

LECTURE

ON

SPIRITUAL MANIFESTATIONS,

PAST, PRESENT, AND FUTURE,

DELIVERED IN THE PEOPLE'S THEATER, SAINT LOUIS, MO.  
SUNDAY EVENING, MARCH 24, 1853.

BY REV. THOS. L. HARRIS,


OF MOUNTAIN COVE, VA.

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REPORTED BY E. S. UNDERHILL.

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# LECTURE.

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IT is not inappropriate that this building, in which so often have been manifested, in mimicry, in empty show and hollow pageant, the passions, the hopes, the fears, the contests, the victories, the defeats, the dying struggles of human existence, should for a brief interval be made to echo with the utterance of truths pertaining to the vital, internal and immutable realities of human life; its origin, its unfolding movement, and its rapidly approaching emergence into that more solemn sphere which shall endure for ever.

The church in this age is too often made the theater where sublime realities are discoursed upon as if they were fictions, and where truth is mimicked by the theological tragedian. Since, therefore, fabrics dedicated to Spiritual Manifestations are made the theaters of rhetorical display, it is but simple right that the theater should be made the temple of spiritual religion. Therefore upon the stage the words of wisdom shall be uttered. Let it not be deemed inappropriate if Truth, who speaketh from eternal worlds, should unfold sublime realities, and call the ascending intellect of the sons of Adam to consider that spiritual life and that eternal world, whose glorious manifestations have made the earth and the heaven bright, and illuminate the darkness of man's material and visible existence with the shinings of the Sun of Immortality.

The subject previously announced for this evening's lecture is SPIRITUAL MANIFESTATIONS AS THEY WERE IN THE PAST, AS THEY ARE IN THE PRESENT, AND AS THEY SHALL BE IN THE IMPENDING FUTURE. If it be stated that the subject

is deep, recollect that man, by the promptings of his interior being, seeketh for the depths. If it be stated that it is high, remember that man aspireth to the heights. If it be stated that the themes to be presented appeal to the spiritual and intellectual, rather than to the physical and the material, recollect that all that is glorious and innately excellent hath a spiritual and an intellectual origin or nature, and being such must commend itself to its counterpart or correspondence in the principles of the human intellect or the affections of the human heart.

Concerning Spiritual Manifestations in the Past, it may be stated, first of all, that the earth on which we stand was the first spiritual manifestation with which we have in the present discourse to do. You are all aware that a breath of life descending from the lips of a little child, who is one of the least of minds, causes a drop of alkali to become a floating orb of light, reflecting the blended harmonies of the sunbeam and the skies. Thus, if at one form of illustration we may rise from the least to the greatest, Infinite Mind said, Let earth be! and earth was, and became a crystalized and shining orb, organized in space and revolving in the atmosphere of the unfolding universe. In that sublime and solemn hour, the atoms composing each terrestrial form received their primal form of aggregation. The banded continents were bound together. The new-born orb was clothed with the electric atmosphere as with raiment of brightness; and beauty smiled upon it, and life adorned it, and gladness pervaded it, and Love and Wisdom blessed it, and the stars of morning sang around it, and the sons of God lifted the anthem of joy, beholding a new terrestrial manifestation of the wisdom, power and goodness of that Spirit from whom all things are, and rejoicing in a new-born paradise unfolded in the Eden of the previous creation.

The doctrine of the eternity or non-eternity of matter is not now under discussion. The point is, that Divine Intelligence or Spirituality was the cause of the earth's formation. This being true, the world itself, in its every form; from the least of its crystals to the most composite of its animated creatures, is a manifestation of spirit, working out divine ideas of use and beauty. Without this spiritual operation, darkness would still have rested upon the formless void. Without this, light would never have descended to paint the rainbow and to tint the rose.

