

UNANSWERABLE LOGIC:

A SERIES OF

SPIRITUAL DISCOURSES,

GIVEN THROUGH THE MEDIUMSHIP OF

✓
THOMAS GALES FORSTER.

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Wm Gales Forster

INTRODUCTION.

Dear Readers,—The beloved medium through whom the following thoughts reached the earth-sphere, transplanted as it were from the land of the immortal to the home of the mortal, was THOMAS GALES FORSTER, who was born into physical life at Charleston, South Carolina, May 14, 1816, and born into spirit-life at Washington, D. C., March 23, 1886.

He was the son of Rev. Anthony Forster, who went into the investigation of Unitarianism in order to dispel the error which he decided enveloped the mind of his wife's father.

The examination ended in his embracing the tenets of that advanced school of thought.

The grandfather of Mr. Forster had been obliged to flee from England for his advocacy, in his paper, of parliamentary representation, and also for the publication of the works of Thomas Paine.

Thus it will be seen that this instrument for the angel-world inherited progressive ideas, and his mind was attuned to angelic inspiration.

He had also education and cultivation; and when he left the editorial chair in St. Louis, Mo., and embarked in a cause the advocacy of which was then considered a proof of mental imbecility, he was prepared, in an uncommon degree, for the use of the angels; for we know the better the instrument the more musical the utterances.

It is to be regretted that the events that transpired in the early pioneer days were not noted by him, as they would form a wonderful addendum to the history of the spiritual move-

ment, and would also yield an insight into the life-line of this gifted man.

Persecution and deprivation marked his pathway, even to the extent of personal violence,—threatened and prepared. But heavier than all this outward martyrdom was the ostracism and neglect of relatives and former friends. To one of his sensitive nature, this was painful beyond expression, and not easily to be borne.

But, as he now bathes in the brightness and effulgence of the upper sanctuary of the Father, the glory-land of righteous compensation, I doubt not he blesses his every experience, and would not have one of them omitted.

He realized that the cause to which he had devoted himself was of such immense worth that no detraction could mar its value nor lessen its importance.

So he labored on until failing health compelled a partial relinquishment of the rostrum. His guides, assured that lectures could be written in the privacy of his room more easily, and with less strain upon the physical body, than if delivered in the midst of opposing influences, and it may be anticipating this future use, gave the following pages, that are now presented to the world by his loving and grateful wife, in the hope that they may prove instrumental in the enlightenment and benefiting of many of earth's children; a star to guide to the better land; a chart, or compass, to direct to the haven of rest and peace; a beacon light upon the storm-tossed billows of their earthly existence.

With the prayer that the multitudes of weary ones may gain knowledge of the beautiful hereafter from these pages, and by them be enabled to more intelligently appreciate the blessings of the present life,

In the interest of humanity,

I am faithfully yours,

CARRIE GRIMES FORSTER.

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UNANSWERABLE LOGIC.

LECTURE I.

WHAT IS SPIRITUALISM?

I AM well aware that there are many in this community, and there may be some in this audience, who have been in the habit of looking upon the subject matter of Spiritualism as a vision of some new Atlantis,—born of the imagination, and destined to die from the first hard grip, as it were, of material thought; or, perhaps, as they have looked upon the beautiful phantom pursued by Shelley's Alastor along the borders of a silent wood, and down the weird windings of a rapid river, until he awoke amid the barren realities of a desert! Nevertheless, after the lapse of thirty years of earnest inquiry, I am the willing advocate of this system, from an honest conviction of its truth,—from an honest conviction that, in comparison with all antecedent and surrounding faiths, Spiritualism exists like unto a majestic column in a desert plain,—rich in splendor, and in the beauty of an indescribably grand architecture! And that, like ocean's rock, it is destined to successfully withstand the wrath of every billow, and the storm of every sky, whilst under its benign and healthful influences Earth's living heart shall yet glow with the fires of love divine,—showers of golden rain fall all over her withered landscapes, and even the tomb grow beautiful with Eden's deathless bloom!

