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# TWENTY YEARS

ON

# THE WING.

BRIEF NARRATIVE OF MY TRAVELS AND LABORS AS A MISSIONARY  
SENT FORTH AND SUSTAINED BY THE ASSOCIATION  
OF BENEFICENTS IN SPIRIT LAND.

BY

JOHN MURRAY SPEAR.

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PREFACE BY ALLEN PUTNAM.

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## P R E F A C E.

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BY ALLEN PUTNAM.

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CAREFUL students of the spiritualistic literature which the last twenty-five years have been furnishing, have noticed from time to time allusions to, and occasionally rather distinct accounts of, extensive associations of spirits in the spirit world, whose special purpose was and is to devise and use ways and means for systematic and extensive action upon men, with a view to reform and improve the religious, civil, social, domestic, and individual condition of the dwellers upon earth.

In his "Present Age and Inner Life," beginning at page 82, A. J. Davis gives interesting descriptions of his visions of "The Spiritual Congress," its readings of the prominent nations on the earth, its prophecies concerning many of them, and its purpose to come nearer to earth, "to do whatsoever good thing we find to do *with one accord*, for so shall at last Eternal Justice be done on Earth as it is in Heaven." Methods of associated spirits in acting upon men are hinted at in "Twelve Messages," by John Quincy Adams, page 417. Allusion is made to an "assemblage of spirits," by Dr. Hare, page 14, in "Spiritualism Scientifically Demonstrated." The fact of such associations is most prominently presented, however, in the "Educator," embracing communications through John M. Spear, where the "General Assembly," which seems but a large committee appointed by the "Spiritual Congress," have outlined the projects of the spirit world for improving the condition of men more fully than in any other work that the writer has seen. This very large General

Assembly subdivided itself into at least seven sub-associations, each having its specific field of labor.

One of these committees was called the "Association of Beneficents," consisting of Benjamin Rush, Benjamin Franklin, and ten others of kindred spirit, who chose and set apart John M. Spear to be their scribe, "to execute their schemes, and to complete their beneficent intentions;" and they sent him forth, "without scrip," and have kept him journeying up and down over the earth for twenty years, calling, under impression, upon numerous people, giving huge volumes of communications, most of which have been recorded, have now just released him from his position as their scribe and communicator, asked from him a brief outline report of his doings, and requested him to submit it, for inspection and revisal, to myself. The reader will find the work a simple and interesting narrative, by a man of fidelity and faith — showing how the invisibles can sustain those who confide in them without any misgivings.

The writer has had rather intimate knowledge of very many mediums for spirit communications, but among them all, of no other one who seemed to him so trustful of the wisdom, power, and beneficence of his spirit guides and controllers as Mr. Spear. In him has been manifested the nearest approach I have ever seen to that Abrahamic *faith* which could raise the knife to slay one's son at the bidding of a supermundane call. He is the only medium whom I ever heard say to the spirits, "I am entirely at your service — do with me, and through me, whatever you judge to be useful to my fellow-men." They seem to have taken him at his word, and his submission has indicated the sincerity of his devotion. His trials and buffetings have been most severe. The thorough fitting of him for his work apparently required him to sever all old domestic and social ties, even by processes which caused him to be despised of men — of most men; though a few who knew the source and purpose of his eccentricities could appreciate and sympathize with the suffering philanthropist. It was from the outset, and has been for more than twenty years, my

privilege to know enough to secure for him my sympathy in his most-intense mental and affectional agonies, and my admiration of a man who would submit to be dumb as the lamb in the hands of its shearers, because of his unflinching faith in the wisdom and love which chastened and molded him, that he might become a better instrument for benefiting his fellow-men.

If the question be put, whether it is right for one thus to surrender his individuality, the wise reply seems to be, that it is not ; yet we must either admit exceptions, or be severe in our condemnations of Abraham, when he made preparation to sacrifice his son, and commendatory of Jonah for his attempt to get away from the presence of the Lord by taking a voyage at sea.

Sending the thoughts off broadly over the fields of spirit revelation and history, and letting them generalize the apparent teachings, a fair statement of them may be substantially this : The different associations of beneficent spirits, though having a common benevolent purpose toward men, can best accomplish their work by causing their human instruments to misunderstand each other, become somewhat at variance, move in quite distinct paths, and be kept to a great extent ignorant of each other's doings. Some can be made most useful in the quiet home and social circles ; some upon the rostrum and before the public ; others under the ban of society : these classes, and others into which mediums might be divided, become, or are made to become, measurably rivals, and are not exempt from jealousies and recriminations.

No one of all mediums whom I have known came into the field of mediumship with a better record for purity of morals, for active beneficence, for devotion to whatever promised to relieve human suffering, than Mr. Spear. For many years, as a clergyman of good standing in the denomination of Universalists, and especially as the prisoner's friend, he labored in season and out of season, in summer's heats and winter's colds, with the approbation, respect, and support of very many of the ablest and best among the clergymen, the physicians, the lawyers, and the mer-

chants of Boston. I have full confidence that his purity and devotion to humanity's good were then genuine, and that they have never lessened in degree or character to this day. Whatever seeming disregards of the proprieties or moralities may have been manifested through his organism were not his own acts, though most men, without conscious injustice, will hold him responsible for them. He is to a greater extent than most others an *unconscious medium*; has no knowledge of, and no control over, any word or act of his lips or body when in the trance. Such being his susceptibility, provided his controllers judged that they could accomplish their work through him better by making him "despised and disesteemed of men," they had power to manifest such action through him as would bring him into contempt when tried by any human standard. Mediums of this class may have less advantages for personal development and education than others, but they are obviously those through whom spirit teachings come most free from adulterations or perversion, and are therefore among the most reliable as reporters of spirit utterances.

Once, before a vast crowd which had assembled to hear him lecture in a hall at Cleveland, Ohio, he was made to turn his back to his audience and speak to the wall. Whether this was because the magnetisms flowing from the assembly were unfavorable to control, or whether the spirits wished, by humiliating him, to render him more pliant in their hands, or whether they had other motives for it, has never been revealed. But such was their usage of him.

His eccentricities are not discordant with many manifested by prophets of former ages. All history, Jewish and Christian as well as Pagan, teaches that seers and prophets were often manifestors of unseemly, and sometimes of uncleanly actions, admissible only by maniacs. Read of Saul as a prophet, and you will find that when the spirit was upon him, he stripped off his clothes in public, and "lay down naked all that day and all that night," obviously acting in such harmony with the ordinary man-

ner of those who were subject to spirit control that his acquaintances asked in astonishment, "Is Saul also among the prophets?" Turn to the writings of Ezekiel and you will find that he was made to lie on his left side three hundred and ninety days — then on his right forty days, and that he received instructions for preparing his food which it is indelicate to quote. He was directed also to smother the deepest affections. The spirit said to him, "Forbear to cry; make no mourning for the dead;" and he adds, "So I spake unto the people in the morning, and at even my wife died." In his case, as is in some others, the deepest and holiest affections of mortal life must give way to the free exercise of mediumistic functions.

On the side showing the consequences of resisting the spirit, look at Jonah. Trying to get away "from the presence of the Lord," that is, from the call of his controlling spirit, he paid his fare for passage by ship to Tarshish; when out at sea he was thrown overboard, swallowed by a "great fish," vomited out again upon dry land, and then made to prophesy that in forty days Nineveh should be overthrown; yet, as the Ninevites repented, God would not execute his threat made through his prophet, and therefore Jonah was made to appear as a lying prophet. This so maddened him that in his wrath he said, "It is better for me to die than to live;" and many a modern medium, truthful and obedient, has been made to feel as much ashamed and mortified at what has been said and done through them as Jonah was.