Thus the earth itself, being a Spiritual Manifestation, it follows that it was formed as a sublime theater for the manifestation of spirit. Hence the unfolding history of our world, from its primal hour to the present, is one continuous record of Spiritual Manifestation. Every intellect that ever rose, unfolded, manifested thought and departed to eternity; every heart that ever awoke, vibrated with love, poured forth the melody of affection and passed away; every consciousness that ever gathered unto itself the knowledge of interior principles, and outspoke the deep wisdom of immortal life; every will that ever gathered within itself a primal power, and moved forth, controlling the form and the elements of mind; all these in all of their movements were but the manifestation of spirit. Hence it is that matter is subject to and controlled and negatived by mind. Mind itself is but the medium by which spirit operates on matter. Since this earth itself is but a crystalization of elements in obedience to the workings of mind, and since earth was designed as the theater for the manifestations of mind, it follows that its whole history is a spiritual history, and that all the destinies of mind are linked with that which is invisible and eternal.

In the light of this philosophy, Spiritual Manifestations

in the Past, whereof accurate record has been preserved, whether in the writings of Moses, Pythagoras or Plato, or of the ancient mystics; in fine, every spiritual manifestation whereof there is authentic record, is at once legitimated and incorporated in the warp and woof of the outward manifestation of the interior design.

It is but natural to expect Spiritual Manifestations upon the earth, which is itself but the manifestation of spiritual power working outward into the elements of form. This being true, the past becomes luminous as we gaze upon it; and, standing in the sphere of spiritual causes, we are able to look out upon the sphere of natural effects, and in the midst of the seeming contradictions, contrarities and antagonisms of human history, to distinguish the bright, immortal river of Spiritual Manifestations, beginning when earth began, rolling through the center of every generation, growing doubly bright with the growth and march of ages, and bearing within its mighty bosom the current of inspired intelligence and the better life of man; and rolling on and on, with solemn, sweet and mighty rhythm, into the great eternity whence it rose.

It has been the fashion, for two hundred years, to materialize and sensualize Philosophy. This tendency may be safely traced to the era of Charles II.; to the corrupt court where vice sat supreme and regnant; and under whose fostering care Hobbes wrote his "Leviathan." Materialism flowed forth from this reeking sewer of corruption; and, like venomous insects gendered in some stagnant marsh, the crowd of Deistic writers of the ensuing century arose, fluttered, stung, continued their race and passed away. Spinoza, the embodiment of self-derived intelligence; Rousseau, the type of voluptuous egoism; Voltaire, the mocker, like the wasp, all glitter

and all sting — the first in the sphere of the abstract, the last in the sphere of the concrete and historical — with their thousands of disciples, endeavored to erase the fact of Spiritual Manifestations from the mind of man. These attacked the Divine Redeemer as the embodiment of the great spiritual idea. Like some enormous viper, they coiled and hissed and lifted the snaky crest, and spat venom upon the bleeding wounds of the Crucified. So the cry of “*Écraser l’Infame!*” (“CRUSH THE WRETCH,”) arose as the battle-cry of hell. Its sentiment tinged the very language of the age. It echoed from the court of Versailles, where Belial was deified, to the halls of Potsdam and Berlin, where Moloch, the war-god, was enthroned in the person of that demon in human form, the Prussian Frederick. So Materialism culminated. Ever since it has been the pleasure or madness of men, in their vain external philosophy, to ridicule the truth of Spiritual Manifestations.

That cry of the senses against the soul, which thus arose, had its visible origin in the external fancy and vain material philosophy of man. It struck first at that infinite disclosure of spirit life which was manifest in the person of Jesus Christ, the center and head of the spiritual system of our planet. In Him it assailed all supernatural revelation. It sought to roll the rock of an eternal tomb upon the immortal spirit. It wrote upon the portals of the sepulcher, which Jesus brightened as he rose, “This is the gateway of annihilation.” As Jesuitism annihilates the mind, destroys the will, corrupts the heart, and enslaves the form on earth: so Materialism enforced a faith which obliterated the mind hereafter. It wrapped the world in the shadow of death. Even now it saturates the public sentiment. It became positive to old Belief, and, until a few months past, went on from conquering to conquer.

