,

LEWIS MORRIS.

My Friend—I find great gratification in the thought, and, I doubt not, in the reality, of guiding your pen for a very short time, for the limits we have set to ourselves, forbid any one of us from giving an extended essay. I consider he is the wisest man. who can give the most power in the smallest number of words. Words, from a man without works, have little weight ; but words, tho' few, if enforced by example, carry conviction to the heart.

Yours, &c.,

BENJ. HARRISON.

In full confidence I come this evening, and find you ready to allow me to use your hand ; I therefore joyfully make the trial, and find I can move your hand without difficulty, or much more effort than it formerly required to move my own. This to me seems the beginning of a work that must accomplish vast results ; but those results must be quickened or retarded according to the devotion of those called to the service ; for God works by willing agents, both in the spiritual and earthly form. Let me say, then, as sure as there is a God

in Heaven, no one toils in vain who works for his brother unselfishly ; he shall receive a reward.

Yours,

R. CLANBORNE.

My Friend—I have been witnessing the progress of this correspondence with wonder, with interest, and with such delight, that my efforts, I am sure, will fail to justly portray. It seems to me I see, in the distance, man living in harmony, all swords turned into pruning hooks, guns no more used to injure man, and powder only used to break in pieces the solid rocks, to be converted to man's comforts ; and much of so desirable a work, will be attributable to the harmony with, and assistance of, elevated spirits, joining in a oneness of effort with the embodied, to me the prospect is enchanting. In the feeling which words will fail to express, I subscribe myself, yours,

PHIL LIVINGSTON.

My valued Friend—I have very much that crowds for utterance, for I have been an observer ever since I left my body ; indeed, one's chance for knowledge greatly increases, as soon as he leaves his body, for he has the power of vision, when the sun is hid from sight, and all seems dark and dreary to the coarse eyes of earth. I can take a view

of the efforts of mortals, and then away to some spirit home, far off. This may seem mysterious, when contemplated by finite methods ; not so by spirit knowledge ; with them, distance is almost an unmeaning word. I see I am taking too much time, and, therefore, will cease at once.

Yours sincerely,

GEORGE WALTON.

This indeed seems wonderful to me, to be governing the pen of a stranger ; but, it is a fact, that I, who long ago, ceased to control my own mortal frame, can, as you sit passively, control yours ; in such way, that you can no more doubt it, than you can doubt that you live and move. I must omit saying more, save let me exhort you to a faithful perseverance unto the end—great must be your reward.

Yours, in much love,

J. KNOX.

Oh ! how it gladdens my heart, to have the power to say, in my own way, and my own language, that, of all the faculties that man is possessed of, none make him so happy, as to be governed by love, and nothing makes his neighbors so kind. Love is the most powerful weapon that man ever wielded—it is far more powerful than the sword.

Then may it spread more and more, until it covers the whole earth ; for this you have my earnest prayers.

Yours,

J. S. JACKSON.

In all the researches that I have ever made, I never crossed anything of the importance of this manner of communicating. It seems to bring the two conditions of man within speaking distance. I have many times endeavored to give my convictions to earth's inhabitants ; I would present an idea, and the individual would start, and endeavor to drive the impression from him, and, if that failed, and if the impression continued, he counseled a friend, and if that did not satisfy, then he must apply to the minister, and he most commonly settled the question ; but, let me say, the learning of the schools does not give true spirit knowledge ; that must be obtained individually, each for himself. All have spirit friends to instruct, and, who are waiting to have the heart stripped of other loves, that they may have place.

Yours truly,

RICHARD STOCKTON.

In all my experience, there has been nothing that seems so charming as conversing with man ;

nothing so hopeful for man ; and nothing so likely to kindle the flame of loving brotherhood between the varied families of earth, as this interchange of sentiment, in a tangible form. When men come to realize, that they only pass from one body to another, when they leave their first body, and pass from sight, it is still possible to continue a correspondence with those they leave behind, and as not from a far country, but that they are within hearing, yea, that the embodied are far more readily perceived by the spirit, than when together,—then happiness will be near at hand, yea, at the very door. I must stop.

Yours,

J. MARSHALL.

In the midst of council there is safety ; if that is true, then, my friend, I think you must be out of danger ; well, I suppose you will not complain of too much safety ; then, I will add my might. I will give a maxim, which, if lived to, must ensure safety indeed—let love always be uppermost—and then you will be safe ; it is of priceless value ; it renders you God-like, and, if like him, your happiness is complete. If, when temptations assail ; love keeps its place, you will be unmoved, whether living or dying.

Yours,

NATHANIEL GREEN.

I was so foolish while embodied, that I feel ashamed to present myself. I was a coward and my cowardice was the cause of my untimely death, it caused my loved family the most excruciating anguish. I could, bodily, withstand an army of men, but I failed to withstand the word coward, and thereby died from my cowardice. Oh ! how much more noble it would have been to have told him that had wronged me, I feel no enmity to you, if I have wronged you, forgive me ; but, here I feared the finger of scorn would be pointed at me, and I shrunk from it ; I would gladly have retraced my steps, when to late. I have done what I could since being here, to bring dueling into discredit, and with that, all wars, and fighting ; for, of the two, duels are less cruel than war ; but I must not say more, for time fails.

Yours,

ALEX. HAMILTON.

I feel to give you some short account of my Spirit Life. I awoke from my worn-out body with all the consciousness of my most vigorous days, I looked about me with astonishment, and involuntarily asked where I was ? I was informed, you are born into your eternal condition ; rejoicing filled my soul at this answer, and I looked about me for my companions, and was drawn by a law of affinity, that seems to possess as much power here, as gravitation does with you. With my new compan-

ions, I very soon commenced with full purpose of heart, to find the means to advance from my condition, which was far from an elevated one, and I have greatly progressed.

Yours,

D. KRITTENHOUSE.

Benjamin West is ready, and anxious to govern your pen, for a few minutes. I wish to say something, even if I bring no new view to light ; for, depend upon it, it is delightful for us that have left our bodies, to manifest to men that we are in their midst ; conscious of every thing that is of moment, and ever ready to assist those that feel the need of help ; this, applies to spirits that are elevated, they know the value of a well spent life, and are anxious to lead their fellow heirs ; to happiness. I would say more, but must withhold ; I thank you for this opportunity of identifying myself.

Yours,

BENJAMIN WEST.

I have been anxiously waiting my turn to give a sentiment. I am sure that when men come to realise their present state, and its relation to that which is to come, and in what proximity they are to each other ; then, indeed, a good time will have commenced, and which will continue until love will abound, and good-will shall become universal. Oh!

then, it will be good to live, then wars will be heard in the land no more, and slavery shall be banished from earth.

ROBT. H. HANNON.

I am contious that all conditions in the Spirit Life, when first entered, is exactly what the earthly life fitted them for, and can be no other ; but they may not continue long the same, it takes some much longer than others, to perceive their situation, and of consequence must take some much longer than others to arise from it ; but advancement is the Law of Spirit Life, and progress is the unalterable attendant of all things. Much I would say, but this is not the time. Let God be praised, for His favors are many.

J. W. RAWSON.

My friend, I feel to give my testimony to, and my most sincere approval of your willingness to allow your Spirit Friends to use you, for it is the duty of all intelligence, to be passive instruments for the accomplishment of good, and such is the beautiful arrangement of God, that he that is used to benefit others, must himself receive a share ; then press forward by the only means you are blessed with, your mind must be passive, to let spirits direct, and your perpose should be single, to perform

rational duties, then all will be done well, and timely.

Your friend, and brother,

G. WHITFIELD.

By all the means that man is blessed with, it is his duty to unfold, and share with others ; then my advice to you is, to neglect no time that prudence points out to spread the knowledge of your association with spirits ; as I have been witnessing one friend after another, assuming to give a sentiment, it has seemed beautiful to me, notwithstanding most of these never heard of you before, yet to see you receive us so familiarly, is gratifying in the extreme. Except my thanks, and may the blessings of Heaven attend you.

GEORGE OLNEY.

Mine is a privilege, that few, of all the vast number that have inhabited earth, have been blessed with, and may I appreciate the favor. I suppose there is none among them all, but would gladly avail themselves of the privilege of thus giving evidence of their continued life, and now I have the opportunity, let me say, to all, the spirit sphere is near, the spirit state is sure, and the spirit condition depends upon the earthly life, for which, I bless God, and give thanks by endeavoring to do his will.

B. R. MEADE.

My dear friend, thou cannot fully realise the gratification it is to me, to be thus favored. Thou knowest something of my history, thou art somewhat familiar with my concern, that I should do nothing to help keep the poor slave in his chains, and force him to toil without knowledge, or wages, and I am glad to have the privilege of letting thee, and if possible, others, know that no part of my earthly life affords me so much consolation, so much compensation, as the part devoted to the good of the slave, and, of course, against the cruelties of their master. I rejoice that thou hast broken away from the chains of sect, that thou hast found the only true way to arrive at truth, and to advance in it, is to receive nothing without examination, and when found worthy, to treasure it ; let me encourage thee to continue on, and when done with thy body, thou wilt enter into the joys of thy Lord.