The seventeenth century, Prof. Huxley very justly remarks,

in one of his lay sermons, constituted one of the most important eras in the intellectual experiences of the race. During that century the physical sciences arrested the attention of mankind more effectually than ever before, giving an impulse to human thought, and an impetus to the spirit of inquiry, the influences of which are felt today, and will continue to be felt as long as this green-browed earth of ours shall remain the patient "mother of the whirlwind and the storm." During the period referred to, the physical sciences, we are told, challenged not only the philosophy of the age, together with the then existing common sense of the race, but likewise the wonderful influences of the Church, that for many centuries had controlled the destinies of Europe. The attempt of Galileo in 1633 to establish the system of Copernicus as to the revolution of the earth around the sun, as you well know, was in direct opposition to the faith and teachings of all three of these authorities; and he met with extreme persecution, especially from the Church, for the announcement of his views.

In this connection I may remark that, during the sixth century, Cosmos, a Greek Christian merchant, wrote a book entitled "Christian Topography," the chief intent of which was to confute the heretical opinion of the earth's being a globe, together with the pagan assertion that there was a temperate zone on the southern side of the torrid zone. He informed his readers that, according to the true *orthodox* system of cosmography, the earth was a quadrangular plane, extending four hundred days' journey from east to west, and exactly half as much from north to south, enclosed by lofty mountains, upon which the canopy or vault of the firmament rested; that a huge mountain on the north side of the earth, by intercepting the light of the sun, produced the vicissitudes of day and night; and that the plane of the earth had a declivity from north to south, by reason of which the Euphrates, the Tigris, and other rivers running southward are rapid in their course, whereas the Nile, having to run up hill, has necessarily a very slow current.

Monstrously absurd as is this statement, it has, nevertheless, been paralleled in the present generation on the other side of the Atlantic.* In the Museum of the French Academy at Paris are to be found *fifteen hundred books and pamphlets* in different languages, which were printed during the year 1875 in Europe, with the design of *proving by the Mosaic books that the earth is flat!*

William Harvey, who discovered the circulation of the blood in the human system, likewise with Galileo had to buffet the storms of bigotry and oppression. Detraction and persecution followed him, and in consequence of his enunciation of this great truth he was reduced to the most abject poverty and misery.

Des Cartes, a distinguished contemporary of the two scientists named, we learn deduced from the discovery of the former the fact that the entire material universe is governed by mechanical laws; and, from the discovery of the latter, that the same laws preside over the operations of the human body. His mighty genius grappled with the revelations evolved from both the microcosm of man and the vast macrocosm surrounding us, at one and the same time; and from his study of these he sought to resolve all the phenomena of Nature into matter and motion, or forces operating according to law.

This theory is well enough as far as it goes; but a more spiritual and legitimate conception as to causes, it seems to me, most certainly warrants the inference that *all* the phenomena in so majestic a universe as the one we inhabit, including the revealments of the human composition, cannot be considered as referable to matter and motion *alone*. Be this as it may, however, the investigation of the great truths of Nature, prosecuted during the century named and since, as I have said, has given an unprecedented activity to thought. And the human mind, growing and expanding upon what it has fed, in connection with increased spiritualistic perceptions, begins to realize, partially at least, the existence of a power in the universe not

* Prof. Gunning.

fully recognized in the formula of material science,—a spiritual power, of which *motion* is but the untiring agent, and matter but the visible channel of external manifestation,—an Infinite Power which, through matter and motion, *is forever adding to all that has been by perpetually transforming all that is*,—an inexplicable power which we *call God*, and know no more, from whom have emanated all infinite spiritual existences. At the same time the spiritual philosophy, the most sadly misunderstood and grossly misrepresented theme of the age,—the theme of which I have the honor to be an advocate this evening,—is embracing all the physical sciences, and indeed every other groove of advanced thought, within the scope of its mighty reach, and, through a long line of hitherto unappreciated phenomena and occult forces, is leading the thoughtful and aspiring soul upward and onward toward a loftier recognition of this Primal Cause of all causes, — “the finger which toucheth the stars.”

Des Cartes was grandly intellectual, philosophical, and scientific,—a brilliant luminary along the pathway of material progress; but his theory as to the sources of human thought, as well as to the general phenomena of the universe, adverted to, was radically wrong, as the facts of Spiritualism are daily proving. For instance, as you doubtless know, he lodged *the soul of man* in the *pineal gland*, described as a heart-like substance about the size of a small bean, situated immediately over the *corpora quadrigemina*, near the center of the brain. The soul existed here, he alleged, as a sort of central office, which, by the intermediation of the animal spirits, became aware of what was going on in the body, and influenced the operations of the same. Scientists of the present day, it is true, do not generally ascribe so important a function to the little pineal gland; but, in an indefinite sort of way, certainly adopt the theory of Des Cartes when they assert that the *brain of man* constitutes the *mind or soul*.