The methods of invisible intelligences, who are obviously intent on promoting the highest interests of men, are not always in full accordance with man's conceptions of expediency and right. Their ways are not as our ways. Frequently, when human organisms are controlled by spirits for communicating with mortals, those organisms are made to manifest actions and utterances far from harmonious with the ordinary ways and speech of the minds and hearts to whom such organisms specially belong. Sometimes the ordinarily gross and sensual become proclaim-

ers of high spirituality in refined and polished diction — also, the highly spiritual and refined are sometimes made to utter coarse thoughts in offensive language, and to manifest almost beastly disregard for the decencies of refined life.

Facts like the above furnish a just basis for very charitable judgments as to the individual, personal character of those ordinarily benevolent and estimable persons who are sometimes, as mediums, made to do what society may justly censure. We are so accustomed to consider whatever comes out through human lips as the offspring of the head and heart for which those lips were especially formed, that we find it difficult to ascribe them to any other intelligence. However, it is essential to a just judgment of persons whose outer organisms are highly mediumistic, that we overcome that difficulty, and look upon mediums, at times, as only trumpets or pencils used by others than their owners, and not expressing the sentiments and thoughts of those who ordinarily use them, but of some temporary borrower.

A. J. Davis, in his "Present Age and Inner Life," page 186, says, "John M. Spear stands quite prominently before the world 'as a *missionary* medium.' Recommended, as he is, to public credulity by virtue of his well-known truthfulness, simplicity, and uniform conscientious philanthropy of character, his spiritual *experience* is particularly and generally interesting and acceptable. According to my perceptions of his state, he is a compound medium — *symbolic, pulsatory, missionary, and speaking*. The most prominent manifestation, it seems to me, and the most reliable in his case, is the *missionary* development." The work from which the above extract is taken was published in 1853, while the commission of Mr. Spear is dated April 1, the same year; consequently the characterization was written before Mr. Spear had scarcely entered upon his special labors.

Those who have so long employed Mr. Spear, and have moved the hearts of men to supply his needs, now, when he is permitted to put off the harness and seek the repose which his advanced



years and previous toil make very desirable, express a hope that "the readers of this narrative will give some substantial tokens of their personal regards, and their appreciation of his numerous love-labors," for the purpose of helping him to a small, quiet, comfortable home, where he may rest from active labor, and pass his remaining days amid peaceful and happy social and domestic enjoyments.

*See p 48*

ALLEN PUTNAM.

426 DUDLEY STREET, BOSTON, Oct. 20, 1872.

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## APPENDIX.

PROPHETICALLY apprehending that such enunciations as are contained in the EDUCATOR, and in the vast amount of unpublished manuscripts emanating from the same source, will in future ages be regarded as a rich collection of prophetic gleams, I am disposed to make public a sample of what the spirit world is purposing to accomplish. In 1859 there was transmitted to me the following document, which the public is hardly prepared to receive, though it must admit that it is pregnant with most momentous suggestions.

## TO THE APOSTLE OF PRECISION.

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It belongs to the unfoldive labors of the General Assembly to teach of the vast field of adjustments and of true balance or *Precision*. The papers now in the hands of the Assembly are quite numerous, and some are most intricate, and, to some extent, of a character not usually laid before the public eye.

*First.* Of the origin and growth of the human species, which is a masterly effort by the author to show that man has been, and, in harmony with certain laws, can be again, generated without the ordinary copulative processes.

*Second.* And therefore a child may be begotten to order as one begets a spade, shovel, or hoe; and the work will be perfect in correspondence with the Elementist who combines and arranges, and with the condition of the mother and the harmony and wisdom of her surroundings, — and

*Third.* Scales can be so perfectly constructed that all variations, however slight, may be seen by the most precise microscope; and in this paper the history and variations of the compass are noticed by a careful microscopist, — and

*Fourth.* The reasons why there is a lack of sexual precision on some planets, and why there is just sexual equipoise on other planets, — and

*Fifth.* What elements are important to constitute precision of life? What to constitute a mathematician, what a surgeon, what an engineer? — and

*Sixth.* Of the overcoming of gravitation by the application of electricity and the magnetisms, so that the steam-car can be made to move with yet greater precision and increased velocity, — and

*Seventh.* Of the human body as an electrical machine, and acted upon by persons in the higher lives, — and

*Eighth.* Of insulatory laws for certain practical purposes.

These and kindred subjects are considered by the Branch of Precisionists, for and in behalf of the General Assembly, and reports thereof are made at suitable seasons. The Apostle of Precision is a middle man, and hence he has the ability to, as it were, hit the mark, and both radicals and conservatives gather about him, and he becomes to both an able counselor and valuable guide.

For and in behalf of the Branch of Precision of the General Assembly.

ISAAC NEWTON.

Given September 17, 1859.

## NARRATIVE.

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RETIRING from the field of domestic and foreign missions, in which I have been diligently and constantly employed for twenty years, and called now to resign my commission to another, it is impressed upon my mind to make a brief report of my labors, hoping it may be of service to her who is to succeed me in directing the missionary work; and it is felt also to be due to the numerous friends with whom I have been and am associated, and who, by their words and deeds, have encouraged and assisted me. It is proper to say that my labors have been performed in FAITH. Very few have so understood my mission that they could give me either counsel or assistance, and therefore my trust has been *in the invisible world*. Most persons have doubted if the spirits from whom I claimed to have received my commission, had even an existence, and not a few considered me deluded, if not demented, when I assured them it was my belief that they did exist, did communicate, and had organized to promote certain specified purposes.

The association by whom I was commissioned had not at command any tangible means by which my

traveling expenses and daily needs could be met. Such was the nature of my labor that I must have constantly near me a competent amanuensis, since otherwise much that was to be said by me, while in the superior state, would be lost. Over and above these things, I was informed that I must leave all other pursuits, however pleasant, honorable, or profitable, that I might devote myself altogether to my mission; and it was further shown me that I must disconnect myself from all old associations of either a private or public character, else I could not do my best in the field I was entering. Leaving all earthly considerations, I gave myself unreservedly to my missionary work. Thoughtful persons, who value the world's approval, its honors, emoluments, and reputation, can somewhat realize the early struggles that opened before me. I met them, when they appeared, as best I could, and pursued my onward way, feeling that if I was deluded, God was just, would not forsake me, and in due time, my error being discovered, I could retreat and warn others of danger.

My mediumship may be said to have commenced April 1, 1852. I was then in a measure prepared to begin my missionary work, and was from that time sent out on some domestic missions of an individual character. Names of persons were given me of whose existence I had not the slightest knowledge. I was told where they dwelt, when to see them, and was so acted upon when in their presence, that I immediately relieved them of their infirmities. The prompters of these missions exhibited unusual intelligence and great benevolence, and I became much interested in obeying them.