JOHN WOOLMAN.

Only think of the favors those enjoy who are wise enough to investigate the truths that are now being brought to light ; could I have been thus privileged while embodied, how much better I should have been prepared for my change. I stumbled along, I listened to the professed Minister of Jesus but his knowledge failed to satisfy me ; I read the scriptures, and they too failed to give confidence, without leaving doubts, lurking in my breast, and

in this state I was forced into my new, and lasting condition, which I found far better than I expected, but found myself less fitted for my new home than I should have been, had I known, for a certainty, what awaited me. I would gladly say much, but must forbear.

JNO. TRUMBALL.

My turn has come to give you a sentiment, and I am as ready now to proclaim a truth, as I was while in the body, to gratify my will, my unbridled will. When I landed in eternity, I found much of my time had been wasted ; yea, more than wasted, as soon as I perceived where I had done wrong, and how to advance from it, I set about it, and have advanced from my degregation some; I was wrong in almost every thing, the cultivation of love to man, universal, I had neglected ; and, hence, to God's love, and approbation, I was a stranger, instead of encouraging peace and good-will, among men, I encouraged wars, and bloodshed ; hence, mine was an awful state of mind, to leave my earthly, and commence the renewed life, but I am progressing—thank God.

ANDREW JACKSON.

In humility I approach to pen a few sentiments. It affords me far more enjoyment to do this, than

all the honors that were bestowed upon me while embodied gave ; hence, then, you may see how spirits prize these opportunities. Although it is not possible for many of earth's inhabitants to be Presidents, yet, you have my testimony that each have the opportunity of enjoying far more than any one of the Presidents have ever yet done. Ah, my friend, it is the pure, the lovely, the meek, and the humble, that are fitted for spirit enjoyment—while the honors, and the grandor, heaped on mortals, has a tendency to degrade, and unfit the spirit for its continuing life.

Yours,

JAS. MADISON.

Mine has been an experience that I would gladly reveal to you, but in an essay of this kind, one has only an opportunity to express a sentiment, and for that favor, I thank you ; I will offer this as a prominent theory of my former, and continues to be so of my continued life, to wit : Persevere, although insurmountable obstacles ; may seem to cross the paths, give not out—remember the crown is to them, that hold out to the end, there is as much necessity to mind this motto in investigating spirit truths, as there is in temporal concerns.

Yours,

ROBT. FULTON.

Now that has come to pass which I have long

had faith that I should yet accomplish. It has been my settled conviction that this would come to be realised, that when the embodied spirit could so understand how their bodies were controled, they would allow a spirit of those that had left their bodies have the control. This, is easily, and beautifully done, the Medium becomes willing, and passive, and a spirit finds, while the embodied remain in this situation, an opportunity to control the vital fluid which leads the hand to be governed by the spirit that the owner of the body gives the opportunity. I see the necessity of retireing, and therefore, conclude with feelings of love, and gratitude, unexpressible.

BARRON DE STUBEN.

My friend, since I have been witnessing, one after another, give a sentiment, I could hardly wait my turn patiently, so anxious was I to give tangible evidence of my own individuality. It has seemed if I could only make it known that I do actually exist, as much an individual, as when embodied, I should enjoy more myself, and be of service to those that still occupy an earthly body. Let me say, love, pure and undefiled, is the best prospect to Heavenly happiness.

Yours,

L. P. MADISON.

Let me thank you for offering me your assis-

tance, to speak from my spirit condition intelligibly, to those who accompany their bodies, let me tell them that love, peace, good will, and kindness, are of God, and that all wars, strifes, contentions, and overbearings, are in opposition to Him, and, consequently, wicked ; then, let me encourage to always watch, lest, at unawares, some evil influence gets the control, and the Medium is led to pen that which is not pure, and truthful.

Your friend,

B. RUFFORD.

On this, to me, most interesting occasion, I feel to give a view of the clergy, in the spirit state, those that are appointed to enlighten the inhabitants of earth, and lead to higher and more elevated conditions of mind, these I find occupy, though not without many exceptions,—but I speak of generalities,—occupy even lower stations than other classes, for they have established theories, and if any little honest ones, of their flock, see a light leading different from that established by the combined authority, of the order, persecution, cruel and untiring, is resolved upon, in order to cause him to give up following the pointings of the manifestations that have been made clear to his mind, and if he has not been willing to continue the chains, that the clergy have prepared for him, he is despised, cast out as an enemy to God and man; is there any wonder

then, that these are not elevated ? for they encouraged not the little ones that sought their aid.

HENRY COLDEN.

It is not from an elevated position in the spirit world, that I come to offer my might, but for an honest statement of facts, I expect to arrive from my present degregation ; God is too just to allow him, that had withheld his neighbor's wages, and done him great injury, to enjoy, with him, that had loved his neighbor, and wronged him not.— Oh ! that I could raise my voice, and warn all of the sin they are committing by enslaving men ; what misery they are introducing themselves to. Men should realise that every wrong they do is tending to unhappiness, and every good they do is tending to joy, and rejoicing ; for every act, must insure its appropriate reward ; but, I am taking too much time, and space.

Yours,

JAS. K. POLK.

From a most determined man, I found myself one of the most weak, and deficient spirits, in the Spirit Life. Man's importance cannot enter, however he may have commanded men, however he may have been honored, none of these things accompany him, and he has to enter himself, and for himself,

and for this change, I was poorly prepared ; my mind was not in a situation to appreciate the company of elevated spirits, but I have been striving for elevation,—and blessed, yea, thrice blessed is my God who has so mercifully provided for the degraded to arise, from their degradation—slowly, to sure, but surely, if they use the necessary effort.

Yours,

PAUL JONES.

Beautifully has God arranged His laws for the goverment of His works, and in nothing more is His loving kindness displayed, than in the arrangement of sprits continuance, for as sure as an intelligent mind enters the world, just so sure is it a candidate for eternity, and no power can change the law. Hence, then, the necessity of so cultivating the mind,—the candidate for eternity,—as that it shall enter the spirit state with elevated feelings, and desires so trained as to enjoy the company of the spirits of just men, made perfect, for sure it is each spirit as it enters the state, that the body cannot, by its affinity, draws with unerring certainty, to such, as it is in union with. I must conclude,

Yours, with heart filled with love,

JOHN SMITH.

I am, now, of no more importance than any other

man that lived no better than myself; mine was a horrible life, trained to lay waste the labors of man, and not only so, but to take that from him that none could restore. What a presumption, to take away the life of a brother, who had quite as good a right to it as myself. This fact should be spread through all the land that man's life is sacred, too sacred to be taken from him, for any cause. I would like to enlarge, but time and space fail me; but I desire to say, I am gradually arising from degradation.

Yours,

WM. H. HARRISON.

May nothing prevent your continuing to investigate the laws of Spirit Life, and how it is effected by the life in the body; let me tell you, for lack of knowledge, I am very far below the position I should now be in, had I realised my present and future, I had devotion sufficient, I had perseverance, and honesty; hence, my spirit condition is glorious, but much of my labors were directed without wisdom; hence, I failed to acquire true profitable knowledge, according to the sincerity of my motives, for bear in mind, sincerity cannot, unless rightly directed, prepare for fullness of enjoyment in the spirit home.

Your friend,

JOSEPH C. NEAL.

On this occasion, I am convinced that I have

nothing new to pen ; but, some things are so valuable that it may be excusable to repeat them, and when the mind dwells upon them, it would be strange, indeed, if some things were not repeated. I have long desired this, or a similar opportunity, to express my mind, as I am now doing ; and now I have the opportunity, it seems out of my power to say any thing, but what has been before said. I think I am not mistaken, when I say : Love must be the motive of action, that is, to dispell its opposite, for love is more powerful to dispell wrong than armies of men, however they may pride themselves of their numbers,—may pure love put under foot every evil.

JOHN FITCH.

Mine is the privilege to witness those that have had much more experience than myself, give their sentiments, or rather a sentiment, for it has been but little more than that to me ; it is sublimely beautiful for so many to give you of their identity. I would gladly add to the list, but the time, for each, is so limited, very little must suffice from me, but let me say: creeds are nothing, forms and ceremonies are of no value, but a contrite heart, and purity of purpose, are of priceless value, nothing can equal it ; they prepare the soul for such advance, that it must take an eternity to calculate.

Yours,

S. GRAY.

In all my experience, I have never seen him who, with full purpose of heart, devoted himself to love, unselfishly to do good, for good sake, without the hope or expectation of reward, regret his devotion, nor repent of his deeds in the body. But many there are, who have made great professions of godliness, while they lacked those heavenly virtues of love and unselfishness ; that they lacked everything heavenly, and therefore they entered the spirit state degraded. May selfishness be avoided, as man's greatest enemy.

Yours,

BEN. GRAY.