The ancient Jews, I may remark, in passing, likewise held the existence of a nucleus of immortality, differing from that of

Des Cartes in that it was more grossly material. They contended that there was an immortal bone in the human body (called by them *ossiculum luz*), and that this bone is the germ of the resurrection body. This bone, they declared, one might attempt to burn, boil, bake, pound, or bruise, by putting it on the anvil and submitting it to the strokes of the sledge hammer, but all in vain. No effect could be produced upon it. It was indestructible, incorruptible, immortal.

And it must be admitted that the theological dogma of a *bodily resurrection*, borrowed doubtless, in part at least, from the idea of the ancient Jews, has done but little, if anything at all, to overthrow the materialistic conception of Des Cartes, or the materialistic tendency of the present day, touching the nature and character of the thinking principle in man. Something more, I apprehend, is needed in Christendom than has hitherto been offered to satisfy the utilitarian and skeptical mind of the age with regard to the future destiny of the race. For the alleged evidence of past centuries has certainly failed in convincing the aspiring soul of the present as to the perpetuity of individual consciousness beyond the grave. Said a distinguished clergyman,* in a discourse delivered some time since:—"Outside of the Church is atheism, inside of it there is doubt." This admission must have been founded upon the most painful conviction of its truth, and that it is true the thoughtful observer is fully convinced. Spiritualism, I feel satisfied in my own mind, more than any system within the compass of human investigation, can best supply the important desideratum referred to. This glorious religio-philosophical superstructure is founded upon *facts* relating to the continuance of life beyond the grave, and its assumptions are capable of being demonstrated by actual experiment,—through mediumistic agency,—through the agency of just such beautiful and powerful mediums as exist so numerously in your city;† and who, alas, I learn, with the utmost astonishment, are now about being taxed by your civil authori-

* Rev. Prof. Parks.

† San Francisco.

ties! And for what are these sensitives to be taxed, when the question is properly analyzed? For nothing more or less than being organizationally fitted for the presentation of natural phenomena which constitute the basic foundation of a religion the most glorious and soul-satisfying the world has ever known,—a religion that is teaching its faithful devotees that for them there is kindred and commune with every thing exalted and holy throughout the wide-spread universe of matter and of mind,—that for them nature unfolds her hoarded poetry and her hidden spells,—that for their steps are the gorgeous mountains, and for their ears the mysterious murmur of the still woods,—that for them there is sweet music in the rolling revelry of the white-capped waves that kiss your shore, and in the sighing of the summer and the autumn leaf,—that for them there is rapture in the matin song and the evening carol of the happy birds as they join in the oratorio of nature's grand cathedral which is as

“Boundless as our wonder;
Whose quenchless lamps the sun and moon supply,—
Its choir the winds and waves; its organ thunder;
Its dome the sky.”

Or, in other words, a *natural religion*, with the Infinite Father as its high priest, the angels and the archangels as its ministers, and the entire human family as its membership and its beneficiaries. And which is further teaching that every human soul proportioned to individual effort and desire, even while a denizen of earth, may drink and become saturated with the mysterious beneficence of the all-pervading spirit of the universe, through the instrumentality of communion with his ministering spirits,—our own beloved and gone before. And is it for the presentation of phenomena through which we gather such sublime teachings as these that San Francisco mediums are to be taxed? Heaven forefend, and the cultured freedom of the nineteenth century forbid.