In July, 1852, John Murray, the father of Universalism in America (whose name I bear, and by whom I was dedicated when an infant), through my hand wrote a programme of subjects, upon which he desired, through my instrumentality, to speak. A phonographic reporter, Miss Matilda Goddard, being engaged, twelve messages were delivered in Boston, my native city, at regular intervals. The themes were of a moral, religious, and spiritual character, and were subsequently published by Bela Marsh. Two messages were now given me: the first, dated September 11, 1852, was written through the hand of my beloved daughter, Mrs. Sophronia B. Butler; the second, dated September 12, 1852, was written through my own hand. Here they are:—

First. "You will soon be directed in the work you are to be engaged in promoting. The teachings will come in a way and at a time least to be expected. To-morrow you will receive a most important communication from a number of spirit friends. Do all they direct in all cases. You are to receive new teachings—different from those you have received. Have FAITH. A new work is open before you, and great shall be your reward, as you shall see. Some new spirit friends will soon teach you. You will know your work to do. Be quiet: all is well that is done with good impressions, and yours are. When the new light shines in upon the minds of the inhabitants of your earth, then shall the world be changed. It shall grow wiser and better, so that after a few years things shall be altogether changed, and you will hardly believe that things were as they now are.

The day to spread joy and happiness is near at hand, when all shall love one another, and all shall feel that they are brothers. The darkest complexioned man shall not be crushed on account of his color, but you shall live, eat, drink together, and not know any difference, — shall feel that you are all of one great family, and are to do good to all around you. Great and important will be the instruction given from the spirit world, and men will soon be directed by their friends there. Their faith shall be strengthened by the communications they will receive. They shall be restored to health by spiritual physicians, and new mediums shall be made throughout the world, and their truth shall teach men to lead good and pure lives. Crime shall decrease, and beautiful thoughts shall fill men's minds. When they attempt to do wrong, they shall be directed differently, and all shall pass pleasantly along."

Second. "A most Important Communication. Your spirit friends, whose names when on your earth will be hereafter mentioned, most earnestly desire now to communicate important information, which will be most useful to you, and through you to the inhabitants of the earth on which you now for the present dwell. It is perceived that your past manner of living, thinking, and laboring has admirably prepared you to engage in a new and important labor.

"You will for a coming season be under the more especial supervision and immediate direction of the spirit friends whose earthly names will be mentioned. They have been commissioned, prepared, instructed, and qualified to direct, prepare, and lead you on in your important work. They will be, some of them,

always near you, and when it is seen that you require assistance of one or more, or all, it shall be freely given unto you. You will now be most quiet, most patient, and at the same time most watchful and most active ; and your wants shall be supplied as they come unto you. Let this be most carefully preserved, and placed in a conspicuous position, that it may be seen and read.

Benj. Rush,	Oliver Dennett,	Thos. Jefferson,
John Howard,	John Murray,	Roger Sherman,
Franklin,	Zacheus Hamlin,	John Spear.
	Joseph Hallett,	

“ SEPTEMBER 12, 1852.”

I looked at these remarkable messages with much care, and finally showed them to some valued friends. Most of them doubted. For a time I hesitated. But while in this unsettled and unhappy state of mind, doubtful whether Spiritualism was or was not a delusion, it was my good fortune to hear an able address on spirit manifestations, given by Allen Putnam, Esq., in Roxbury, Mass.

I looked critically at the speaker as he entered the desk, observed the class of persons assembled to hear him, among whom were many of the most respectable citizens of that city, noticed the fairness, candor, and clearness of his statements : and the evidences presented were, to my mind, irresistible ; and from that time I date my perfect, unwavering conviction of the truth of an open communication between persons in the spiritual and material worlds, and then concluded I would not retreat. Other messages came, and among them the following :—

## MESSAGE FROM THE ASSOCIATION OF BENEFICENTS.

“The undersigned, by the instrument which is being herein communicated, say to the inhabitants of the earth on which this Scribe dwells, that an association, called ‘THE ASSOCIATION OF BENEFICENTS,’ has been selected, qualified, and commissioned, to teach of the Benefices; and they now say and declare that they have in contemplation a system of revelations which will much surprise the dwellers of the lower earth. They moreover make declaration that, through the various instrumentalities which now are, and which, as they are most needed, will be under their control, teaching, and direction, this association will greatly, wisely, and seasonably instruct and bless the diseased, the suffering, and the wretched of the aforesaid earth. And they declare that this scribe, known by the name of JOHN MURRAY SPEAR, is now chosen and set apart to execute their schemes, and to complete their beneficent intentions.

Benjamin Rush,  
Benjamin Franklin,  
John Howard,  
Roger Sherman,  
Oliver Dennett,  
Thos. Clarkson,

Joseph Hallett,  
John Murray,  
John Pounds,  
Thos. Jefferson,  
John Spear,  
I. T. Hopper.

“Communicated and dated April 1, 1853 (being the commencement of the united labors of the Association of Beneficents), and delivered into the hand of John Murray Spear.”

It was now supposed I was insane. Physicians and



others were sent to converse with and examine me. I showed them the above commission. They looked upon me with tender, compassionate eye, as they decided that I had become a lunatic. I knew their verdict, and greatly feared I might be confined in an asylum for the insane; but I was mercifully preserved from such unhappy fate. I was then made to avoid society, to write much, to make strange drawings, to do many things that I did not comprehend, and some that seemed to me quite foolish and ridiculous.

My missionary field soon began to enlarge. I was commissioned to visit the city of Cleveland, Ohio, at a distance of seven hundred miles. I expected there to meet John M. Sterling, a gentleman whom I had seen at Worcester, Mass. He was absent from home, but I made the acquaintance of Dr. Abel Underhill, Dr. John Mayhew, Horace Fenton, and others. A meeting was called in Brainard's Hall the Sunday after my arrival. A large assemblage convened to see and hear me. Without the slightest preparation on my part, without the least hint of what I was to say or do, I was made to put forth the following declarations:—

“We come from the higher life to declare things which are soon to take place,—which are schemed in wisdom and will be completed in beneficence. We come to harmonize things apparently discordant, and out of discords to bring concords. We come to instruct the uninstructed of things supereminently practical. We come to inspire the inactive to high states of activity. We come to promulge a more critical knowledge of Nature's laws. We come to raise the low to conditions eminently high. We come to intro-

duce, by wise schemes, a new and better era. We come to supersede things apparently unimportant by things which are practical and highly useful. We come to institute and organize a new Church, to establish new systems of Education, to teach of new Architectures, to organize new Governments, to teach of new Garments, to instruct of proper Foods, to teach of the more symmetrical unfolding of mortal bodies, and thereby the more perfect unfolding of spiritual bodies. We come to select wise instrumentalities to execute beneficent schemes.

“We come to introduce a new era, unlike the two prominent eras of the past, namely, the Jewish and the Christian. The Jewish was an era of *Force*; the Christian was an era of *Feeling*. The third era, which has now commenced, is the era of *Wisdom*. It will embrace, however, both Force and Feeling, adding a still nobler attribute, making of the three one grand, beautiful Trinity, — FORCE, FEELING, WISDOM. Thus no truly useful thing of the past will be lost or demolished. Force and feeling will be *directed* by WISDOM, leading all to ask, in simplicity of spirit, ‘What wilt thou have me to do?’ This question, they who come from the higher life are now prepared to answer, so that each one can find his proper place.

“The preceding eras have had their primary books, which, to a very considerable extent, have molded the public mind of their respective times. Containing, as they have, portions of permanent truths, they have been preserved from the moldering hand of time, answering the purposes for which, in highest wisdom, they were designed. The era which has now begun has its book, superior to those of the former eras.

This has been termed THE BOOK OF NATURE; but, for distinction's sake, it may henceforth be called THE BOOK OF UNFOLDINGS. It can never be superseded, because it is perpetually unfolding. It has no last chapter; but chapter after chapter will be revealed, precisely in proportion to the mental expansion of its readers.