From a mansion of joy, I undertake to pen a few lines. I rejoice to have the privilege to give the voice of encouragement to a fellow heir to eternity. Encouragement is of God ; for thus he deals with his loving children—to those that love his laws, love is added—and he who cultivates the opposite of love, is at war with God Almighty ; and fearful indeed is the result of such a spirit ; for if it sows to evil, it must reap of the same. Then, my motto is, love—pure, disinterested love—and in its fullness, let me leave, for the present time.

ABBY FOWLER.

In all ages of the world, there have been those, whose hearts have yearned to comprehend them-

selves, their destination, and the Author of their existence. Some of these questions are being solved; for here, we, who have been embodied, and passed from sight, are now giving demonstrations of our identity; and not only so, giving accounts of the condition we find ourselves placed in. In these revelations your spirit friends rejoice, and are made glad.

N. O. PENN.

I little thought, when a few months ago I was investigating the developments that were interesting to some of my acquaintances, that I should so soon be watching an opportunity to make my identity manifest. I was astonished at what I then witnessed, and was afraid to investigate, lest I should find true what others said, and what had been so marvelous to me, and I dreaded the scorn of those whose good opinion I valued; hence, you see, I was not well-prepared for a high mansion in the spirit life, for I felt ashamed to seek the truth wherever it might be found, and such cowards are not fitted for high enjoyment in the spirit world; but, I was introduced into a state far better than I deserved, for which I feel thankful; and that feeling of gratitude, as it is cultivated, I feel advances me. I would say more, but find I am taking too much of your precious time.

Your unworthy Friend,

FENEMORE COOPER.

Nothing, it seems to me, can be of more importance than the inquiry of man's destiny, and knowing it, what will best carry forward such a combination of circumstances, as to prepare it for its highest attainments. I failed to be prepared for it, not from a lack of honesty, or devotion, but on account of a too rigid adherence to the traditions of the Fathers. I was more inclined to consider God just than lovely ; more inclined to consider him severe than merciful ; hence, my character partook of the same, in degree ; so that my children feared me, not so much for their love to me, as for the consequences of my displeasure. This ought not to have been ;—love should be the motive power in every family.

J. N. FOWLER.

I saw, in the visions of the night season, long before I left my body, that I was encompassed with spirit friends, ministering unto me as they could ; hence, when I left my worn body, I felt as though I was sure to find a home—a better one than I was leaving ;—but the excellency of it far exceeded the most sanguine visions that had been formed, when I only saw, as it were, through a glass dimly. I was admitted into a circle, whose affinities were entirely in sympathy with mine ; where such harmony is witnessed, as none can fully know, but those who enjoy it. From this harmonious circle, we go forth

on errands of mercy, to those who are less advanced than ourselves.

Your Friend and Encourager,

R. PARTRAGE.

May I presume to govern your pen a few minutes? I see you assent; I accept the privilege as a favor. Had I time, I would gladly enlarge, and give a history of my position and condition, but, for lack, I only give a few hints, which may prove useful to you. Let me advise you to never undertake to enforce the truths that you are becoming familiar with, by arguments; simply say, you find this to be true, or that to be contrary to your experience; give such evidence as you have had, and leave the judgment to be pronounced by the listener in his quiet moments; then all will be well.

Yours, in Love,

F. T. L. LEROY.

On no account would I intrude upon your notice, did I believe harm would result from it; but, being fully convinced that good will accrue from this, heretofore unheard of, communion with a collection of spirits of the various temperaments that are exhibited to you, but who are each now disposed to act their parts honestly and candidly—I say, such concentration of so many, to give their views, as are here witnessed, never has before been

known. I will take the liberty to encourage you to continue on, and let your spirit friends write as much as is consistent with your business and health. But, after thanking you for this favor, I must retire. May blessings be multiplied upon you.

G. GOULD.

This is not the first time I have been permitted to control your pen, and I may well think it a favor to be thus privileged, since I see you have no unity with my embodied life, or, at least, with much of it ; notwithstanding, I perceive you feel perfectly willing I should give my sentiments, as suits me best. Truly, there is no other state of mind that can be suitable to give a history of events, or to allow a spirit to give freely what it wishes. I do not wish to flatter you, but I see your only wish is to allow me to give my words in my own way ; then, let me say, although honors were heaped upon me, while on earth, yet, here I am only an individual man ; all my glory fell with the body ; and many an apparently insignificant man is far, very far in advance of me. God's justice is most beautifully distributed among his children : those who seemed to lack nothing, while embodied, often want for everything in the spirit life ; and those who lacked in the body, often abound in the spirit life. Love is far better than hatred, in both states. I thank you for your kindness.

NAPOLÉON BONAPARTE.

Communication from M. Fuller.

FEBRUARY 15, 1852.

MY FRIEND :

While you was reading some account of my life, and of my last moments in the body, there seemed a cord of sympathy reach me, which produced a desire to say a few words, to give some report of myself, my welfare, and my knowledge, at the present moment, for I lost nothing by leaving my body; I retained all my mental powers, I retained my husband, and son, to be sure, I lost my body that had served me well, but which had been liable to change, and suffering. My condition was surpassingly joyful, when I realised the true position of the Spirit Home. Only think of the change,—you left me sitting on the wreck, with the terrible waves dashing against it, and threatening every moment to engulf us, (myself, and husband,) determined that we would, neither of us, survive; alone our prayers were at that awful time ascending to our Heavenly Father—help dearest Father, help us to meet our fate with resignation; and he answered our sincere desire, for with joy we entered the dark valley of what is termed death! but there was no darkness to us,—there was no gloom. We found

there was no deception in the pleasing thought of a life beyond the grave—pleasing to the less developed, but beyond value to those who lived to do good.

I am so delighted to find myself giving my own thoughts on paper, that I stop to speak of it; it brings the two states, bodily and spiritual, in close companionship. Ah, my friend, as this becomes more realised, there will be less fear of death, and what is better, less wrong in the land, when men come to feel they are companions of Angels, that these good angels are near at hand, will they turn from them, and waste their time in works of darkness, in doing that which must have a tendency to make them miserable on earth, and undeveloped in Heaven. I found the expression of Jesus was not an unmeaning fable, that in my Father's House there are many Mansions. I found one,—and I found too, that man prepares himself for whatever Mansion he is entitled to, by his earthly life; love is the passport to the highest state of felicity, and every variety is experienced according to the degrees of love that controls. I can now see what it was that ministered to me, while embodied; what it was that rendered my company so inviting to my friends, and made my journey on earth so charming to myself. I was ministered unto by my Spirit Friends, and I gave heed to, and was governed by their gentle spirits I felt my soul expand; as one truth became plain, another presented, and thus it is the performance of a duty to-day, instead of releasing from labors to-morrow, has the effect of increasing

the fields to be cultivated, and the necessity of increasing laborers follow, of course ; but, my friend, the best of this view is, the more enlarged, the fields are, if properly cultivated, the greater the harvest, the mind reaps, and the mind is the man, for it is not in bones to think, nor in flesh to plan, in the blood there is no power to reason, nor yet, in the nerves, but all these qualities are contained in the spirit man. Oh ! the beauty of Spirit Laws ; did man understand them, he would see it requires not years of study to make plain things obscure. It is plain that good to man, indicates love to our Heavenly Father, and yet our schoolmen say : Love to God first, and love to man second ; but the simple truth says : No man can show his love to God without he manifests it by love to his brother ; love to God is of no value, if alone ; for if alone, it is dead—it is a nonentity, that may seem strange, but nevertheless, true. If the soul is filled with true love to its Heavenly Father, it manifests itself in its daily walk, it is not one thing at one time, and then another, but it always beams forth happiness from its pathway, lightening the loads that are on the shoulders of its neighbors. I am filled with hope as I pen this ; it seems to me, new and increasing facilities are opening to assist the earthly traveler heavenward. What can man ask more than is now being given him ? let those that are privileged to council with their Spirit Friends spread the glad tidings of great joy, in all possible directions. I say possible, meaning of course, consistant with

prudence. I am convinced, nothing can withstand the advance of these great truths ; behold how the light spreads, although advocated by no concert of action, although simple instrument, are its agents, yet news of advancement, are brought from all directions, although its advocates are sometimes unwise in their endeavors to impart knowledge, owing to not understanding Spirit Laws ; still the developments are appreciated. Many learned ones have endeavored to turn attention from the investigation, but the Spirit of Liberty has found too much lodgment in the hearts of the people, to be stifled in quiet by the mandates of the leaders. My advice, is, go on, and be not disturbed by what others may say, for knowing you have the assistance of those that performed the earthly pilgrimage before you, added to such knowledge as their earthly lives experience gives there is nothing to fear as long as you follow the direction of enlightened spirits, who will always council in accordance with unbiased reason.

I thank you, and will give my former name, by which I am the best known.

M. FULLER.

Communication from T. C. L.

FEBRUARY 16, 1852.

MY DEAR FRIEND :

I am glad of the privilege of using your hand, and I hope you will not be a loser. I requested this interview, that I might disclose a few thoughts that occupy my attention, for I am not an idler.