Moreover, it is becoming clearly apparent to the thoughtful

investigator that this heaven-born system is to the New Testament the text-book of the popular religion of the day what the New Testament was to the Old in the age in which it was first presented,—*an extension of its views, with a new and stronger light thrown upon its obscurities.* The doctrine of immortal life receives from Spiritualism a practical illustration,—much that was speculation becomes matter of fact, and faith is confirmed by knowledge. In this age of free and bold thought, therefore, when the progress of physical science is brought into daily conflict with creeds, and skepticism seems to delight in the demolition of platforms, Spiritualism, as I understand it, comes as a savior to true religion, reclaiming the atheist from his cheerless materialism, and bringing back the deist to the consciousness of his own divinity and immortality. Contrary to generally received ideas in this connection, the phenomena of Spiritualism are *all* the result of the harmonious action of *natural law*. It derives no powers from beyond the domain of nature. It acknowledges indeed no *super-naturalism*. But embracing the whole range of being, from the creative cause to the creature, in one universal system of interdependent action,—clustering all human affection about the great center of divine love,—it resolves all rational being into soul, and clothes soul in those substantial angelic or spiritual forms which the Supreme Intelligence is perpetually evolving from dissolving matter. Thus soul, or the thinking principle, is being continuously clothed in matter in its most refined, sublimated, beautiful, and durable form; and all matter, in its ceaseless mutations through the mineral, the vegetable, and the animal kingdoms, is aspiring to a permanent union with the intellectual, the moral, and the spiritual. And in this union, as we are assured, it finds the accomplishment of the divine purpose, and rejoices in the bloom and radiance of immortal life.

It requires, then, as has been well asserted, no prophetic endowment to claim for Spiritualism universal acceptance in the not very distant future of our earth,—notwithstanding the

tempestuous billows of thought that now retard its progress,—that system which is founded upon fact and is capable of demonstrative proof which offers all that the heart craves, the fancy delights in, and the judgment approves, *must* make its way in the world. Its principle of action is love,—its aim a practical recognition of the fatherhood of God, the motherhood of nature, and the brotherhood of man. It has no arbitrary creed; but its tenets, at all times held subject to higher convictions, may be briefly summed up as follows:—

Firstly. The spirit or soul is the real man, the material body being only an external covering adapted to the uses of an earthly existence, which uses having been fulfilled, the “muddy vesture of decay,” through the operations of organic law, is thrown aside; but the man himself lives on, unchecked in his career of progressive development by the decay and dissolution of the material body, destined to higher uses and more glorious surroundings.

Secondly. The spirit world is composed of substance, forms, and objects as tangible to the senses and as adapted to the uses of the spiritual man as are the substances, forms, and objects of the material world to the senses and uses of the external body.

Thirdly. The spiritual world surrounds and interpenetrates the material universe, and is as closely united thereto as is the soul to the body.

Fourthly. Man’s relations to the spirit world are comprehended in an immediate and continuous intercourse.

Fifthly. Eternal progress beyond the grave, proportioned to individual effort and desire.

The fundamental *idea* of Spiritualism is *God, the Infinite Soul of the universe*, who is as imminent in spirit as in space.

The fundamental *thought* of Spiritualism, with the attendant facts, is *a present conscious connection with angel life*.

The fundamental *purpose* of Spiritualism is to *educate, elevate, and spiritualize humanity*.

Considered therefore as a *religion*, as a *science*, and as a *philosophy*, Spiritualism underlies and overtops all human interests.

At this point allow me to offer a few additional thoughts with reference generally to some of the propositions I have presented as fundamental,—reserving more extended logical effort for subsequent lectures. For instance, I have said in effect that the spirit world, considered as distinct from the material universe, is formed of spiritual substance, together with all things in it,—adapted to the uses and pleasures of human spirits,—or human beings dispossessed of their material bodies. It is no legitimate argument against this assertion to say, as it is frequently said, that there can be no such thing as spiritual substance, simply because the finite mind can form no definite idea of what spiritual substance is *in itself*. It is equally impossible for you to form a definite idea of what *material* substance is *in itself*. “All that you can know definitely of any substance [says a distinguished author*], material or spiritual, is the necessary conditions of existence, and the qualities that inhere in it, as their subject; and you can learn these qualities only from the relation of their subjects to yourself.” Hence the same objection would apply as to the existence of the material substance comprehended in the visible universe around us. And, indeed, one philosopher, as you may be aware, has declared that the material objects perceptible around us have no actual being, but that they exist only in the mind of the observer. But the declaration of Bishop Berkeley, and the assumption as to the non-existence of spiritual substance, are alike unwarrantable.