“The unfoldings of former eras ended when they were founded. On their respective foundations superstructures were reared; but these could not be broader than their bases. The new era, unlike the former, is to be founded on imperishable, indestructible, and *ever-multiplying* FACTS. Hence its base can never be wholly laid; for there can never arrive a period when *facts* shall cease to multiply. As a consequence, no book can be written by mortal hand comprehending the basis-facts of the new era; for they will embrace those of the past, the present, and the interminable future.

“The eras of the past have only, to a limited extent, satisfied man's expanding mental wants. They have been unable fully to fill vacuums, because they were *angular* in their unfoldings, and, of necessity, created mental angularities. The new era, deriving instruction from the past, the present, and the future, will develop Truth in its completeness or *circularity*. Consequently, its primitive lesson has been the formation of *circles*; and there have been gatherings around the tables of your dwellings. It was not primarily for the mere purpose of listening to unusual sounds that these circles were organized; but it was symbolic of truths which are to be unfolded.

“The former eras have been commenced, and to a

very considerable extent perpetuated, by the masculine sex. And in the second era one declared, 'I suffer not a woman to teach.' From the utterance of that unseemly declaration woman has been denied the right of public teaching. Thus has one sex monopolized the power which has been wielded to the highest detriment of the other. The new era, unlike the two preceding, for the purpose of regaining a lost equilibrium, will, for a suitable season, place the feminine element in preponderance. Another Trinity is to be introduced, namely, ECONOMY, CONVENIENCE, BEAUTY; and woman, being specially adapted therefor, is to aid in its development.

"The students of preceding eras have especially been taught to reverence the *books*, written by mortal hands, for their respective periods. In the new era, TRUTHS alone are to be revered, for truths are immortal.

"In the eras of the past, reverence of individual persons has been taught. In the new era, MAN, AS A GRAND WHOLE, with all other portions of Nature, is to be revered.

"The teachers of past eras have established forms and observances, suited to their respective degrees of unfoldment. The new era dwells not in *outer* forms, ceremonies, or observances. These are but the scaffolds of the superstructure; they are transitory, and, of necessity, pass away. Each individual person will be left free to express her or his thought in her or his way; so that woman and man, wife and husband, daughter and son, will be at liberty to adopt forms, ceremonies, and observances, as they may from season to season find to be individually agreeable."

At Cleveland, while in the trance condition, my

eyes being closed, persons whom I never had seen entered the room where I was seated. I approached one of these, a lady, and addressing her, gave her the name of "Leaderess." Returned to my normal condition, I inquired what I had been doing, and was informed, among other things, that I had made an address to Mrs. Caroline S. Lewis, and had designated her as the *Leaderess*. This was all inexplicable to me, as it certainly was to herself and others. I saw nothing then to be led which called for any *Leaderess*.

I was now commissioned to go from Cleveland to some springs that had been discovered by a spirit medium, and were owned by Oliver G. Chase, John Chase his brother, and W. W. Brittingham, on a farm then occupied by John Chase, in Farmington, Pa. Accompanied by Horace Fenton, Dr. Abel Underhill, Dr. John Mayhew, Samuel Treat, Dr. and Mrs. Burritt, William E. Dunn, Emily Hickox, Caroline Sykes, Sarah Fuller, and Hannah F. M. Brown, I left Cleveland on the 10th of May. I have not much recollection now of the things I was impressed to say and do while at the springs; but remember I was directed to make a second appointment to be there again in a few weeks. All was yet dark and mysterious to me; but I decided to move on a little further, supposing and hoping these strange missions would soon terminate. At a time previously named I made a second journey to Cleveland, accompanied by my beloved daughter, now in the spirit world, Mrs. S. B. Butler, who acted as my amanuensis. From there I made a second visit, by spirit direction, to the spiritual springs in Farmington, and arrived there on June 10th. At that time,

the domain where I now write (Kiantone) was purchased by Horace Fenton, Dr. Underhill, and others.

I was then directed to go to Rochester, N. Y., and Niagara Falls, and Dr. Abel Underhill was requested to accompany me, which he did. While at the Falls, some statements were made in respect to the future of the American nation, and of a union of the Canadas with the United States. At Rochester, June 30, 1853, seated with Charles Hammond, a writing and speaking medium, interchangeably, i. e., I naming the first, third, &c., and he the second, fourth, &c., we were made to announce the existence of seven associations in the spirit world, the names of which, as reported by Dr. Abel Underhill, are as follows:—

1. Association of Beneficents.
2. Association of Electricizers.
3. Association of Elementizers.
4. Association of Educationizers.
5. Association of Healthfulizers.
6. Association of Agriculturalizers.
7. Association of Governmentizers.

Some time subsequent to these announcements, it was furthermore intimated that all these bodies sustained a subordinate relation to a yet more numerous and comprehensive organization, called the "GENERAL ASSEMBLY" of the spirit world, from which they were special delegations or committees. The following paper, communicated, as will be seen, about a year after the commencement of these unfoldings, contains a lucid and succinct statement of the mutual relations of these several alleged bodies, and of some of their methods of operations:—

## ADDRESS TO THE INHABITANTS OF THIS EARTH.

“Something more than a year since, a number of persons in the spirit world resolved to associate together for the promotion of several scientific, useful, and philanthropic purposes. Organization was the result. A body called the GENERAL ASSEMBLY was formed. Entering immediately on its duties, the General Assembly resolved to organize several subordinate bodies. Seven, a numerical perfection, was the number determined on. Cheerfully these subordinate bodies immediately commenced their labors. They selected a prominent person to journey from place to place, with a view of seeking, selecting, and appointing its general agent. At the earliest possible moment these subordinate bodies commenced their distinct, though co-operative labors.

“It was deemed wise, by the subordinate bodies, for that association which would, of necessity, bring out most prominently important fundamental principles, to first enter upon the work, thereby forming a substantial basis upon which kindred associations could safely build. Among these bodies was one significantly denominated the ELECTRIC-IZERS. At the head of that association the name of BENJAMIN FRANKLIN was placed. His great intellectual ability, his skill as a diplomatist, and his philanthropy, qualified him for a position so important. That association in due time commenced its labors, carrying them forward to a condition when others might wisely commence their efforts.

“Each of these subordinate bodies has now unfolded its general plan, and presented its fundamental

principles. Difficulties have been encountered in this undertaking, but they have not been more numerous than are usually connected with labors of this character. Looking carefully over the whole ground which has thus far been traveled, the General Assembly is satisfied with the results.

“The General Assembly, as such, takes this opportunity to somewhat fully declare *its* purposes and plans. While the subordinate bodies have each their distinct labors, acting upon a class or classes of persons, the General Assembly proposes to affect in several ways the *general* mind, —hence its name. And its labors and plans will generally tend to the promotion of the more individual labors of the subordinate bodies.

“One of the first objects which the General Assembly proposes to accomplish is to select from a large class of persons a body of representatives, each being distinct, and yet all, when united, forming a whole. They will be selected in different locations, and, to some extent, in different nations; but the majority will be from this, the American nation.

“When the General Assembly has completed this branch of its labors, it will then proceed deliberately in unfolding its general plans, which, briefly, are the following:—

““First, to construct a new general *Government*, selecting from the governmental institutions of the past and the present the essential and the useful, happily combining and arranging the same, introducing new principles, and constructing for the inhabitants of this earth a new general government, presenting it as a model to this and other nations.



“ ‘Secondly. It proposes to prepare a general *Code of Laws*, embracing essential moral principles ; and it proposes to present this code to the consideration of distinguished legislators, eminent jurists, and other judicial persons.