I saw the spirits of some of those who, on a certain occasion, had been engaged in destroying one another, doing what they could to inflict pain and suffering upon their fellows, and lay waste the beautiful works of man, and render fruitful fields barren ; I say, I have seen these enter their spirit life, hurried from their bodies, with their passions excited, they being cut down while aiming the deadly blow at a another. Oh ! how my sympathy has been excited for them. Although the minister may praise them for having sacrificed their lives on the altar of their country, yet, these find, notwithstanding the purity of their motive, they are not well-fitted for their new, or renewed life. I have endeavored to comfort these, and point them the way to advance ; but this has been their language :—How could I have been so blind ! I had professed to be a follower of Jesus ; I had read the beautiful

accounts of His life ; I had read and believed that His was a life for every one to follow, if he would receive the reward of well-done at the end of his earthly journey ;—I had read these things often, and believed them ; how then I could, in view of these plain truths, cultivate the opposite, I cannot understand ; how I could suppose I could deceive my heavenly Father, by professing one thing, and acting another ; by praying one thing, and doing the opposite, by asking God to fill my soul with love, and turn to slay my brother ! Jesus did not thus, although his temptations were far greater than mine. Then, how can I look to Him for comfort ? My spirit is not in unison with His. He died, crying Father forgive those who torture me ; oh, forgive those who murder me, for they know not what they do ;—while I died with the full determination to kill as many as possible. How can I enjoy the society of Him, of whose goodness I used to sing, but of whose life, experimentally, I was a stranger ? I replied, thou hast reasoned correctly ; but it will be of no avail to regret the past ; the same just law rules here as on earth ; the only sorrow that avails for wrongs done, is a determination to do wrong no more, but, by performing all things well, hereafter to atone for past errors. Let us, then, from this moment, use our influence to induce those who still continue in their bodies, to shun the follies that have caused us such loss. It has gladdened my heart to find these accept my advice, and assist in first learning, and then teaching the truth, as it un-

folds to them. It seems like a task, beyond the possibility of accomplishment, to change man, from the power of brute force, to that of love and kindness, if we look with human eyes ; but, when one takes a view with spirit vision, anointed with the eye salve of heavenly preparation, then it is that truth unfolds ; then the power of love appears strong, while physical force looks miserably weak and unavailing. Although, by adopting the love principle, some may, like Jesus, find an early grave ; but even they have great advantage over him who dies endeavoring to destroy another ; for he closes his eyes in peace, being fully prepared to enter the spirit life. Thus, it is good to live in the body, but to leave it, great gain. Very few of earth's inhabitants realize the power of love. It is said, how can man arise, when the freedom of speech is denied, the freedom of the Press is taken away, and every man set to watch his neighbor, to prevent his uttering the free thoughts that are gushing up within him, and crowding for utterance, unless the sword be used to destroy the present tyrants, and force them to loosen the bonds with which the many are compelled to serve the few ? To me all is plain : let each individual, as fast as he feels his own worth, refuse to degrade himself, by becoming an instrument to assist a tyrant in binding others, or allowing himself to be bound. To be sure, many lives may be lost, in thus passively resisting the powers that be, but far less than by offering resistance. Then, the advice of elevated

spirits is, let every one practice the love principle himself, and leave the result to God, always bearing in mind, that love is of God, and, that living in obedience to his laws, insures the only safe abiding ; for, if, in obedience to them, man is safe, and the only thing worth fearing, is living in opposition to God's laws, love must yet fill the hearts of men. Means are in embryo that must hasten the good time coming ; and this is one means of forwarding it—when friends embodied can converse with the disembodied, so readily as we now do. Surely the dividing line is almost annihilated, and men, learning what awaits, very soon, at the longest, will commence living for eternity. Then all will be well ; living for eternity must be manifested by living well on earth.

L. E. L.

Communication from Wm. Penn,

FEBRUARY 21, 1852.

MY FRIEND :

I present myself to say a few words, as the thoughts spring up in my mind. I am so situated that I cannot give utterance independent of physical assistance and preadventure, thou could not receive the same thoughts without my assistance, then thou seest we are mutually dependent, and as it takes two to perform it, our work should be better done; let us feel our responsibility, and do the best we can, then all will be well; whether we perform, more, or less, than others. I am in the possession of knowledge that the embodied cannot fully realise; for, after all, that may be said, practicable experience is necessary, to realise the full truth. Some describe Heaven as being a place of grandor, the streets paved with gold, and its gates of the most precious mentals, these discriptions fail entirely of conveying the reality. We have neither cities, gates, nor streets, that compare with the gross things of earth; neither have we the power to convey, in terms that you can fully understand, to your minds the realities of spirit's dwelling places. I found, on my entrance, my mind was not fully prepared, for what I realised; I had no doubts of a

happy Spirit Home, but where it was, or how my time would be spent, were questions entirely unsettled. I had the general confidence that my life entitled me to one of those Mansions that Jesus spoke of ; further than that, all was hid from my eyes. I found, on entering the Spirit World, I continued myself, and found those that I had loved most, and who had gone before, ready to welcome me ; I found myself in the most delightful company who seemed as delighted to meet me, as I was to meet them ; they led me to witness what had given them fullness of happiness,—my first lesson was to learn how the mental had controled the physical ; I was as complete, as when I had been controlling that lifeless mass before me ; this was soon explained, I saw the body was of no value to me now, although I could see, hear, pass, and re-pass, yet I had no more power over that body—it had done me good service, I thought ; but now mine eyes were opened to see I could do much better without it.

I accompanied loved ones to other parts of the Universe, where new and ever-varying scenes awaited us ; I meet with those that history made me familiar with, and to many of them, I found I was no stranger ; when I met with Socrates he accosted me familiarly ; I said, how knowest thou me ? he replied, thinkest thou one could act the part thou hast on earth, and not be known by thy Spirit Friends ? no matter how long since they left their bodies, they watch over those whose affinity draw together ; hence, then, I have visited thee in

thy earthly progress ; I, with others, have often sustained thee when thy heart would have failed thee, we gave thee confidence to persevere to the end of thy body, which seems to spirits as the commencement of life. I perceive thou desirest to know more about the locality of Spirits ; we find, as we leave the body, affinities draw together, and not only draw together, but draw to a location, a real place, and although many of those that still have dear ones embodied, continue much of their time with them, yet they must leave, at times, to receive that sustenance that they require. We do not remain wandering homeless strangers, traversing the vast expanse of the Universe, without having any particular motive ; we have our homes, which are delightful, in proportion to our capacities to enjoy. It seems difficult to convey, in language, the particulars of our dwelling places, there being such variation in every thing ; to be sure, the mind is the same, but so much of what transpires on earth appertains to the body, that it seems difficult to find words to convey correct knowledge ; we have bodies finer than the light you look through, our dwellings corresponds with the occasions we have for them. Man, in his earthly form can scarcely harbor the reality of a Spirit, bodily passing with the rapidity of the subtle fluid on the Telegraph wires, without the necessity of stopping at the Stations.

I am convinced that soon we shall have power to convey, more readily, the realities of our condition. Some say, spirits that have been long from earth

do not commune with its inhabitants, but have passed to higher and more elevated conditions, but that is not sustained by fact, for none feel that it is beneath them to visit earth's inhabitants, nor feel it a degradation to often sympathise with those that are in affliction, none feel that it is beneath them to stand by the most depraved ; I say none, I mean none that are elevated ; for the more elevated, the more sympathy for the afflicted. Let nothing prevent this truth from spreading, that the best spirits sympathise, and it is joyous to them to be assured that the knowledge of their presence is widely and swiftly spreading, and as it extends it must carry conviction ; to be sure this knowledge will not, of itself, give bread to the hungry, but it will enable to bear the burden better, and be very likely to point out a way to continue bread in the house, when, under other views, it would fail ; for it must have the effect to lead to virtue, and it takes far less to gratify the real wants of the virtuous, than the immoral. I am glad the day has come when spirits can converse directly with their Spirit Friends ; may the channels for the interchange of sentiment increase, and may those that are favored with the power of becoming Mediums, treat the subject as a reality, for very much depends upon them, how fast the truths of Spirit Communion spreads, if they are prepared to love the truth as well as to profess, it must carry conviction, and as fast as men come to realise the beauty, the utility, and the certainty, they will rejoice that they have been permitted to live in a day when this knowledge could be realised. ;

The sting of the prospect of death, must be taken away where it becomes fully known, that instead of death, it is only stripping off that covering that it must be separated from, before the full and complete life can be enjoyed. Oh ! then, with what joy must the good man meet the change that admits him into the mansions of the blest.