Although the abstract fact of a spiritual existence has been taught for more than eighteen centuries in Christendom, yet but little if any knowledge has obtained as to the nature and office of the individual spirit, or of its dwelling place in the realm of the Infinite. It has been assumed in some schools of thought that the only way to arrive at a true idea of spirit is to regard

* Rev. Chauncey Giles.

it as the opposite of matter in every respect. "Matter has form, therefore spirit has none," has been the general conclusion. This is practically the method of reasoning in Christendom, and as the legitimate result of such method all possible modes of existence appreciable by the human mind are denied to spirit. Ecclesiasticism, while theoretically affirming the existence of spirits, and of a spirit world, in its rejection of the facts of Spiritualism, virtually denies that any thing of advantage to mankind may be known in regard to either. The materialist naturally pushes this terrible logic one step further, and denies the existence of spirit altogether, which is certainly the legitimate result of such mode of reasoning. The truth is, however, as the facts of Spiritualism are clearly demonstrating, "spirit is the *correlative*, not the *negation* of matter." And, through the instrumentality of the facts and the philosophy of the spiritual school (notwithstanding all the absurdities which, through ignorance or design, have been attached to it), the age will be compelled to recognize eventually the actual existence of spirit substance, and that this substance may have form and feature, or else spiritual existence and a spiritual world must be denied altogether. No other conclusion is possible, it seems to me, through any correct method of reasoning; and it is a little remarkable that the Church does not perceive the natural and legitimate result of its denial of the spiritual facts of the age.

Again, by way of further illustration — reasoning by analogy at least — as to the existence of a substantial spirit world surrounding and interpenetrating the material universe, you are aware, doubtless, that a current of electricity passed on a wire round a globe, no matter of what composed,—of earth, wood, or water,—will give to the globe polarity,—will convert it into a magnet, with its negative and positive poles, the positive pole being at the right of the current, and the negative at the left.

In connection with these known facts, science declares that a current or ocean of electricity is constantly flowing around the

globe which we inhabit, from east to west, and that this current puts in motion a transverse current of magnetism which holds the needle to its polar bearing. By these assumptions is the polarity of the earth accounted for. But by them much more important points are conceded, indirectly at least. Thus, science declares the existence of two great oceans of substance, constantly flowing around the earth in transverse directions without coming in mutual contact,—in which fourteen hundred millions of human beings are living, moving, and acting, wholly unconscious of such presence. Now, is not this a virtual admission that just such an order of things as I have claimed may properly exist, namely, the presence of a substantial spiritual world surrounding and interpenetrating the material globe on which we dwell, and yet remain intangible wholly to the material senses? The presence of so vast a division of imperceptible substance as constitutes these two oceans of electricity and magnetism is wonderful in the extreme; but much of that wonder subsides when we reflect upon the relation which we bear likewise to the *material atmosphere of our world*. We know but little through our senses of the power which the atmosphere of the earth exerts upon the human body; but science tells us that every individual of ordinary size bears constantly no less a weight than thirteen or fourteen tons of atmospheric pressure, or about fifteen pounds to the square inch of the surface of the body. No greater absurdity could be presented to the illiterate, and yet the general mind has accepted as a truth this declaration of science.

Again, if an ordinary iron ring of three or four inches in diameter, made of about three-quarter inch iron, be cut in two, so as to make two half circles, the cut surfaces, if put together, will show no signs of adhesion whatever. But pass a current of electricity around any part of the ring, and their surfaces will then adhere together so forcibly as to well nigh defy your ability to pull them asunder. Science tells you that this is attributable to the fact that the current of electricity passed

around the iron puts in action a current of magnetism in the ring which, by its inexplicable operations, unites the two segments with such wonderful adhesive force. Now, if there be a similar force exerted upon the world by the ocean of magnetism surrounding it equal in comparison to the force exerted upon the ring, then is the atmospheric pressure on the world and its inhabitants, great as it is, of but pigmy importance compared with its gigantic magnetic power.

That two great substantial currents, as electricity and magnetism, can pass transversely around our world without coming in mutual contact, and without our consciousness of their presence, is an idea certainly as paradoxical as is that of matter and spirit substance performing the same thing. Besides, there is likewise no question on the part of the scientific mind as to the atmospheric pressure upon our bodies referred to, although we ourselves are incapable of realizing the fact. Why, then, should the declaration of the spiritual school as to the existence of a vast spiritual surrounding —

“Holding the spirit in its fixed embrace,
All unknown though in its breath we live,”—

still be the subject of such wide-spread disbelief, and that, too, when there is undoubtedly as much proof in favor of the one declaration as the other? Nevertheless, I can but believe, as time advances — however much this great fact in the present hour may

“Seem to the mind upon its sensuous plane
The poet’s fancy and enthusiast’s dream,”—

that mankind will yet be induced to recognize the important truths conveyed by modern inspiration, that

“Matter is all *one* substance everywhere,
And God, through matter, by unvarying laws,
Unfolds for every world a human race,
And builds its beautiful immortal seats,
Mid springing flowers and groves of fruited bloom,

In rich abundance for all living things.
Each world has its own race that, like itself,
Shines in the galaxy, floats in the stream
Of universal harmony, and glows
All multitudinous in spherul air,
And chants accordant as their planet moves
Through mild Elysian realms of holy space.