“ ‘Thirdly. It proposes to present certain religious or spiritual teachings, embracing the essentials gathered from the various Bibles and other volumes of the past, connecting them with the highest spiritual teachings of the present ; thus bringing together comprehensively all that spiritual instruction which man needs, and constructing a basis upon which a new, living, and rational *Church* can be built.’

“ While the General Assembly will be engaged in promoting its general labors, the subordinate associations will continue, quietly and perseveringly, their respective efforts, aiding, as far as may be practicable, the general undertakings of the Assembly. That its plans may be promoted, certain selected persons will, at a proper time, visit not only certain important locations in this nation, but will also visit other nations. Various persons, from time to time, will be employed in generally advancing the objects contemplated by the General Assembly. Obstacles which may lie in its way will be, by various means, removed. Persons friendly or unfriendly, whether in the garb of friendship or otherwise, will be exhibited in their true characters.

“ For and in behalf of the General Assembly,  
“ DANIEL WEBSTER.”

The names of the original twelve Teachers selected by the General Assembly were as follows : —

Allen Putnam, Roxbury, Mass.,	Apostle of Precision.
Jonathan Buffum, Lynn,	“ “ Distribution.
Daniel Goddard, Chelsea,	“ “ Devotion.
Eliza J. Kenney, Salem,	“ “ Government.
Emily Rogers, Utica, N. Y.	“ “ Resignation.
Thad. S. Sheldon, Randolph, N. Y.,	“ “ Harmony.
Mary Gardner, Farmington, Pa.	“ “ Freedom.
Angelina Munn, Springfield, Mass.,	“ “ Education.
Eliza W. Farnham, New York City,	“ “ Direction.
Jno. M. Sterling, Cleveland, O.,	“ “ Treasures.
Thos. Richmond, Chicago, Ill.,	“ “ Commerce.
George Haskell, Rockford,	“ “ Accumulation.

A basis for a new government and a new church was indicated, and twelve representative persons selected, some of whom have been translated to the spirit world. Persons in England have been chosen to aid this work, among whom is Mary Howitt, who was called the “Celestial Poetess;” Dr. J. J. Garth Wilkinson, called the “Spiritual Analyzer;” Andrew Leighton, called the “British Interchanger.” Numerous others in Great Britain and other lands, among whom stand prominent William and Mary Tebb, of London, were given spiritual names, but I am not permitted to recall more at this time of writing.

To each and all of the twelve apostles addresses have been made, stating in explicit language what the Assembly desired, through their aid, to accomplish. Nearly one hundred papers have been given to the Apostle of Commerce, upon the subject of commerce in its inner and outer, its spiritual and material sense. More addresses have been made to the Apos-

tle of Treasures, on spiritual and material wealth, of their value and good uses, and not a small number of papers have been transmitted to the Apostle of Harmony. To the extent they have promulgated the ideas and thoughts given them, they have been the teachers representing the "General Assembly."

While on my way back to my native city, from Rochester and the Falls, I was informed that it was proposed to bring out, through me, a *New Motive Power*, and that I must be prepared for revelations on that subject. They came, and continued to come, for nine months: following out with precision the varied instructions as they were given, an external mechanism was elaborated, vibratory motion was secured, which was perpetual as long as the mechanism lasted; but on being removed by direction to Randolph, N. Y., a mob broke into the building in which it was stored, and the machine was demolished; though the principles brought out by its construction are preserved, and in due time that work, as I was informed, is to be resumed. I was much assisted in this effort by Mrs. Sarah J. Newton, A. E. Newton, Thaddeus S. Sheldon, S. C. Hewitt, Jonathan Buffum and wife, Samuel G. Love, and many others, whose names do not now come to me. I was now commissioned to visit Cincinnati, St. Louis, and other important places, and while at the last-named place a course of twelve lectures was given of *Elements*; Warren Chase, Mrs. French, Mrs. Hyer, Horace Fenton, and others, assisting me in various ways to their transmission. I was now instructed to again visit the *domain*, with some others, to engage in excavatory labors. It had been declared through several mediums that an ancient

and highly cultivated people had dwelt there. Driven from this location, they here deposited certain valuables, which were to be exhumed and used for certain beneficent purposes. Here I worked, in the heat of summer and the frosts of winter, for seven months, entering into the bowels of the earth more than one hundred and thirty feet, enduring many privations, suffering much through doubt and anxiety of mind. When that work terminated I was informed that at a future day it was to be recommenced. While engaged in this labor a valuable mineral spring was opened, and very many papers were transmitted and carefully reported, some of which compose "The Educator," a volume of more than seven hundred pages, carefully prepared for the press by A. E. Newton.

January 1, 1861, an organization was founded under spirit direction, called the "Sacred Order of Unionists," which was to terminate its business contracts at the end of seven years. Its general purposes are expressed substantially thus: To unite man to man, nation to nation, planet to planet. To abolish war in all its forms, and to promote universal peace. To organize various beneficent and co-operative institutions, which, without injuring the rich, would greatly aid and help to educate the poor and improvident classes. To establish such religious institutions and ceremonies as are in harmony with man's nature, and tend to his highest culture. To establish a system of measures which will encourage industry, render labor honorable, remunerative, and attractive. To institute means whereby education may be made thorough, equal, and universal. To secure to all a right to the cultivation of the soil for useful purposes. To ad-

vance and encourage all the important sciences and the useful arts. To teach of the intimate and sacred relations which exist between the material and spiritual worlds. To aid and encourage inventors in the use of their powers for human advancement. To open new fields of thought, institute new and unitary methods of labor and of daily life, and to encourage perpetual progress, and so instruct mankind that they may bring heaven down to earth and lift earth up to heaven.

The following were the precepts of this order : —

I. Thou shalt be strictly just in all thy dealings and in all thy intercourse with thy fellow-men.

II. If thou seest thy neighbor at fault in word or deed, thou shalt teach him the way of everlasting life, and lead him therein.

III. Thou shalt not covet the goods of another, in thought, word, or deed.

IV. Thou shalt make it thy daily prayer to so walk before thy fellow-men that thy example may be worthy of universal imitation.

V. To the extent of thy individual and social power thou shalt contribute to the virtue, sobriety, industry, neatness, order, and happiness of thy kind.

VI. It shall be thy pleasure to aid the sick, the distressed, the poor, and the oppressed; to weep with those that weep, and rejoice with those that rejoice.

VII. Thou shalt not commit adultery of any name or nature in thy thought, by thy heart, thy eye, or overt act.

VIII. Thou shalt welcome all new thoughts, retain the good and eschew the evil.

IX. Thou shalt avoid all harsh, unseemly, or

angry debate, and thy affirmation shall be yea, and thy denial nay.

X. Thou shalt strive to so perfect thy dress that thy whole body and spirit shall be enlarged and improved thereby.

XI. Thou shalt eat of such food as shall be conducive to the highest health and harmony, as shall best fit thee for thy daily labors.

XII. Thou shalt ever speak the truth, whatever may be the cost to thee or to others, reserving to thyself the right to decide when and where thou wilt speak, and when be silent.

With my wife I have traveled for more than fifteen years, she essentially aiding me in the labors to which I have devoted the best part of my life. I have labored without price, but not without reward, finding it in the love of the work itself. I have been specially sent four times to that remarkable people, the Mormons, dwelling in Utah. Some seed there sown has grown. Some excellent friends of moral, social, and religious progress have there been led to the building of a Liberal Institute, in which free thought and free speech are encouraged, and the way has been opened by which that abomination, Polygamy, may eventually disappear. I have several times visited, by direction, the Shakers, to observe their order, neatness, economy, industry, modes of worship, manners and customs, and I have ever been welcomed by them in the most cordial manner, and refreshed in the outer and inner man while with them.