Materialism is unhorsed in mid career. Its giant form is prostrate. Spiritual Manifestations have smitten it to death, as with the burning darts of heaven. Facts have conquered fictions; facts, marshaled from the interior universe; facts, outrolling in mighty torrents, as if an ocean were loosened from the sky; facts, bursting forth from the midst of the very elements of Nature, as if the earth were rolling forth a sea of flame from out the center of her moving orb. These facts in Spiritual Manifestations convince the candid, reasoning mind; and now it is proved, beyond the shadow of a doubt, that the material philosophy, recently so exalted, is unable to solve any problem connected with human nature, its origin, its destiny or happiness.

In the light of Spiritual Manifestations now occurring, the Past grows luminous and lives again. The great curtain of History rolls up. We behold the mighty movement of unfolding generations, moving forth under the pressure of spiritual forces, and in obedience to the direction of spiritual laws.

Facts, I say, demonstrate the spirituality of the past, for God is the same yesterday, to-day and for ever. His laws change not; therefore we are not consumed. The very fact that a spirit appeared to one of you, that proof legitimates the authentic records of spiritual manifestations in the Bible; and the fact of a spirit in your presence having moved one cubic foot of solid matter, legitimates all that infidelity has laughed at, and atheism has scoffed at, even to the dividing of the waters of Jordan and the Red Sea. Hence it comes to pass in our day, that those records which heretofore have been consigned to the keeping of the jailer, and supposed to belong exclusively to the materialistic theologian, descend into the arena of daily life. In the light and experience of present spiritual intercourse we are

brought face to face with Daniel and Paul, with Moses and Isaiah, and with all the miracles that were ever wrought. The spiritual facts of the present, legitimate the spirituality of the past, and the past in turn agrees with the harmonic, supernatural wisdom of the present; and in the light of both we are able to study the march of Divine Providence in the ultimate moralization and harmonization of the obedient members of the family of man.

Spiritual Manifestations in the Present, vindicate the Spiritual Manifestations of the Past; and as the spiritualist goes down deeper into the waters of pure unfolding, and rises still higher into the living light of descending wisdom, he will become a Bible spiritualist, and will stand upon the mighty rock, old as the earth, the rock of divine manifestation, around which the storms of thousands of years have beat and rolled, and then retired again into their native darkness.

I argue then to-night for the spirituality of the Bible, and this is the position to which I earnestly and solemnly ask the attention of every person gathered here. The Bible has been rejected by the philosopher upon the premise that its facts do not agree with science. Spiritual Manifestations, bringing to light the science of the soul, the science of the connection between the external and the internal, takes away the only argument that has ever been successfully adduced against these glorious manifestations of Divine wisdom, which in ancient days nerved the heart, unfolded the intellect, made strong the will, transformed the sinner into the saint, the voluptuary into the wise and holy martyr, and wrote upon the brow of redeemed intelligence the words of immortality and holiness to God.

We live in an age which has forgotten the Bible. The theologians have forgotten it; they do not comprehend

the great current of its divine unfolding. Were it not for the strong arm of civil power, how long, think you, would free discussion be tolerated in your city? Not long; for soon you would see kindled the flames of the inquisition in front of your own court-house, and your Protestant and Unitarian clergymen burned as heretics, and offered up body and soul to their vindictive and demoniacal but unreal God. The Ethiopian changes not his skin, nor the leopard its spots.

The great mass of the clergy, first of all, know not the nature of the Bible. They erroneously interpret, investigate and unfold its profound teachings. Multitudes are misled by the creeds of the day, and perverted by bigoted interpretations of scripture, which savor not of life unto life, but of death unto death. There is one system for the Romanist; another for the Calvinist; another for the Unitarian. All these systems, and a thousand minor forms, are based in theory upon the Bible. No man, unless inspired of God, is able to interpret it as a divine unity. The Bible is thus lost as to its real import. Being lost to its very interpreters, it must of necessity be lost to those who receive the adverse interpretations. Hence it is a lamentable fact, that the Bible is not loved. Who intelligently reads the Bible as a record of divine unfolding? — as the Autograph of the Infinite? — as that wisdom which, in its ancient manifestation, made bright the very sky, made beautiful the earth, and kindled in unnumbered hearts the burning flame that transformed them into the divine likeness, and purified them to sing the songs of seraphim? The answer is “few.” Who is there even among those most wedded to their creeds, most distinguished for their ostentation of piety, most educated to the teachings of what is called Romanist or Calvinistic orthodoxy, who really and truly

drink the spirit of the Word? (for we judge the tree by its fruits,) and the answer is "few."

