

he finds a new world opening to his view, and a new race of beings inhabiting it. The very air is redolent of peace and joy, and the whole landscape is filled with every thing so beautiful, that he is impelled to stop at every step and drink up, as it were, the rich draughts of pleasure which are everywhere proffered him. To his mind the opening of one object or view, whether of world or thought, is but the incentive to a greater effort to progress, and thus he is led from one point to another, culling by the wayside, and from hill and dale, from spirits of friends and spirits of strangers, the truths which his soul most desires to know, until he has arrived at the place which the true affinities of his nature assure him is the locality where his probation is to be passed.

But to the spirits who have lived a life of selfishness, disregarding the claims of their race, who have toiled and struggled for no other motive than to accomplish their own ends, at no matter what cost, who have bowed their spirit to the rule of error, and who have delighted to circumvent their fellows, who have, while they professed to serve God, denied him by their acts—they die, and their spirits enter new bodies. Now I beg, in this connection, to say that, there must either in man's residence on earth be the development of his spirit and the corresponding progress, or there must be a retrogression and a consequent depreciation of the true desires of his nature. Thus it is, when the spirit by its acts retrogrades the true type of that condition is most distinctly manifest after death in the acquired tastes of that spirit for the scenes which on earth afforded him pleasure. And it turns from the contemplation of what is around, above, and beyond, to the constant yearning after that which is below, which is gross, which is circumscribed in the limits of your globe. It does not associate with those whose aspirations are for the good. Its affinities lead it toward those whose desires correspond with its own, and it chooses for its companions those whose habitations are near this earth, and whose tastes are of the same character. Its body

is not as specifically light as are those of the progressed spirits, for with us as with you certain localities change the very particles of our organization, and develop characteristics really opposed to the intent of our creation. I cite in corroboration of this statement the tribes of Hottentots, whose organization is so gross that the very formation of certain organs of the body is so changed that they do not resemble that of a human body. By living near the earth, obtaining their sustenance from the bodies near to it (for we can transport ourselves miles without number in a moment of time), they acquire an aspect differing widely from our external appearance. Their bodies are sublimated, it is true, but still, were you able to see them, you would scarcely distinguish the difference between them and men of your own earth. I now speak of spirits whose minds are not really evil, but not progressive.

There is another class to which I will direct your attention, as belonging to that division who are really bad, and who, by a long course of evil life, have denied their obligations to man, to God, and to the laws which he has established. After these spirits have passed into their new bodies, they are so heavy, so much more dense than are the other spirits mentioned, that they can not maintain themselves even near the earth, but sink far below it, and are really of so dark a hue that they are almost black.\*

Now the place of their residence is far below that which I ever had a desire to visit, and I can not tell you from actual observation what it is, but it is said to be an extensive plain, with but one single mountain in the center. So attached are the inhabitants to this interminable level that they scarcely attempt for years to ascend this mountain. Now it is almost always night there, or rather a condition midway between night and day, and if they were to ascend this mountain, it is said they would catch a glimpse of the

\* This teaching is so closely coincident with some of the manifestations which I have witnessed through other mediums, that I insert one in the Appendix as calculated to elucidate the subject. See Appendix E.

brighter lands beyond, and a desire would be created in their minds to leave this place for the world beyond. How true this is, I can not say; probably there is some condition or state resembling this, and it may be this is true. Sometimes, inspired by their own wicked feelings, they make a strong effort and force themselves to your earth, and then it is that some unfortunate one is impressed with wicked thoughts, and is persuaded to do wicked things; but God in his infinite wisdom does not leave the administration of his divine or material laws to beings of so corrupt a nature.

He prefers that man shall have no one to blame but himself and the circumstances around him for his sinful acts; and it would conflict with the laws he has instituted if he permitted man to be controlled by spirits inferior to himself. But you can imagine the darkness of ignorance into which these spirits are plunged, by comparing the benighted cannibals of your own earth with yourselves, only adding to the comparison the fact, that in one it is a developed spirit, advanced one step beyond earth, and in the other it is of earth.

The first class referred to are those who confuse these revelations most, particularly by misrepresentation and deceit. They are always on the alert to seize on impressible mediums, and through this channel to impart incorrect statements relative to "life in the spheres."

Now, allow me to say that the first idea embraced in the revelations made to your family, Dr., was the correct one; that is, that spirits (unprogressed ones) dare not assume the personality of any other spirit, so you demand of them the truth in the name of God. But they misdirect, bewilder, confuse, make false statements of the nature of these manifestations, and would willingly create doubt; for these spirits are allowed to mix with other spirits whose duties bring them to earth, and thus they are enabled to make false statements regarding them. In short, they delight in inculcating error, as they did in receiving and learning it when on earth.

The dark spirits do progress, but it is in a cycle of years. The mischievous spirits progress also in much less time, but both have laborers among them from the advanced spirits, whose duty and pleasure it is to instruct, to disabuse their minds of ignorance and prejudice, and to point them to God as the source of all things.

Have I answered your question?

Mr. Warren made the inquiry, as to spirits taking the form after death. Does not any portion of God clothe itself with his form, or an approximation to it in proportion to the spirit's progress, and would not this account for gross spirits taking an imperfect and less sublimated form than those who have become more godlike by their advancement?

In answer it was written:

Now I must close. I would say that that principle perhaps does exist in the development of the body, but as a principle pertaining to the development of all matter, clothing itself according to law, in some form, which is the consequence of the effect of that law. How it takes place I can not tell. When you and I, Mr. W., shall have reached the last stage of material life, then, indeed, we may turn and look at the operation of the principle of every law which governs nature. Good-night.