In the spirit life all contention ceases ; even those who were undeveloped, when they enter, feel no disposition to contend ; and those who progress have far nobler attainments in prospect, than contending either about imaginary or real differences ; and, I advise all who are clothed with bodies, to abstain from doubtful disputations, and remember that however you may array yourselves on one side or the other, in regard to subjects that you cannot solve by your reasoning power, it does not help the cause to enter into heated discussions ; for, by so doing, the mind is rather unfitted to examine a truth candidly ; or, if it is erroneous to detect its fallacy—that disposition which is curious to search into hidden things beyond the capacity of man—is not profitable, but hindering. How can it be advantageous to look into the future for such evidences as cannot be given by man ; and if given by spirits, how will they be received ? not conclusively by all ; therefore, I see no better way, than for the friends of progress to become as passive as possible, and quietly wait for such developments as may be obtained. It appears to me, this is the sure way to progress, and, in the end, the most satisfactory. I

could tell much that I witness, which is very interesting to me ; but how can I give it, so that it will carry conviction to my earthly friends ? It as well might not be said, if not valued. Our first great object is, to convince of the reality of spirit life ; to make our friends sure that their present life is only an index to the volume. When that fact is fully established in the minds of the people, they will be prepared to receive further information in regard to many things. I perceive inquiries have been made, whether other animals than man have a distinct, spiritual existence ; as well as other interesting subjects. I could readily answer, but the difficulty would be for me to prove it by the common manner that earth's inhabitants require. Bear in mind, these subjects are not of vital importance, and therefore the less to be regretted that we cannot satisfactorily convey the knowledge we have.

Considering the immense importance that must accrue to the world, by the tangible introduction of the knowledge of spirit life, I am induced to say I rejoice with exceeding joy at the progress spirits are making in convincing their friends of their presence and interest for them ; and, as they attain that knowledge, way opens for such information as is proper to be unfolded. Spirits are more or less advanced in wisdom and knowledge, and, of course, it depends upon the ability of the communicator to instruct. If one who is not developed undertakes to give instruction, it would be unreasonable to expect satisfaction from his counsels or facts, if he is

ignorant. A busy spirit loves not to inform of his ignorance, any more than one in the body, who professes more knowledge than he possesses, delights in exposure ; and here seems to be a very common error among mankind : they, judging from their conduct, believe that spirits, by entering the spirit state, must become infinite in knowledge, without recollecting that could not possibly be the case, and the beautiful plan of individuality carried out ; for, if the undeveloped woman or man should pass immediately, on leaving his body in a condition of comparative folly, to fulness of wisdom, he would not be himself ; and, therefore, should that be the case, (which is impossible) the object of continued identity would be defeated. Then, as they enter the spirit life themselves, they may undertake, and I regret the necessity of saying, they do, to tell such things as are erroneous, often for the simple reason, that a medium desires what it receives—the spirit feeling a willingness to accommodate, without looking to consequences. But elevated spirits will not thus trifle with man ; they desire to do their friends good, and give such information as is calculated to elevate and ennoble, to fit them to live well on earth, and entitle to a blessed mansion in the Heavens. Then, the necessity is apparent of conversing with such spirits as are possessed of the requisite knowledge, which renders them capable of giving the desired information. Elevated spirits are interested not only to advance their spirit friends less developed than themselves, but the en-

bodied also. Can man desire more than he now possesses? I allude to those who are convinced that they have the daily company of their spirit friends; it prepares them the better to enjoy their earthly ones, for having spirit ones to counsel, to check, if they go astray, and to give such information as they have power to impart, and make such inquiries as it would be useful to know, and prudent to impart; and if such knowledge is found desirable, and the guardian does not possess it, one that is informed can readily be appealed to; hence, it seems to me, man cannot reasonably ask for more than he is in a way of receiving.

It may be interesting for me to give such knowledge as I possess in regard to some views which are contained in the Old Testament Scriptures. I will first turn thy attention to the idea of God's anger. Every rational, considerate man must know that God cannot get angry, and, therefore, some are led to doubt their authenticity on this account. Then the question arises, how shall it be explained? Recollect, when those sentiments were penned, the art of recording was in its infancy, and, beside, destructive wars were common; then, there is less cause to wonder at their discrepancy, than there is at their preservation. Moses did not record that the Lord God was angry, but the idea crept in after his time. Great wrong has fallen upon man, from the representation of our Heavenly Father's being subject to become cruel and vindictive.

I will also refer to the expression of, the Lord

hardened Pharoah's heart, that he should not let the people go, which is calculated to give an improper idea of the character of our Heavenly Father, for He is incapable of hardening any man's heart; He ever invites, entreats, and persuades, through his agents, to turn from evil, and hold out the encouragement that if man will cease to do evil, his sins shall be remembered no more. It is very important that just perceptions of the character of God, should be imbibed, and taught the young, and rising generation; he is justly described in the scriptures as Love, I knew of no better term while on earth, nor do I find a more appropriate one now. My soul is filled with wonder, love, and praise, when I consider His goodness, and love unselfishly manifested to His children; when I see how bountifully he has provided for man's present and eternal necessities, I feel my soul filled with admiration; when I perceive the beauty and excellence of His plans, I feel my unworthiness to be so large a partaker in them, for what have I done that I should be in the enjoyment of ten thousand times more happiness than I could have asked, even if I had been given the privilege of choosing for myself; my mind, while embodied, never could have comprehended the realities of Spirit Life, it must be experienced to be fully appreciated; we can endeavor to portray in language, faintly, some of its important points, such as its identity and individuality, and continuance, but to undertake to give justly its various particulars, is beyond our power,

it is impossible for the vision of man to see electricity, yet no man acquainted with its power will deny its existence ; so it is impossible to give man, while in his present state, a full knowledge of it, because he cannot discern it; he can, by experiment, convince of its presence, of some of its efficiency, but its completeness, man cannot, at present, understand ; it is hid from the wisest, and the most learned. By what power does man control his own body ? he wills to go to this place, or to accomplish any given object, and it is done with all the beauty, and elegance of the most exact machinery ; it is accomplished, no bystander sees what prompts, or how the thing is done ; but the fact is always in view, which renders the accomplishment almost lost to the individual, who does not inquire for causes ; still, the fact is before the eyes of all. No man can see what moves his hand when he writes nor why it performs any mandate of his will. Hence, then, if man cannot understand causes of continual occurrence, plainly before his eyes, how can he understand the fullness of Spirit Life ? And yet, to have a knowledge of these things, renders life's duties light, it cheers on him that feels for humanity, who labors that the blessings that man is capable of enjoying, shall be attained by all. It gives energy to him that has to toil early and late, that a loved wife and children may receive a scanty subsistence, he sees, as his earthly cares press hard upon him, that soon his labor will be exchanged for Heavenly rest ; and her

that shares his love, who toils, that she may add to his small allotment of earthly happiness, and willingly labors unceasingly, and unselfishly, to make poverty as bearable as possible, her labors and trials too, are greatly lightened in the view of the Heavenly enjoyment that awaits her exit from her present abode. And, again, he that suffers in the prisons of earth for bearing his testimony against the corruptions that abound in the land, and in favor of the truth, feel such support in view of what is in store at the end, can rejoice even while confined in their bodily cells. I can speak on this subject with the assurance of one having experience, for many months of my earthly life, was spent in loathsome prisons, and while thus denied the pure air of Heaven, my soul, in view of the day when the spirit freed from man's fetters, could enjoy Heavenly freedom,—cheered by my accompanying angel Spirits; caused me great mental joy, and I now look back upon those days as some of the happiest of my life; but no thanks to those that thus hated me; their object was to grieve, but God gave me courage to cheerfully bear persecutions, for the sake of a good continuance.

Men, as fast as they come to fully believe in the Spirit Life, and that it is not at a distance, but they are now in the midst of their Spirit Friends, see a new field opened to their view, their hearts will become cheered, and they will begin to enquire what will make them the most happy eternally? they will be actuated by a new impulse—the old motive,

fear—will be lost right off, and a new one will take its place ; an acquaintance with Spirit Friends will teach how to live for present enjoyment, and that will insure a happy entrance into the untried state. Then, it seems to me, it will make the duties of earth far lighter, to have a view to the certainty that awaits, although a reward may not be the highest motive to good works, yet, it is impossible to do good without receiving a reward, for such is the order of God's arrangements, that mighty compensation must be received, for all unselfish acts, if continued.

I would love to follow this subject, hinted at, further, but it would not be proper, at this time. I rejoice, that this opportunity has presented, to give my own sentiments, although I wrote many things while in my body, and much of what I then wrote I find will stand the test of spirit examination, yet many things have been unfolded to my view since leaving my body, that will be useful to man, and in due time, way will be made to develope them.— But there is an adaptation of knowledge to the times, and circumstances of the recipient, not understood by the superficial observer, but which is gradually dawning, and becoming more and more plain, to the honest investigator, into those things that attain to man's present, and lasting interest ; that interest which far transcends any other that can take his attention. Then go on, and fear not to investigate, for such treasures are in store that can-

not fail to satisfy the desires of every intelligent immortal spirit.

Thy Friend,

WM. PENN.

Communication from A. C.

FEBRUARY 25, 1852.