Another lamentable fact growing out of the loss of the spirituality of the Past, is the tendency of the human intellect to vain and fanciful imagination. We are indeed a people addicted to imagination—given up to revery—lost to that which is divine. We care more for dollars than we do for principles, more for gold and silver and the tinsel of external decorations than we do for that which maketh the spirit bright and crowns it with the image of the Godhood. We have been given up as a people to materialism; we have loved the outward senses; we have pampered them; we have deified outward forms; we have dug up the bones of dead saints and canonized them; we have builded sepulchers to the prophets of the past. And cannot it also be said of us, as of an ancient nation, that we overlook the spirituality of the present, and with blinded vision are cast out into the utter darkness of sensual existence?

The Spiritual Manifestations of the Present, in all their phases and forms, are providential. The lowest of them are permitted, and the highest are devoted. The lowest of them are let loose upon the world to destroy every thing in the world that is not founded in eternal right; and the highest of them are designed to unfold the glory above, which shall illuminate and harmonize the world.

It is a well known fact, admitted by almost all spiritualists, that a large portion of the communications received are the offspring of spirits of the interior, who, to say the least, are no better than the selfish and unholy whom we meet in common life. Now there is a providence in this. You know that when Christ was manifested on earth, spiritual manifestations abounded. Never had there been a time when there were so many spiritual

manifestations. The whole land was excited upon the subject. First, the mighty John, with the voice of one crying in the wilderness, awakened the dormant spirituality of three millions of people, and the living principle, flashing from mind to mind, from hamlet to hamlet, and from town to town, kindled in the bosom of the Jewish nation the most intense and overwhelming excitement. The lower manifestations were also permitted. Take the record as it reads, and we have light upon the subject, that even reveals its counterpart to-day.

Here was a race of men losing all faith in the spiritual, all given to the selfish and the sensuous; and then, when the teachings of high wisdom failed, the floods were let loose, eternal verities were unfolded, and experience taught them. When tradition failed to teach; when the meaning of the ancient records had been overlaid by varnished interpretation; when the eternal principle, the divine unfoldings, were buried up with error; then it was that the light was permitted anew to radiate, the heavens grew bright and the earth convulsed beneath them.

Spiritual Manifestations were of two distinct orders. The first, and by far the most numerous, were manifested through magnetic media or through clairvoyant fortune-tellers. These media increased and multiplied over the length and breadth of the land; but the utmost discordancy existed in the communications received. Every variety of form and fancy was unfolded. No fancy existed that had not the confirmation of spirits. No views were entertained but were endorsed by spirits. Wickedness, however revolting, received new strength, and rolled in with a new impetus from that disorganizing interior. In the midst of all that, appeared an antagonistical manifestation; pure as God's throne, holy as God's being,

magnificent as God's providence, yet humble in its unfolding as humility itself. Wisdom was there; but at first sight it appeared to correspond entirely with the discordant manifestation. For instance, the Lord possessed the clairvoyant faculty, and read the secrets of men's hearts. This was also done in part through magnetic incantation; and there existed media, who, being possessed by spirits, were capable of perceiving the records of the fallen consciousness of men; and whatever was the interior illumination and spiritual unfolding through the Lord, the same was manifested in partial imitation by scores and hundreds of discordant media. Gradually, however, it was discerned that a broad and essential difference existed between the two forms of manifestation. It was observed, first of all, that wisdom through the divine media, harmonized the organisms and purified the hearts and lives of men. Gradually they learned to distinguish the movements of heavenly wisdom, and to separate its utterances from the teachings of wandering and misdirected spirits. As the Spiritual Manifestation of Divine Good which centered in Jesus, and from Him outworked into apostolic and evangelizing mediums, rolled onward to its mighty culmination, it was discovered that it had no fellowship with the unfruitful works of darkness. They decreased, but it increased. Signs followed them that believed. Their works bore witness to the Spirit. They preached deliverance to the captives, and the opening of the prison doors to them that were bound. They restored sight to the blind. They healed the sick. They cast out demons. They communed with angels and departed saints. They stood before accusers and assassins with fearless bravery. They lacked not for wisdom, for it was given to them of God. In process of time the two manifestations of spirit—Good and Evil

—stood forth in visible antagonism. Gradually the discordant or demoniacal was overthrown.