A suit of their garments, presented me by Elder

James Prescott, I have preserved with care, wearing them only when they would serve to make fitting conditions for the reception of certain writings. I feel sure they are the purest and most spiritual body of persons I have ever met.

In business matters the associated spirit world has exhibited much skill and commercial insight. It has predicted the state of the flour, stock, and real estate markets with accuracy. Tracts of land and buildings have been purchased, and held or sold advantageously under its guidance. Much more might have been done in this direction had capitalists had more faith in the unseen. The future of many individuals, living in the New and the Old World, has been predicted with precision, and national convulsions and wars have been foretold years before they have occurred.

December 30, 1853, my hand was moved to write thus: —

“It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle, and without suspension of Nature’s laws.

“First. Several nations holding important and high influential positions on your earth, will soon be engaged in most acrimonious and sanguinary strife.

“Second. The American nation will not be excepted from the great commotions which are at hand.

“Third. The more especially oppressed, enslaved, and hunted, will, of absolute necessity, be emancipated.

“Fourth. There will be dissolutions, and unions, and new governments, as necessary results of the mighty national struggles; and, among these unions and disunions, there will be a union of the United States with the Canadas and neighboring provinces. These unions will cause a dismemberment of some of the now Confederated States; and, as a consequence of that dismemberment, there will arise a new and glorious REPUBLIC, which shall have for its basis “JUSTICE, EQUALITY, AND UNIVERSAL FREEDOM.”

“Fifth. Prominent persons will be placed at the helm of the new ship of state, whose motto shall be, ‘ETERNAL PRINCIPLES, NOT PARTIES.’

“Sixth. A new Religion shall take the place of dead forms, which shall lead to high, energetic action, and to wise endeavors to elevate the oppressed, and instruct the uninformed.

“Seventh. The new Republic will invite to its broad shores the greatly enlightened of all the nations of your earth; and by new combinations of character, of thought, and action, there shall be a new and higher order of being than has at any former period inhabited your earth.

“These prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed, and somewhat prepared for the important things which are at hand, and also that they may be unmoved and undisturbed when they transpire.

“For the Association of Governmentizers,

“ROBERT RANTOUL.”



The fall of Napoleon III. was seen and stated several years before that remarkable national event occurred.

Hundreds of programmes have been written of things proposed to be done, of messages to be delivered, of series of discourses on an immense number and variety of themes; all of which has been done with wonderful exactness.

I will narrate a singular mission to Hamilton College, New York. I was informed that it was in contemplation to give through me a series of twelve papers on GEOLOGY, a subject on which I have not read, and in which, to this day, I take but little interest, my mind being of a moral, social, religious, and philanthropic cast, rather than scientific.

I was directed to go to Clinton, where the above named college is. Arriving there, I made the acquaintance of Professor Avery, a liberal-minded and large-hearted gentleman. Informing him of the strange mission on which I was sent, he inquired if I had a programme of the proposed course. I placed the outline in his hand which had previously been given me. Critically inspecting it, he asked how long I was in writing it; I answered, about twenty minutes. Evincing surprise at my reply, he remarked that the subjects proposed to be treated of were very important.

He then desired to be informed what aid I needed to enable me to do the proposed work. I replied, I had been instructed to obtain, if possible, a room in the college building, and to secure the use of its cabinet. The Professor kindly assured me I should have the assistance I had named, and further said he would

hear the discourses, adding, that he has lectured on geology ten years, and was orthodox on that subject. Before I was prepared, however, to commence the discourses, the Professor was thrown from his carriage, and his ankle being sprained, he was unable to walk. He then kindly invited me to occupy his private dwelling, and offered a suitable room for the delivery of lectures. Accepting his generous offer, two gentlemen (Dr. Abel Underhill and Thaddeus S. Sheldon) reported the lectures as they were delivered. The minerals needed to illustrate the several subjects discoursed of were brought from the college, and inspected while my eyes were closed. The Professor heard all that was said, and carefully observed all that was done. When I had finished my work, and had returned to my normal state, I inquired of him what I had been doing. His reply much surprised me. Said he, "You have taken up geology just where the books stop. You have not contradicted what they teach, but have presented finer thoughts, some of which have been hinted at by a few English geologists, but are not considered orthodox." And he added, with a pleasant smile, "I shall teach some things you have said, but shall not tell where I obtained them." Thus ended my mission to Hamilton College to give lectures on geology.

I can not refrain from adding that Mrs. Avery kindly seconded her husband's noble efforts, and I will also add that the lectures embraced, among other points, Concretions, Petrifications, Man Geologically Considered, Woman as a Combinist, Conchology, Pearls, Rubies, Diamonds, the Various Ores in their Natural Conditions, Coals, Rods, Talismans, Charms,

Discovery of Natural Deposits, Uses of Knowledge,  
&c.

To carry forward these labors, needed means have come in unusual ways. Among the generous donors and benefactors, John M. Sterling gave the first dollar, and his purse and heart have ever been ready when he has felt it was his place to act. Another has done more labor and given much means, who has been translated to the higher life, Thaddeus M. Sheldon, of Randolph, N. Y. Much hard labor and liberal means have been furnished by Horace Fenton, of Cleveland. Dr. Abel Underhill for many months acted as my amanuensis. Caroline S. Lewis has traveled with me extensively. John Orvis has been liberal with his means, and done much to aid the social work. Jonathan Buffum and wife, Oliver Chase and wife, Stephen and Mary Gardner, Dr. George Haskell, have been ready to give a generous helping hand when their aid has been needed. In England, foremost among the numerous persons who have assisted me, I am pleased to mention the names of Andrew Leighton, of Liverpool, James Burns, William and Mary Tebb, Thomas Shorter (Editor of London Spiritual Magazine), John G. Crawford, Georgiana Houghton, all of London, and Thomas Grant, of Maidstone. Through their kind counsel Mrs. Spear was aided in the preparation and publication of a little work on the position of woman, and in founding the London Spiritual Institute.

Many pleasant recollections come to me as I write, of counsel, encouragements, and benefactions, while in California. Among these, stand out in bold relief the names of Laura Cuppy, William Smith, and William M. Rider. At Utah, I have been encouraged in many

ways by William and Mary Godbe, Henry Lawrence, and others. In pursuing my missionary labors, I have been in twenty-nine of the States and Territories of the American Union; have traveled extensively in England; have been in Wales, Scotland, Ireland, France, the Canadas, and Central America. Under commission, I have visited England from the United States twice, and been sent to Paris four times. Few persons can be aware of the trials, sorrows, difficulties, or pleasures, joys, and encouragements that attend mediumship. Most mediums, who have had much experience, and have been before the public, have been looked upon with a degree of suspicion, and have been thought to be self-seeking. In my twenty years' experience I have not been exempt from trials. Persons have come to me for counsel in respect to their health, their private or public matters. Advice has been given. Following, in whole or in part, directions or suggestions, results have not always been as pleasant and satisfactory as they anticipated, and they have blamed me. In vain have I said to such, "I did not, as a person, give you the counsel you have followed. I did but give you what, at the time, was given me." Disappointed, they have heaped abuse on my head. Sometimes I have felt called on to severely reprove persons for unwise or wicked conduct, and instead of reforming, they have become my deadly enemies. I have been sent on special missions to find certain persons; selecting some, others have complained because they were not chosen. But I had no choice in the matter. I felt that I was acting under the direction and guidance of unseen intelligences, who had associated to accomplish certain specified purposes; and