Round every planet glows a spirit world,
Most like itself, but fairer. There are different
Concentric circles round each perfect world,
Of spiritual substance made, and all
In perfect melody revolve and shine
In the white splendor of eternity.

Round every solar system glows a sphere
Encompassing the planets and their sun,—
Translucent as pure thought, with love's own fire
Forever kindling up its lamp of light;
An orb of such magnificent extent—
An orb of such intensity of life—
That all its substance glows incorporate
With radiant perfections that stream forth
Forever from the mind of Deity."

But I have said, likewise, in effect, that the spirit is the real man,—that we are actual spirit entities in this sphere of material existence, as it is termed,—bearing about a material shell or body, adapted to the uses and pleasures of this life; and that as spirit entities we live hereafter, when this material shell shall have been laid aside through the process called death. Permit me to offer a few remarks on this point, also,—introductory to future argument.

The theory of material metaphysicians, that the mind of man is but a function of the animal brain, and the dogma of the theologian as to a material resurrection, to which advertency has been had, are both at variance with the teachings of the spiritual school on this subject. These two ideas have been the fruitful source of incalculable misery to the human family,

casting a pall of mental darkness, as it were, over the struggling hopes and innate aspirations of the soul. To lift this pall from the human mind, causing the waters of life to dance in the sunshine of a happier present, and a more glorious future, is in part the mission of Spiritualism. Its facts and its philosophy are diametrically opposed to the cheerless assumptions of the materialist on the one hand, and the equally cheerless tenets of dogmatic theology on the other. Spiritualism declares we are as really spirits today as we shall ever be; and that we are as much in the spirit world today as we shall ever be,—although not in the world of spirits. St. Paul declares in the 15th chapter 1 Corinthians: “There *is* a natural body, and there *is* a spiritual body,”—not that there *will be* at some future day. For this and other noble utterances St. Paul has been canonized. Spiritualism *proves* the declaration of St. Paul to be *true*, and yet spiritual mediums are ostracized, taxed, and possibly imprisoned in this world, and are to be damned in the next, it is declared, for accepting the testimony of their own senses in behalf of the truth of Paul’s declaration to the Corinthians. And still we are told that we live in a land of religious freedom, and in the light of Christian civilization. Again, in chapter 32, v. 8, of that wonderful epic, the book of Job, Elihu, one of the advisers of the patriarch, makes the following declaration: “There is a spirit in man,”—which is, of course, in the light of scientific facts, tantamount to saying man is a spirit, and the facts of Spiritualism, as I have said, prove this declaration to be unmistakably true.

Of the many phases of spiritual phenomena, I shall advert to but one on the present occasion to establish the fact of man’s spiritual entity in this life,—namely, that of independent clairvoyance,—which, through the instrumentality of mesmerism, as a stepping stone, was one of the earliest phases of Spiritualism, as recognized today. These earlier and rudimentary presentations, some of you are old enough to remember, met with the same spirit of virulence as now characterizes the opposition

to Spiritualism *per se*, and such is the inconsistency of the human mind, when swayed by prejudice, that many who once denounced mesmerism and clairvoyance as the wicked coinage of weak brains are now disposed to acknowledge their existence in nature, and to attribute to them alone all the other phenomena so widely diffused throughout the broad field of spiritualistic manifestations. Suppose we accept of this assumption for the present occasion, and let us see what clairvoyance will furnish in regard to the point at issue, namely, the existence of man as a spirit entity in this life. And here permit me to introduce a familiar simile by way of illustration. Suppose some one of you, in wandering over a recent battle-field, should find a bone, and upon your submitting it to one of the skillful surgeons of your city, he should tell you that it was the bone of a human arm, what would be your immediate and unavoidable conclusion? Would it not be that this bone at some time or other *must* have composed the appropriate portion of an arm; and that the arm at some time in its history must have been attached to a human body? Most assuredly such conclusions would be inevitable. And why? Because everyone intuitively knows that *Nature invariably adapts her several parts in harmony with the general whole.*