MY DEAR FRIEND :

I wish to communicate some of the experience that has been mine since laying down my body. It was a continuation, instead of suspension, to leave my body. I was as really myself, after ceasing to control it, as before ; and although it seemed trying to leave the body that had served me so well, because I was not certain of what was behind the curtain called Death. But no sooner than I realized my new position, I was filled with joy inexpressible, for all was prepared for me that a useful life entitles to, and mine had been devoted to impart such knowledge as I thought myself in the possession of, honestly, and in a great measure, disinterestedly, which is a good passport to happiness. I have not become familiar to this manner of expression, and, therefore, cannot do so as readily as I once could, but I find less difficulty than I had supposed. There are many things that present for expression, but I can scarcely determine what will

be the best adapted to the good of man. I can give such statement of things as would interest, but how to prove their truthfulness is the question. Assertion is good for but little without conviction. Then I shall be poorly paid to state such things, as I have no means of imparting the necessary conviction; you may see the reason that your spirit friends are not disposed to give more particulars about their spirit condition. No sensible man in the body would like to talk of such things as he can make no one comprehend; thus it is with the disembodied spirits; they refrain from telling their friends many things that they would love to impart, and only refrain from doing it, because they lack the power of assuring beyond the possibility of doubt; and your spirit friends no more relish the misgivings of their embodied friends, than the embodied; and indeed, they have the power of being much more discriminating, because of their power of perceiving the mind of the individual, as, for instance, I could perceive your spirit attendant, when I approached, was penning your thoughts; thus, you know what I am stating is true; hence, there is a satisfaction in conversing, when it is perceived that our motives are appreciated; but, to endeavor to converse, when every sentiment is received with doubt, when the most disinterested love is treated with cold indifference, and when every endeavor of a dear, departed one to become familiar, is repulsed, there can be no unity, the one being positive, and the other negative—they must repulse

each other. This is the reason that many do not get satisfied, when they associate with those who are mediums between* the spirit and bodily states. But, it is in accordance with nature's laws, and, when understood, will appear just and beautiful. Man would greatly advance, if he could enter more into the study of the laws of nature. God has so arranged, that labor is the index to knowledge, and, to acquire it to the best advantage, is the secret that man should aspire to ; for labor, injudiciously employed, may fail of producing great reward. Then, it is necessary to begin right, even if there are great impediments to be overcome, to arrive at a solid foundation ; and, when all the rubbish of education, sectarianism, and traditions, are eradicated, a beautiful structure may be erected, which will be an ornament to the possessor, and an encouraging beacon to the traveler. All who do fairly and candidly investigate these new manifestations must become convinced that there is truth, and, having perceived something of its beauty, must be encouraged to learn more, and the more investigated, the more harmony will be found. This is a subject of such importance, that it will do to live by, and, when life leaves the body, it will be found fully adapted to a death-bed's necessities ; for, surely, as men realize the presence of their friends, while embodied, they must see the necessity of living in harmony with them ; and when these accompanying angels tell what will produce happiness in the body, and of course prepare for the endless life, it seems

to me they must live to promote their own and others' good—for they must be inseparable. This philosophy must lead to the overcoming of evil with good, the eradicating of cruelty by the power of love, and turn jealousy from the heart, and, in its place, shall be introduced kindness and charity. Under the certainty of these consequences, none could be found harboring the feeling of war in his bosom ; and, as fast as men come to realize the full power of the spirit life, they must feel the dispositions of cruelty and revenge displaced, and the opposite take their place ; and God's laws will be seen and appreciated in all His works ; and man, in the full enjoyment of His love, will be prepared to meet the change, let it come sooner or later.

A. C.

Communication from J. M.

MARCH 6, 1852.

MY DEAR FRIEND :

I rejoice to meet thee under present circumstances. This is the first effort that I have made to pen an idea since leaving my body. I have been patiently waiting the opportunity, and I will now, as it presents, give such information as I find true, and believe will be interesting.

I find, although I was released from religious society, because of my unbelief in the cherished theory of the Friends, yet, on entering the spirit state, I found I had believed quite as truly as those who were not willing to fellowship me. I say not this to boast of my acquirement, but to give the truth. I found I had been assisted by my spirit friends, altho' I knew it not, all my life long, I lost much to myself, by not realizing this fact. It would have been of inestimable value, to have realized what thou dost of attending spirits ; it would have rendered many of my perplexities and trials of very little account, and I should have been filled with joy when I laid down my head. But, my bodily life was often cheered by the purest enjoyments. I found my spirit life commenced when my earthly one left me, and I have steadily progressed ever since.

My progress is according to my industry ; as in the body it requires labor to ensure health of body and development of mind, (and without it, both must fall short of accomplishing the designs of the great Architect who planned all things present, and to be witnessed,) so, in the spirit state, it depends upon our disposition whether we progress fast or slow ; and, as I possessed an inquiring mind, I was prepared to progress. It was delightful to find no sophistry could avail, but we all were exposed to our spirit friends, without any possibility of appearing what we were not ; I had never courted popularity, and, therefore, felt great joy when I perceived this. All is harmony : those who had been too forward, now felt the justice of being duly assimilated to those with whom they feel an affinity. Let it be remembered, that nothing so much shews the wisdom of God, as the beautiful arrangement of man's spirit condition ; all is according to the most exact justice and wisdom.

I will turn thy attention to the manner of spirits dealing with their embodied friends. When one turns his attention to discover some improvement in mechanism, or science, spirits who have a predisposition to the subject to be investigated, are drawn to him, and labor with him, and endeavor to find out and impart such improvements as suggest to their minds ; for, remember, spirits do not immediately become filled with knowledge upon leaving their bodies ; nor do they experience completeness, but continue to progress continually.

Then, those particularly interested in the subject, endeavor to assist, as they have knowledge, or, as fast as they attain it. Thinkest thou that the Telegraph would have been in its present condition, without Benjamin Franklin's assistance? Depend upon it, such results as are now being witnessed, would not have been consummated without the assistance of spirits. Thus it was with me: when my mind was turned to discover something, to accomplish certain results, the idea that it could be done would present, and, as I meditated in silence, one part would present, and, as that was found to be according to natural law, my mind was led to contemplate another part, and thus, by degrees, I was enabled to comprehend the whole; and, as the model was formed in my mind, my hands were devoted to build the machine. Had I then known it was some spirit friend was assisting me—now presenting one view to my mind, and leading me to consider its practicability, or otherwise, as the case might warrant—I should have very much valued such a friend, although it might have stript me of some of my self-sufficiency; yet, that would have been amply made up, yea, vastly added to my enjoyment, to have been sensible of the presence of a loving, disinterested counsellor, ever willing to lend what assistance it was in his power to render; and, it was only when my mind was in a quiet state, that he had power even to give a suggestion that I could appreciate. Hence, thou wilt perceive the philosophy of silence; then it is that impressions

can be made that will benefit, not the stillness of the body only, but the mind, too, must be quiet, for, be assured, spirit friends in attendance cannot make themselves or their wishes known, while the attention is divided on this subject, or in pursuit of that loved object, if anything is harbored that the mind values more than the company of some spirit guardian, that friend must, of course give place to that which has more attraction.

My friend, the laws by which the embodied and disembodied spirits are controlled, deserve the purest investigation. The more known, the more they will be valued. The investigation will detract not from the means of procuring sustenance for the body, nor will it limit the mind from the investigations of science. I found myself far better prepared for my new life, than the religionists of my neighborhood had supposed. The difference between us was, I could not value highly what others told me, unless I had evidence of its truth, while they venerated what had been left on record, and believed in by those who had passed from sight. I found no condemnation for thus cautiously examining what was assumed to be right, while my life was guarded, and while I endeavored to live to the golden rule of doing good to all, whether friend or otherwise. I found the Scripture fulfilled, that it was not according to professions of faith that entitled to high enjoyment, but it was he who had fed the hungry, visited the sick, and comforted the afflicted, who was received into the higher mansions. I thank thee for this privilege.

Thy friend and companion in the investigation of those things that pertain to progress in both conditions of life.

J. M.

Communication from C. Mathew.

MARCH 17, 1852.