there I rested. In some cases I have been compelled to differ with, and to separate from some, for whom I had had the highest respect and tenderly loved. These trials, borne mostly in the secret chambers of my soul, have been hard to endure. My missions have not always been promotive of immediate union and peace, but have sometimes been provocative of discord. Individuals, families, and neighborhoods that had previously dwelt in love and union, have been so disturbed and separated, that I have been regarded as "a pestilent fellow, and a mover of sedition." But they, under whose guidance I was, have taught me when reviled not to revile again, but to return good for evil. Doubtless the numerous trials and sorrows I have borne, have had their good uses. Usually it is through tribulation that we come into the fullest enjoyment of highest truths. But there is another side to which I turn in my missionary labors. I have had more joys, perhaps, than most persons. Dearly have I loved the work in which I was engaged. I have been helped to see that, beyond the clouds that were round about me, there was a living, guiding, intelligent, beneficent purpose, — the elevation, regeneration, and redemption of the inhabitants of this earth. Although I have been called to travel hundreds of thousands of miles in my native land and foreign countries, yet, at the termination of my labors, I can truly say that all my needs, if not all my wants, have been seasonably supplied. Sometimes they have seemed to come in ways impinging on the miraculous, and occasionally in answer to prayer. As an encouragement to others, I will mention a few instances: —

Some fifteen years ago, when in Cleveland, one

morning when dressing, I perceived that I needed new under-clothes. I looked to Heaven for them. On the evening of that day my friend, John M. Sterling, called on me with a bundle under his arm, saying, as he entered, "I have always worn cotton flannels, but recently I bought woolen. I did not feel comfortable in them, and so laid them aside. This morning it occurred to me that you might want them, and here they are." I felt sure Heaven had answered my prayer the morning it was offered. When engaged in developing the new motive power, of which I have before spoken, I was directed not to ask for external aid, being assured it would come when needed. A Spiritualist from New Hampshire called on me. Inspecting the mechanism, he said, "I perceive it needs nursing. I think I will sell a share I hold in the Boston and Maine Railroad and send you the proceeds. At all events," he continued, "I will give you ten dollars now;" which he did, and departed. Subsequently he informed me that he had sold the share for one hundred dollars; but inasmuch as he had already given me ten dollars, he hesitated whether to send the one hundred or only ninety dollars. He had two sons who were mediums. They knew nothing of the question in their father's mind. One evening they said, "Father, we must read the Bible." They read the conduct of Ananias and Sapphira; and turning to their father, said, "It won't do; you must not keep back a part of the price;" and he immediately forwarded to me the one hundred dollars. It came at an opportune moment, strengthening my faith in the work to which my whole energies were then directed.

While on our first mission to England, we engaged rooms near Regent Park. One week we had not the means to pay our rent. Among strangers, as we then were, we knew of nothing to do but to *pray*. We knelt by our bedside, and asked for the aid we needed. Our prayer was answered in the following remarkable manner: A lady, Mrs. McDougal Gregory, drove to our door, and entering our apartment, said, "I never make calls on Sunday, but this morning, although Sunday, I felt I must come to you, without knowing the purpose for which I have come." Neither Mrs. Spear nor myself said a word to her of our pressing needs. But on rising to leave, she said, in a tender, affectionate tone, "You are far away from your native land, among strangers, and as there is war in your country, perhaps you do not receive remittances as often as you need them." She then placed in Mrs. Spear's hand the amount needed to pay our rent. Dear woman, she knew not of the faith and trust in God and the invisibles with which she, by her words and deeds, was inspiring us. Neither did she know that she had been sent in answer to our prayer on that dark and cloudy Sunday morning. I have said, on a preceding page, that I was commissioned to go to Paris four times. Although unable to speak the French language, yet Mrs. Spear had a sufficient knowledge of it to answer needful purposes. At the outset of these French missions we always had just enough to reach our destination, but not means to live there or to return to London; and yet all our wants were supplied. During one of these visits, we met a noble Russian gentleman, Alexandre Aksakof, who had read with interest, in his native land, the

“Educator.” He was not content to express his pleasure at our meeting in words, but made a handsome money-present, which helped us on our way, and encouraged our hearts to continue our foreign missionary work. One day, just as I was about to commence a journey from London to the North of England, a lady medium called to see me. I informed her of my purpose. Seating herself quietly, she said, “It is right for you to go, and I perceive that I must pay the expenses of the journey.” I wondered how she could know the sum required. Taking out her purse, she handed me the exact amount. By what power was she sent to me? Who informed her of the precise sum needed to make that journey? Very many more instances might be named of providential aid, but I will narrate only one.

Awaking one morning from my slumbers, while in California, I said to Mrs. Spear, “I ought to go immediately to Salt Lake City.” When the first morning postman came, he brought a letter from William Godbe, of Salt Lake City, a gentleman deeply interested in Spiritualism and other progressive ideas, who had just left the Mormon Church, informing me that our dearly-beloved friends, William and Mary Tebb, of London, were there; that they had intended to come to California to visit us, but it was now doubtful if they would make the journey on account of Mr. Tebb’s health. I now felt an irrepressible desire to start at once for the “City of the Saints,” but did not see the quarter from whence the needed means were to come to make the journey, a distance of more than eight hundred miles. But to my great astonishment and delight, the second postman brought me a letter



from Colonel G. F. Lewis, of Cleveland, in which was enclosed a check for money, to be used, as he said, for missionary purposes. This letter had been twenty days on its way. It should have reached me in five or six. I made the journey to Salt Lake, and on my return to California I had more means than when I started. Who impressed Colonel Lewis to send me that money? I had long known him, but he had never before sent me a dollar. How came he to write it was to be used for missionary purposes? I did not know that he took interest enough in these missions to aid by word or deed. Where was that letter for twenty days which should have reached me in five? Had there been detention of the mails at that time? None. The road was open all the way from Cleveland to San Francisco. How came the letter to arrive the very morning when it was so much desired and needed? These questions are easy to propose. Who can answer them?

August 6, 1872, the "Report of Domestic and Foreign Missions," as written up to July 30, being read to the "Spirit Missionist" (Mrs. Manley, my successor), she wrote then as follows:—

"Blessed angels of love and wisdom crown thy head with the ever-living immortal flowers of power! Powerful utterances they give thee at this time; power and strength are seen in the air, and come, as health cometh, by thy own life. Blessings are coming even at this life-season. Aids and auxiliaries are coming not seen. Knowledge cometh to thee of thousands of aids never before known. Ever present with thee is the love of God, — ever present the home love of all ages. The sorrowing flee to thy own home

of rest in the coming time, and a beautifully rounded-out home mansion shall be the one given to thee,—not as compensating thee for thy labors, but as a token of love and affection from varied lives. Most lovingly do we tender our thanks to thee for all thou hast suffered, and all thou hast passed through to attain the eminence now seen, whose principal highs are seen but by few of earth's dwellers. Somewhat we have to say to thee: One dawning of glorious morning stars is seen for thy life; one glorious home shall be made the light of the age, and never shall any want who eat at thy plenteous board; never shall any famish who drink of the wine given by the celestials, even at thy home table. How wonderfully hast thou been led! ever by high intelligences. How proudly we come to thee in this humble room, and give thee choicest flowers of heart's ease, that thy life may be refreshed! One land is seen for thee to rest on, even for a few days; and the ones who love to listen to sweet home songs, even the birds of the air, will love to sing to thee; will give to thee for couches sweet mosses,—being mosses from the garden of Christ.