Arguments were then adduced against the pure spiritual disclosure, whereof the Lord was the Mediatorial Center, because an impure element of spirituality was also in process of manifestation. When the Lord controlled the elements, unfolded hidden wisdom and subdued discordant spirits, the enemies of truth argued that he cast out demons by Beelzebub the prince of demons.

The theological world now adduces the same argument against holy and inspired disclosures from the interior. Because one medium is the vehicle for evil principles or discordant and impure spirits, it is argued that *all* mediums are in like manner the instruments of demoniacal spheres.

As then, angels and angelic media were denounced as evil, from the fact that demons and possessed media existed: so now. As then, the highest wisdom and love was denounced as blasphemy and fraud: so now. As then, the most exalted and eminent theologians conspired with the most depraved and abandoned members of community to suppress the divine unfolding: so now. As then, the pure, the wise, the self-sacrificing were given up to scorn, hate and denunciation, or charged with madness by their bosom friends: so now. And if any fact be evident upon the page of history, it is this, that Spiritual Manifestations outrolled from two different regions of interior existence; one ascending from the depths of evil, the other descending from the heavenly heights, where Goodness reigns in the harmonies of eternal and beatific life.

Thus of the Past. Now reasoning from analogical principles, we have reason to expect Spiritual Manifestations in our own day, to be divided into the pure and impure,

even as of old. If good and evil, in origin spiritual, made earth the theater of contest, then since good and evil continue to exist and to exist in ceaseless warfare, we have reason to expect a similar conflict now. Were Spiritual Manifestations not yet visible, but to be ten years hence, reasoning from historical fact and science, we should prophesy discordance as their result: yea, increase of discordance with the increase and fullness of the manifestation; and light meeting darkness, and frankness meeting deception, and the high and holy communicating in antagonism to the abandoned and the vile.

Looking upon the broad field of Spiritual Manifestation in the light of facts as they are, we become painfully aware of the existence of a great moral evil—an evil upon a scale as vast as the continent, deep as the depth of iniquity, and high as the ideas of all dark and antagonistical perversion. Instances need not be gone into to prove this. It is a well known fact, that under the influence of spirits, husbands have deserted their wives and joined themselves adulterously to others. Under the influence of spirits, wrongs have been committed, and hundreds of minds have been made insane, and insanity of the heart hath unrolled itself into insanity of the physical constitution.

Under the influence of spirits the hand hath been uplifted to strike; the voice hath been uplifted to curse; the eye hath been darkened with the clouds of hate; the intellect hath been made; a wreck the heart hath been trampled into despair; the burning torch of the incendiary hath been cast into the happy home. Sanctity, virtue, religion and honor, that made home beautiful, have been swept away. The most painful portion of my experience in journeying from city to city, is when I have been called upon to investigate the causes of certain

results, where those weak in will and diseased in form are found to be under the control of impure and satanic powers. And oh! were it permitted to unroll scenes of this character that your speaker has witnessed, tears would flow from eyes, if such there be, that never wept, and every heart would thrill with sympathetic terror.

The only question which remains for us to argue, since it is admitted that Spiritual Manifestations are facts, and that much of evil is in and flows out from them, is, whether there be in them a holy element, a principle of pure unfolding good.