MY DEAR SIR :

Strange things have become realities ; I penned many things, while in the body, and if one, had at that time, have foretold that I should, at this time, be penning my own sentiments, I would have given my consent to have him hung as a Wizzard, and very likely had no objection to have assisted in the work. Thus you see, that ignorance is blind and not only blind, but cruel—and not these without bigotry ; and then you may easily see a mind filled with all these must be prepared for the accomplishment of the most unreasonable conclusions, and under the idea of pleasing the Great Creator, do acts unwarrantable, and perform works that will not bear the light of justice and truth. Oh ! how illy prepared I was for my change ; I had endeavored to flatter myself that I was assisting the most High God, in carrying on His work,—assisting Him

to govern men, but I failed to perceive ; I lacked the main thing,—for, without love to all, whether they agree with me or not, I could be but illy prepared for a joyfull entrance into the Spirit Life.—Hence, on entering my Spirit Life, I found myself deprived of the enjoyment that love gives—disinterested love, to be sure, I had love for those that loved me ; but, had men love their friends, and I had not the least idea, that I had been a bad man, still I was not prepared, for the society of the pure. It is not in the power of words to convey the justice, the wisdom, and the loveing kindness displayed in God's arrangements. He could not make my condition any better than it was—I had made my condition—He gave me love to cherish, and I cultivated partiality ; He gave justice to govern me, and I wrapped it in a napkin, where it failed to produce fruit ; He gave me wisdom to guide me, but I compromised with folly ; He gave me mercy to fill my soul, but I failed to exercise it universally ; whence, then, had I any chance to find happiness in my new condition ? I found all the enjoyment that my mind was qualified for, and that was very far short of what I had flattered myself was my due, for the idea was deeply seated in my mind that I was assisting God to govern the minds of His children, without perceiving I was not willing to allow myself to be governed by His laws.

My condition being exactly what I was qualified for, left me no opportunity to dispute its propriety, its justice disarmed me of any chance to complain,

I therefore resigned myself to my disappointment, and cast about me to find some way to become more elevated, and in this, I was not doomed to disappointment, but as soon as my angel companions perceived my desires, they afforded me all the assistance in their power, they gave such information as led me to place my affections on higher and holier objects, and the more I was disposed to learn, the more encouragements were extended to me, and I have been gradually progressing ever since.

Every thing moves on in the most perfect harmony, where man ceases to interpose his inventions, and wars, no longer against the laws of his Heavenly Father.

There are various causes calculated to lead earth's inhabitants onward, and upward, now perceivable, that was not discernible when I occupied a body, and I will allude to one or two. Then the idea that people could live happily together under one government without any religious sect; bearing control, had scarcely entered the mind as being possible, so used had men been to Monarchical Government, that the very mention of Republicanism, seemed to bring with it confusion, and discord; very few, at that time, as far as my knowledge extended, believed that a government could be sustained without a unity of Church and State. And another disadvantage we labored under, was the general belief that God had fore-ordained some of His children to be tormented without any possibility of escape, and this must come upon Him without any

misconduct of His own, and men endeavored to reason that such punishment was in accordance with justice, for we endeavored to believe, because our fore Father had sinned, it was just that all of earth's inhabitants should suffer therefor. And, because Jesus Christ came into the world and offered His life a sacrifice to appease His Heavenly Father, there was a way opened whereby men could be admitted to the Heavenly state ; but the manner of obtaining this necessary, saving grace or faith, was a question of great difficulty, and cause of much contention.

It is not necessary to enlarge, for the facts are recorded in History, but I allude to them to show the greater difficulties that surrounded us, that then inhabited earth, than now. The question of men of various minds and religious views, living harmoniously together, is no longer doubtful ; and the absurdity of a just God being unjust, many no longer believe. You perceive, then, the greatest barriers to progress are becoming removed, and as the hindering perplexities pass from the mind, it is prepared to examine for itself, and believe in, and receive nothing without examination. Spirits see these advancements, and rejoice, for they give promise that the more light is admitted into the mind, the better it will be prepared to progress, not in one thing only, but in all ; one evil displaced makes room for its opposite good, and the sincere mind will rejoice, as one error after another, give place to truth, and right.

I would encourage all to look well to their condition, and not allow sect too much place in there minds, for when the love of sect gets too much place, it is very difficult to examine a subject candidly, and without candor, the mind must be illy prepared to allow truth to govern, and lead onward and upward, and prepare for the inheritance that awaits all that appear on the face of the earth. Let all, that are favored as you are, live such lives as will convince your associates that you fully appreciate your Spirit Knowledge, by living for eternity, and then you cannot fail to enjoy happiness while filling your earthly allotments.

Truly Yours,

COLTON MATHEW.

Communication from J. H. C.

MARCH 24, 1852.

DEAR FRIEND :

I am pleased with the opportunity of conversing with one still clothed in the body, and with one that can realise that it is from a mind, or will, that has once been similarly situated with himself. Many may be surprised to find, that a disembodied spirit can possess the power to thus control one that is possessed of one,—but reflect, that which causes the body, or any member of it, to move, is hid from sight, and it is only because of its being so common that it does not seem mysterious ; one may be quite still, and an observer may see no action, and yet mighty plans may be forming in the mind that appears perfectly quiet ; soon the scene is changed, for while in that stillness, some plan has been formed, which, when it is acted upon, will cause vast results ; nothing was observed except that the person was still, and now behold him resolutely in motion, and not only himself, but such plans have been matured in the mind ; that many other minds are so influenced they perform according to the planning of the first named. Hence, then, we see the effect of some secret working entirely beyond the view of any one, and yet facts force the conviction

that there was invisible planing, and according to those plans his own hands, feet, and every part act, but the hands know not what controls ; the feet have no knowledge why they are hurried to and fro, and thus all parts of the body seems bent to accomplish according to that secret plan, without knowing why ; nothing that controls, has been seen, and yet it would be folly to deny that all has been accomplished in beautiful order—it has been accomplished by the power of will, which is too subtle for eye to see. Then, as the body is controlled by a power that it cannot understand, why may not a spirit that once controled the body after it has been disengaged from it, still have the power ; as opportunity is afforded, to control some body, over which it can get an influence ? it seems to me one is as clear as the other, but the difference is, one is familiar, and the other is not ; but, soon, the latter will become common, and as free from mystery as the first.

I find but little more difficulty in controlling your hand, than I formerly did my own. It may be thought, by some, if you can so readily use the hand of a Medium, and having had much experience in the body, to which has been added many years of experience in the Spirit World, why do you not tell of startling things, such things as has never been told before ? such things as would carry conviction ? whether he that hears desires conviction or not.

My friend, it is hard enough to make earth's in-

habitants appreciate simple truth, and until thy can receive, and value, the more simple, they cannot put greater, to good use. Let nothing prevent an investigation of these important developements, and rest assured that new views will be presented as fast as they can be used to good advantage ; but there is always danger when there is some revealment made, the mind is so weak it is likely to suppose it has obtained all that can be known on that subject, and closes his spirit eyes against looking for more, and possibly he may forbid another from looking further ; this should never be. Every one should value the knowledge he has obtained, and look for more, from whatever source it may come, and according as it is lived to, a preparation for more will be the experience.

Our Heavenly Father has arranged his laws in the most simple, in the most beautiful order, that as one duty is fulfilled, strength is imparted to perform another, with greater facility ; see, then, what encouragement to be good, to do good, for strength will be added to strength, if patient obedience is abode in.

Angel Spirits are delegated to assist their embodied friends, if they can only be appreciated, their services are freely extended, and the more elevated the desires, the more intent on living in obedience to God's Laws, the more elevated will be the attending Angel Spirit. My Friend, although what I am saying may seem simple, and of but little consequence, but I would have you remember the

life of man is made up of littles, and the preperation for Heaven is obtained by littles ; do not expect great things, be patient, be persevering, and you will find all the littles added together, will amount to the sum total of all you can desire.— Then look on the bright side, and all sorrows will flee away, cease not to do good, and you will recive such reward as none can desire increased.

J.H. T.

Communication from C. Witherald.

MARCH 31, 1852.

MY DEAR FRIEND :

I present myself to give some account of a short spirit life ; I say short, for it seems as but yesterday, since multitudes of earth's inhabitants were flocking to listen to the words that flowed from my mouth ; for, such is the condition of man, after he leaves his body, and enters his spirit life, his former idea of time gives place to a far more extended view. It now seems that the bodily life, although it may be prolonged to old age, is short indeed ; and, I am informed by those who left their bodies many centuries ago, that they feel as though they are but entering their eternal life.