“One love we will give thee of the fruits lain on the table of the Divine. We will eat with thee this day; we will ask our writer to eat with thee, to make lovely life to be known; we will ask all here to eat with thee, to be as one harmonious family. Eat and receive fresh fair flowers of inspiration. Wash in the waters of sweet life-giving elements; make sweet the air with thy songs, because the air is so holy, so full of divine songs and celestial harmonies at this hour, we would baptize each form. Hear what is given at this natal hour! Natal hour, why were ye so long

coming? Whosoever liveth to narrate to the children of men a history of this movement thousands of years hence, will call this a day of feasting when the powers crowned thy brow with the diamond crown of strength; when added to thy life were powerful auxiliaries, who must come and lean on the strong anchor of truth. Eat and be called the master of the family; eat and be called the one whom the gods of wisdom delight to honor. Eat and be refreshed, for truly it is said, Whom the angels of wisdom love they give sweet feast seasons, and fullness beyond the earth's fullness. Whatever is given thee accept in the spirit of love, and take it as a gift from the higher intelligences. Their eyes read the smiles of many, and their strength will be given to influencing many to leave thee a memorial of their interest in thy labors. We will make request for the blessed light of the General Assembly to give thee a mantle, to make thee a staff, even a staff of strength, to enable thee to live ever as one who eateth at the table of power, and needeth not the viands that sustain the children of earth. Needs shall be supplied; and manifested for thee shall be the tenderness of love coming from thousands of souls who receive the bread of wisdom from thy teachings, the wine of love from thy leaves of righteousness. Hold! here cometh a messenger from the Assembly, — one man of love, called Sheldon, who hath a huge wheaten loaf; and here cometh one harvest basket from combined lives, that not one hour shall thy strength fail. Eat now, and be as one who hath supped with the assembled souls. A chain of gold we give thee, — a chain of gold we give unto the writer. Let peace ever reign in your lives. Let

sweetest harmonies ever be here where your lives rest in seats of power. Let this hour be as one life of blessed rest. Morning is dawning, and the sun hath hid his face from the glorious realities of the coming Sun of righteousness.”

MESSAGE FROM THE GENERAL ASSEMBLY, THIS DAY  
CONVENED BY THE DIRECTION AND THE CALL OF  
THE SPIRITUAL CONGRESS, ASSEMBLED IN GENERAL  
CONCLAVE.

Old things, customs, manners, habits, are passing away, to clear the path for those that are to take their places. The Spiritual Congress this day directs the General Assembly, it being one of its numerous auxiliaries, to declare through you, its general agent and communicator, to the inhabitants of earth, that through its varied instrumentalities a social revolution has now begun, that is to extend from individuals to families, and from families to tribes and nations, shaking and removing whatever can be shaken, while that which can not be shaken will remain. The Spiritual Congress holds this day one of its grand jubilees, it being the twentieth anniversary of its annunciation to the clear vision of the chosen Apostle of Nature. Well has he performed his work, and he soon retires from public life to engage in proposed private pursuits, for which, by his social position and spiritual and intellectual culture, he has become eminently prepared. On the 12th day of the 9th month of the present year the general labors and mission of the General Assembly closes its conjoined efforts, and with its cessation terminate all the missions of its apostles, teachers, and

healers, including those of its general agent and communicator, and it desires that all documents, books, or other property, be placed in the hand and at the disposal of the newly-selected spirit missionist, and she will in due time direct of their future uses and disposal. Personal addresses are not included in this direction. Retiring to private life, the general agent and communicator of the General Assembly will accept such assistance as may be tendered him or his companion, or to their friends or agents; and as sums of cash or other property shall be tendered them, the same shall be placed in the careful hands, or be under the direction of, the gentleman known in the spirit world as the Homeologist; he making such provision for the home of the communicator of the General Assembly and his companion as shall be in harmony with his business judgment; thus securing one home for the earnest and faithful, it will open the way for other homes, that in the time of the present social revolution will be needed. Some will be concealed from the gaze of the world, while others in open field will fight valiantly the great battle now to be commenced; their weapons being spiritual, they will be mighty to silence, overcome, and conquer the evils of the present disorganized social state. The faithful Deborah is to co-operate with the Homeologist in the home efforts in such ways as has been and will be indicated, through the writing of her who is known by the General Assembly as the spirit missionist, she becoming an intermediate agent until other movements on the part of the spiritual congress shall have, through her, been made known to other parties. The General Assembly now directs the general agent and communicator to offi-

gially inform the Homeologist of the work desired of him, and it also directs that the report begun be finished on or before the twentieth anniversary of his appointment, and that the address of the spirit missionist, and also the message now being given, be incorporated into the report to the spirit missionist; that the general agent keep in his own care the original of the report, and that another copy of the same be placed in the hand of him who temporarily is called the Colonial Supervisor.

Inspected by the Mission Committee of the Spiritual Congress, in connection with the Committee of the General Assembly, and unitedly sanctioned and unanimously approved by the President of the Spiritual Congress, John Hancock, and the President of the General Assembly, Benj. Franklin.

FRANCES WRIGHT, *Secretary,*

and General Communicator of the Spiritual Congress,  
in conjunction with the General Assembly.

AUGUST 7, 1872.

“DEAR SPIRIT MISSIONIST: I place this report in your hands, having in some degree trodden the missionary path; rough though it has sometimes been, it will be easier for those who come after me to follow. It is ever to be borne in mind that while Paul may plant and Apollos water, *God* giveth the increase. Allow me to ask that you heed with care the voices that shall salute your spiritual ear. Retiring from missionary labors, I now proceed to the organization and upbuilding of colonial homes, to

which you will be welcome when the infirmities of age shall be upon you, receiving there the rewards of private and of public duties faithfully performed. Let thy motto ever be, 'Do justly, love mercy, act in harmony with the light given thee.' "

JOHN MURRAY SPEAR.

ANCOBA, N. J., September 12, 1872.

FRIENDS who may desire to make contributions of any kind, to furnish the comforts of a home for Mr. Spear, in harmony with the kind hope expressed by Mr. Putnam, in his Preface. (p. 9,) can send the same to either of the following named persons, or directly to Mr. Spear, 241 North Eleventh Street, Philadelphia.

ALLEN PUTNAM, 426 Dudley Street, Boston.

THATCHER HINCKLEY, Hyannis, Mass.

MRS. OLIVER DENNETT, Portland, Maine.

DR. GEORGE HASHELL, Ancora, N. J.

MRS. CAROLINE S. LEWIS, Cleveland, Ohio.

MRS. THOMAS HORN BROOK, Wheeling, West Virginia.

DR. JOHN MAYHEW, Washington, D. C.

FOX HOLDEN, Watkins, N. Y.

OLIVER G. CHASE, Jamestown, N. Y.

MILO A. TOWNSEND, Beaver Falls, Pa.

THOMAS RICHMOND, Chicago, Illinois.

WARREN CHASE, 614 N. Fifth Street, St. Louis, Mo.

LAURA CUPPY SMITH, 179 Temple Street, New Haven, Conn.

A. B. CHILD, West Fairlee, Vermont.

ANDREW T. FOSS, Manchester, N. H.

MRS. MARY GODBE, Salt Lake City, Utah

WM. M. RIDER, San Francisco, California.

MRS. H. F. M. BROWN, San Diego, California.

ANDREW LEIGHTON, Liverpool.

WILLIAM TEBB, 20 Rochester Road, Camden Road, London.

HAY NISBETT, 164 Trongate, Glasgow.

ALEXANDER AKSAKOF, St. Petersburg,