The fact of Spiritual Manifestations in the Past has been proved in previous discourses, by the testimony of philosophy, science, history, and inspiration. The fact of Spiritual Manifestations in the Present has been proved by philosophy, science, prophecy now fulfilled, together with the testimony of thirty thousand living mediums for spiritual disclosure. If this living testimony is not sufficient, then no fact can be proved that rests on ocular demonstration. Thirty thousand men and women in our own land assert that in various forms they communicate with or receive impressions from the spirit world. Three hundred thousand living witnesses attest the fact, that through these media they have received communications from spirits disembodied. Here by my side is my colleague and brother (Rev. J. L. Scott, of Mountain Cove, Virginia,) an evangelical clergyman, who is able, with the naked eye, to identify spirits with the same accuracy with which we identify mortal men, and who, in your own city, has proved that fact beyond reasonable dispute. If the proofs adduced in support of the facts be insufficient, I repeat no fact can be proven, from the simplest appearance in a court of common pleas to the highest declaration in civil jurisprudence.

Now the only question is, does good communicate as well as evil? Is harmony manifest as well as discord? light as well as darkness? holy angels as well as false intelligences? Is there any evidence of the outflowing current of a bright ocean of Immortal Love and Wisdom, moving in the harmony of God, and descending to redeem and harmonize this dark, bewildered race? Is there a spiritual influx descending from divine sources, strong as God's arm, clear as God's mind, firm as God's throne, pure as God's love, boundless as God's creation, now descending into the world, to make all things new, and to restore the order of its prime?

Taking the affirmative position, and reasoning at present from the simple experience of my associate and myself; reasoning from that which we have seen, felt, heard, tasted, inspired, and apprehended, we answer that God by His providence is operative, in one sense at least, of Spiritual Manifestation; that angels from high heaven are in it; that that indivisible harmony of love, virtue, and inspiration, which has glorified the Past, is in it and is now descending to make this earth a paradise, and to clothe this world of grief with the raiment of a stainless immortality.

This we believe from the evidence of our own experience. We know, by daily communication with the spirit world for the last three years, that there is an interior source that never errs, that never falsifies, that never misjudges, never misconceives, never mistakes, and never misdirects; which is always wise, prudent, and personally conscious of transpiring events, and which appears capable of solving all histories, of unfolding all knowledge, of revealing the past, the present, and, as far as experience has shown us, the future; of expelling disease from the body, darkness from the mind; which is able to unfold the affections of

the heart, and to take away that which is unholy ; which is able, in fine, to manifest, in light and in power, a pure and sanctified affection, such as was manifested in the past, and as great as could be demanded by the moral consciousness of the most unfolding mortal.

Now this broad position which we assume, we are prepared to sustain ; and in the name of the wisdom which directs us, we challenge all theologians, from the Jesuit to the Calvinist, provided they be men worthy to be met from their intellectual power. We call upon the external church to bring forth its combatants, and in the light of facts and of wisdom, we pledge ourselves, before any candid, liberal, and enlightened audience, like the present, to make good our position, with demonstration as strong as God's throne, as perfect as God's truth, enduring as God's government, and unanswerable as that Voice which shakes the universe. This is strong language, but it is a strong position. Feeling the strength of it, and feeling the might of the inspiring principle which moves us, I make the announcement, and throw down the gauntlet to the world. We stand here, two men — strangers among you, with an unpopular cause to support — men who have devoted their entire time, night and day, to the investigation of this truth ; who have poured out their lives, like living drops of interior being, from a sacred conviction of the truth of their cause, and who, wherever they have gone, have been greeted by throngs of the most intelligent and virtuous of the people, drawn together by intellect and a desire to know the truth : and standing thus, we throw out the challenge, and if we are wrong let us be put down. You have an Archbishop among you ; you have learned members of the Society of Jesus, and have equally learned and eminent Protestant divines. The wisdom that operates through us is drawing

its multiplying numbers from the bondage of Loyola, and from the creed of Calvin; from the shackles of the Inquisition, and from the fire that burned Servetus. We have more power to draw together the multitudes, even in places that the theologian never enters, except wrapped in his cloak, with his hat drawn over his eyes; we have more power to draw together the public mind, to influence it and make believers in the power of truth, than has the most enlightened ecclesiastic among you; and it is impossible to arrest the current. Singly and alone we are prepared to meet you. Do not, then, at the close of these lectures, abuse poor women and unlettered men for their belief in the truth through us; we are the guilty ones, if there is guilt, and we stand here beneath God's heaven a spirit manifestation, and upon God's earth a spirit manifestation also. We then call upon a church inspired in pretence with plenary power—upon theologians inspired in pretence with all wisdom and all sanctity—to meet us, and in us to meet the spirit world.