Oh the beauty of the spirit life!—of those who.

have been instrumental to induce others to give heed to their highest interest, to give heed to the spirit within, which I once thought was God himself operating upon my mind, giving me internal directions, and which I endeavored faithfully to follow, and which I now find, although not God is a delegated spirit, acting in accordance with his laws ; this, I say, is truly delightful to witness, but more delightful to share. He who has counted nothing too dear to part with, that a good conscience may be his experience, must be fitted for any position : he enjoys much, while in the body, and leaves it with an assurance of a more glorious entrance into the heavenly mansions of eternal continuance. Can those any longer turn from their spirit companions, who are waiting and watching every opportunity to minister comfort, confidence and wisdom to their embodied friends, and lead them gently along, delighting in the company of these, and rejoicing that it has pleased infinite Wisdom to open a way whereby loving converse can be carried on between our sphere and yours ? Who can perceive the advantages that must spring up in the pathway of the earthly traveler ? It seems to me none can fully appreciate it. But light is gradually breaking forth ; the star of promise is rising, and must be convincing to the observer ; gradually, one by one will take a view of its excellence, and will no longer be willing to be a spectator merely, but will not be satisfied without being a sharer. I have been greatly interested in seeing these developments

breaking forth ; and, although many treat their spirit friends with very little deference, they will gradually learn, that although elevated spirits may appear cheerful and free, yet folly will not spring from their hearts, neither will foolishness fall from their lips ; and when communications are received of less wisdom than was manifested by their bodily lives, depend upon it, some others, and not they, are the instruments with whom you are conversing. I regret that it is so ; and yet the truth is of more value than gold ; and, to guide a brother from error and doubt, to truth and wisdom, is of double value, because, we who do it, receive our reward, and the recipients, of such riches as none can compute. There are seasons when the hearts of all who have been unselfishly devoted to perform their duties feel so joyful and happy, that words fail to portray it ; for, such is the law of Heaven, that duties performed must necessarily induce enjoyment. When man can be made sensible of his present condition, his adaptation to development, and his exceedingly glorious prospect, by fulfilling his destiny, he will hasten to find the path that leads him to it, and, when it is found, he will guard well his steps, lest he be led astray. There can be no safety, except while on the watch. The mind is so active, it is continually liable to plan something different for itself, from what pure, reasonable wisdom can sanction ; and, when it follows some apparently pleasant path, that leads from innocence and peace, great difficulties are experienced in

returning, and not only so, but much time is lost, which might have been used to great advantage, if the correct path had been followed. In considering these things, it seems as though nothing could offer such inducements, as to lure the honest seeker after the right and the true from purity of thought and action ; but from the many who have gone astray, it is certain that many temptations are near, to entice the unsuspecting ; and, among them, perhaps, there are none more likely to take captive, than to see a friend take a different course than we see best for us. Feeling, as is imagined, love for her or him, and desiring his co-operation with us, in our way, we undertake to enlighten him, which is perfectly proper, if we proceed in a state of mind determined to be influenced by love and kindness ; but if, instead of this, we tell him he was wrong, and we right, and urge our better way upon him, without convincing his judgment, we will very likely drive him farther from the truth, and ourselves too, and thus two wrongs may, and are frequently done, even in honest endeavors to do good. But, suppose the brother had been approached with all kindness in this way,—my brother, we see there is a difference in our views and actions—surely we cannot both be right ? and I will as freely come to thy conclusions as my own, if thou hast the truth on thy side, and as the point of difference is examined in a kind spirit, insinuating no improper motives to the brother, and, if thou shouldst fail to gain thy brother to thy conclusion, thou at least wilt gain a

friend, for thou hast convinced him of thy love for him, if not for his actions, and thou hast continued in thy place, having proved thyself capable of kindly reproving, without becoming his enemy.

My Friend the spirit I have endeavored to portray is the true one ; have patience with others, judge thyself ; then thy life will praise God, and thy bodily death will cause thy friends regret, and thyself a happy entranee into spirit life.

Thy Friend,

THOMAS WITHERALD.

Communication from Valtairr.

APRIL 7, 1852.

MY DEAR MR. POST :

I am gratified, with your willingness, to allow me the control of your pen. I am still more pleased that it is in my power to do it ; and, above all, I rejoice that I can give such joyful account of what is beyond the sight of human eyes ; notwithstanding, I failed to see the beauty of the christian religion as proclaimed, and exemplified by its Ministers ; for I saw, in their lives, such selfishness, such hypocrisy, and pride, exhibited, that I could not reconcile it to goodness, and, therefore, I refused to grant the difference that they claimed, and of course they considered me a dangerous man ; and I allow-

ed myself to be governed by feelings of the same character towards them. We were both in error ; when I saw they were wrong, I should have sought and found the right ; instead of living on their faults, I should have endeavored to have been faultless myself, for my failings added to theirs could by no possibility produce good. Thus you perceive mine could not have been a true life, a life devoted to the highest good. I groped my way in darkness, and of course was not prepared for an elevated Spirit Life, but that makes no difference, prepared or unprepared, it alters not the fact ; the reality is the same, the mortal body of every one born into the world must terminate at the longest in a short time, compared to eternity, and whether it has been devoted to doing good or evil, it changes not the reality ; the spirit that controled the body continues on.

You may readily see I was not in a capacity to enjoy the fullness of happiness that my spirit nature was capable of, but you may rest assured that was the most memorable day of my existance, when I realised the continuance of my spirit man. It seemed at first that it must be a dream, that must end in disappointment,—it seemed too good to be real ; I say good, for it seemed far better to live, even in comparative degradation, than not to continue. Soon the reality convinced me it must be true, that I had lost much in my body life, by reasoning or endeavoring to reason such cheering prospects from me ; and, by thus doing, placed me

in a less elevated state when I left my body. My condition being reduced to a certainty, it gave opportunity for examining the cause of my unfitness for my present state, for surely I had never loved wrong, because of its loveliness. I had not done evil because I disliked good; then what was my inducement to act in such way as not to be prepared for my present life? I find it was in great part owing to my ignorance—and why ignorant?—There is a desire natural to the human heart for a continued life, and men feeling it, take advantage of this Heaven given desire, which is encouraged and enforced by Angel Ministering Spirits, who always accompany their embodied friends, watching, as they have opportunity, to counsel and instruct in goodness and purity. I say, men knowing this, take the advantage—some from pure motives, and some from impure, undertake to make merchandize of man's best gift, his desire for happiness; and not having experimental knowledge themselves, undertake to teach other men's words, and explain them, without being prepared to realise their truth or error, for themselves; and as they are not prepared for their work, their lives manifesting, they have not faith in what they endeavor to teach; hence, these stood between me and God's beautiful truths; their shadows obscured the views that were designed for me. Not that I was entirely excusable, far from it—but it shows you some of the reasons why one favored, as I was, should arrive at the conclusions that I did.

I can but touch upon the things that interest me now very much ; it seems to me I might say that which would be relieving to me, and encouraging to earth's inhabitants, for there is nothing so joyous to Spirits who feel the importance of becoming harmoniously bound to, and united in the promotion of the knowledge of God's unchangeable laws as to be instrumental in their developement. It would seem like a repetition for me to repeat what has so often been written with your hand, yet as its importance is so great it seems best to add my testimony to the efficacy of the love principle ; it is the most powerful, and therefore requires the most judicious use ; no principle shadows forth Godliness as it does, for as men return good for evil, although him that receives the good may not appreciate it, yet its effects on him that does the good, is above all value ; it causes not only peace in his bosom at the present time, but prepares for happiness in future. Pure disinterested love should be always cultivated on earth, which will prepare for transplanting in Heaven.

I thank you for thus allowing me to give, as I desired.

Yours, in much love,

VOLTAIRE.

A few Sentences received from the **SPIRIT RAPPINGS.**

I will give a few samples of what I witnessed at A. L. Fish's, and which I penned letter by letter, as indicated by the sounds, as the alphabet was called.

Several individuals concluded to meet, and listen to whatever our spirit friends wished to communicate, which we accordingly did, and I give a small part of what we received at different times.

NOVEMBER 19, 1851.

After sitting quiet a few minutes, the alphabet was called for, when the following was given :— You have a few minutes to converse with the spirits of your own dear friends ; ask, in confidence believing, and you will not be deceived. As you are at a loss to question, I will speak of things in general.

This very subject, so much ridiculed, is now forming a platform, whereon thousands will be placed,

who are now wading through the slough of despondency, willing to catch at a straw, to save themselves from sinking to the bottomless pit, which they have been taught to believe in. This is given to bless the whole human family, and wipe out the blot of ignorance and superstition, so that man may be free as God made him.

NOVEMBER 26, 1851.

One of the company was addressed in part as follows :—The storms of misfortune may rage, and the rude wintry blasts may howl around thy dwelling, yet, let hope bear the lightly on the tide of life ; thy needle points true ; thy guide will protect thee from shoals ; and thy little barque will safely outride the storms.

DECEMBER 24.—This purported to come from L. E. L :—I am very happy to say a few things to you, when permitted, which is very seldom, in this busy age. My latitude is unbounded ; my spirit yearns over the kindred spirits of earth. I will, with God's permission, visit all nations. I have studied the interests of men, since my spirit has been able to see more clearly into man's future destiny. Great changes are yet to come ; wars and bloodshed are still waging ; but, the arm of the enemy will become weak, and the voice of oppression will be heard in the courts of Heaven no more. You will be enlightened on many points soon. Spirits are never idle ; they counsel, and seek to work

good for evil ; the good, in contrast with evil, shines out more clearly ; already the tide of military glory has gone down, in a measure ; and the labors you have bestowed upon the cause of peace and reform will, ere long, be blessed in abundance. Let your hearts abound in love ; let your bosoms be free from everything that will hinder your progress in the great reforms ; and you will be able, with your weapons, viz : love, hope, and charity, to overthrow kingdoms, and unite nations in love and harmony.

Here, after some conversation, I asked if L. E. L. was still present, when the alphabet was called for, and the following was spelled :

No, father, she has gone to join the throng
Of heavenly angels dear ;
To unite in song, and the joys prolong,
While we are lingering here.

EDMUND*

* We lost a son of that name, in the fifth year of his age.

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