You know full well that next Sunday it will be said that the medium was possessed of the devil, or deceived the people. If I am possessed of the devil, it is the devil that neither Catholicism nor Calvinism can exorcise or prevent from doing good. It is a devil that at least understands the spiritual history of this planet, and the spiritual manifestations of the present age, and is able to tell of great and solemn things which shall be hereafter. If I, through the power of Beelzebub, cast out devils, through whose power do the theologians cast them out?

Is God in these Spirit Manifestations? To this point wisdom would now direct your thought. It was said that a good tree could not bring forth evil fruit, and neither could an evil tree bring forth good fruit, and therefore by their fruits shall ye know them. If there be good results

from Spiritual Manifestations, these results unfold from the source of truth; and, therefore, if I shall be able to show divine wisdom and divine goodness in any manifestation which I may be able to adduce, by reasoning from effect to cause, I shall show that the principle whence they unfolded was absolutely good and true. Then I prove the point. Now the question may be asked, during the ten lectures which have been delivered through the medium, has any sin been countenanced or any iniquity been sanctioned? Is there any gross procedure, however popular, that has not been attacked? Is there any institution or satanic power, keeping the public mind in brutal ignorance, that has not been attacked in the name of the eternal God and the holiness of his government? And once more let my voice go out, saying, accursed in high heaven and in the broad earth is every institution that demoralizes and enchains the intellect of man. Again, has there been a solitary error in the morals inculcated by us? If it be an error in morals to teach the sanctity of the family relation, the holiness of the marriage tie, the due dependence of the inferior on the superior, as the child to the parent, the governed to the governor in authority of right, then, indeed, hath error in morals been uttered. Or if it be error to proclaim the Decalogue as a divine unfolding, and to repeat the letter and spirit of the Sermon on the Mount, then hath immorality been done. If it be, on the other hand, holy to speak of holiness as unfolding from God's throne, and the only passport to His presence for ever; if it be right to speak of righteousness as the great divine ligature that binds mind to mind, family to family, nation to nation, universe to universe, and creation to God, then righteousness, justice, purity, and holiness have found a voice. If it be right to preach the Gospel without money and without price, to heal the sick, to cast

out demons, to speak in new harmonic tongues of interior intelligence, to turn away no man because he is poor, and give no man ear because he is rich — to go to the widowed and childless mother, and bring down from spirit glory to her fond embrace those who were lost to her until she found them descending from above — to unveil the world of immortality, and show the bereaved those for whom they grieve — to preach the true religion in support of holiness, right, equity, and pure jurisprudence, and to bring down the sanction of angels — then, before this audience, and before yon cloud of immortal witnesses, the medium stands justified, yea, justified before the white throne and the eternal equity of God.

I know of no stronger evidence of the righteousness of that procedure in which we are engaged, than the fact, that if I turn to the teachings of the theologians of the present day, I find that the arguments I bring in favor of the cause in which we are engaged, are the very arguments which theologians in hundreds and thousands of volumes have brought before the world in support of the Divinity of our Saviour and Redeemer Jesus Christ.

Such are some of the arguments we bring to bear in support of our position. And standing as on a rock, whose foundation cannot be moved, the media for divine unfolding deny that they are controlled by any influence save that descending from above.

In the light of this exalted position, briefly I proceed to the third and closing topic — SPIRITUAL MANIFESTATIONS AS THEY WILL BE IN THE FUTURE.

Four years ago, the number of persons claiming to hold personal communication with spirits, and known as mediums, did not probably exceed thirty in the United States. Now thirty thousand persons make, at least in private, the same claim, and may be considered as media in various stages of development.

If the growth of Spiritual Manifestations be comparatively as rapid for the four years to come, the year 1857 will witness the astounding fact of three hundred thousand media in process of development, and the year 1861, three millions.

If this calculation seem too large, it may not be unsafe to hazard the assertion, that this will be realized in the course of a single generation.

A fire burns, if unchecked, so far as it finds material adapted to feed its flame. The fire of spiritual illumination will burn, if unchecked, so far as minds are found that have affinity to the influx from the world of spirits. The fire burns, if unchecked, as long as materials exist to supply its requisitions. The fire of spiritual illumination will burn as long as the minds endure who are kindled by its element. Since all minds by constitution are, or by combinations of influence may be, adapted to spiritual illumination, and since mind is eternal, it follows that Spiritual Manifestations, unless arrested, shall kindle the universal mind of man, and wrap the globe in their supernal splendor.

Every great crisis is rapid in its approach to the catastrophe. The ship may move slow while it approaches the vortex; but it revolves in dizzy and fearful swiftness in the narrowing circles of the Maelstrom. A revolution may move slowly, as it creeps from ear to ear, and stalks with the stealthy tread of secret conspiracy; but it moves fast when the tocsin sounds, and the bayonets are leveled, and the banner is out upon the breeze, and the sun shines on hundreds of thousands of desperate men, whose blood boils like lava, and whose lives are staked upon the issue. So the Spiritual Movement of the Past was gradual, for it was a period of slow and silent accumulation of electric agencies and spiritual forces. But the Future shall witness the rapid consummation, for all

that now remains is to apply the torch to the smouldering and smoking material.

In calm, cool reason, estimating the growth of Spiritual Manifestations by that law of increase which they now indicate, probabilities of the most tremendous import are presented. If they roll on as now, the sun of the twentieth century shall rise upon an earth whose atmosphere shall burn with electric light, in whose far-shining aura the angelic armies shall visibly descend with the trump of God and with the banner of the skies.

Before that day, vast edifices, crowded like this theater with gathered multitudes, shall be filled with an electric and spiritual light, before whose greater luster the external flames shall go out in darkness. Then voices, resounding from on high, shall thrill and stir the myriads with the voice of great waters, and of thunders, and of harpers harping with their harps. Then forms, clad as with lightning, serene with the mightiness of immortal wisdom, and radiant with the luster of the throne of thrones, and armed with the authority of the King of Kings, shall reveal their august presence. And all that Poetry has sung, and Art portrayed, and Religion taught, and Prophecy anticipated, of judgment, and resurrection, and immortal life, shall be consummated.

This is that which brightens, yet darkens the Future: brightens it for the glory of the good, and darkens it for the terror of the oppressor. This is that which Wisdom holds out before you. Start not from the thought. Shrink not from the statement; for it shall be realized in mighty movements — in overwhelming demonstrations of light, love, power, and high intelligence. It shall shake the head of the high church from her lofty throne, break off every fetter, and shake all unholy institutions, built upon poverty and misguided thought, to their foundation. It

shall build up the glorious Temple of a New Earth, whose dome shall be the New Heaven, and which shall need no more of these external lights, for the glory of Divine Love shall lighten it.

This is that whose car of triumph, rolling from the east, and sending out the resonant harmonies of its procedure, comes to establish the reign of Eternal Love and Wisdom. This is prophesied from all the past, recorded in all the higher creation, to the truth of which all martyrs have testified, and all prophets have given voice; which hath its attestation in the intelligence of angels, and its record on the spirit world, from its center throne to its heavenly circumference.

It remains, then, to add but one word — Prepare to meet it!

And now the work of the medium is done among you. He came a stranger, unknown to all. In gathered thousands, patiently, for the space of thirty days, this City of the West has listened to the utterance. If, through his labors, joy, peace, deliverance, and immortality have visited you; if one heart is comforted, one mind illumined, one spirit instructed, great is his reward. Heaven descends — Earth fades. With spirit vision I see the Cloud of Witnesses! Blessings are poured from yon World of Life upon you all. And oh! thou SPIRIT of spirits! thou Inspirer of the inspired! thou Comforter of the comforted! thou Redeemer of all souls redeemed! impress Thy truth upon Thy children; crown them in Thy kingdom; own them in Thy coming; beatify them in Thy beatitudes; and immortalize them in Thy eternity, and Thine shall be the praise for ever! AMEN!