Now let us return to the clairvoyant. While an individual is in this state, you are aware that any number of bandages may be placed over the eyes, entirely obstructing all external vision, and yet in thousands of instances the clairvoyant has given unmistakable evidences of being able to see,—the sight being so keen as to be able to distinguish the internal condition of the physical organs as well as objects at remote distances. In order that we may see in a normal or natural state, you know, three things are necessary,—the object to be seen, the eye upon which the object is reflected, and the light, which is the medium of reflection. In the case of the clairvoyant all three of these are obscured, shut out from use; and yet we know the clairvoyant sees. How can this be? Modern Spiritualism ascends

the rostrum of polemic debate and defies the entire army of her opponents to determine how the clairvoyant sees, except upon her own hypothesis. Thus experience, observation, and science have unitedly taught us that the Divine architect in nature has constructed and designed the eye, and the eye *only*, as the organ of sight. The external eye of the clairvoyant, as we have said, is entirely closed. And yet we know that he or she sees. It can only be with a *spiritual eye*, therefore, that sight is obtained. Now, then, if it be with a spiritual eye that the clairvoyant sees, there must be corresponding spiritual organs, and if the natural complement of spiritual organs exist, there must be a *spiritual body* to contain them; and *spiritual consciousness* to render them available. I say these things *must be*, because, as in the case of the bone of the arm, we *instinctively know that Nature invariably adapts her several parts in harmony with the general whole*. This conclusion is unavoidable. To deny it is to ignore that intuitive confidence in the uniformity of nature which is the true basis of all sound philosophy.

Again, I have said that the principle of action underlying the philosophy of Spiritualism is love; and that all its phenomena are in accordance with the harmonious action of natural law. A few general reflections in this connection likewise, if you please.

Upon what generally impelling principle have you assembled together this evening? It is true, some may be here through curiosity alone; but the major portion have been undoubtedly drawn hither upon some general principle of action,—animated by some common motive,—some general impulse both of thought and feeling,—some universal law of being, which I may designate as *the natural law of communion*, through affinity of ideas,—an affinity for the subject matter under discussion, or a common affinity of sentiment, one with the other. Look abroad over the wide-spread field of human activities,—what is it that is continually inducing, and likewise determining, the character of the different convocations of men and women throughout

society, whether religious, political, or social? Or even lower down in the scale of human experience,—what general principle is operative in the haunts of licentiousness, or in the halls of inebriety, where men, and, alas, too often, likewise, women, are in the practice of dwarfing the image of immortality by swallowing liquid damnation? It is the same general law of *communion* or *affinity* in operation, whether the body or mind be high or low in the scale of development,—the law of communion being the same in kind,—differing only in the sphere of its manifestation, proportioned to the moral and intellectual condition of the party operated upon. It is this law of affinity or communion that renders man gregarious in his tendencies rather than misanthropical, and it constitutes the basis upon which communities, states, and empires have been founded,—such associations remaining permanent or otherwise, proportioned to the modification or intensity of the idiosyncrasies of individual character. Being thus general and universal in its operations, the law of communion can but be denominated a law of nature,—a law of man's being,—and, as such, unalterable and eternal,—consequently operative in whatever sphere man may become a denizen hereafter. If man be immortal, and the laws of God immutable, then it follows as a legitimate sequence that our beloved and departed, who have thrown aside the muddy mask of time, are still the creatures of the same law; and it must therefore be true, as the spirits tell us, that the law of communion through affinity and attraction, which is partially operative here, is more fully operative in determining individual and associative conditions in the worlds to come. Indeed, in the higher life, we are told, the children of earth gravitate together *naturally*, under this law, proportioned to moral, intellectual, and emotional development; since in those brighter realms are to be found neither the degrees of arbitrary organizations, the conventionalities of social despotism, or the influences of the honey-comb of popularity, to check the onward progress of the soul. This law of communion, then, existing as the means of intercourse

between spirits in the form, and of spirits out of the form likewise,—differing only in degree,—is not the corollary legitimate—reasoning by analogy—that the same law *must be operative between the two conditions*,—although broad graveyards seemingly lie between;—and that communion between the minds of earth and the disenthralled minds of interior life is entirely practicable, and strictly in accordance with the harmonious action of the universal laws of being? This must be so, or else you will have to admit the existence of an hiatus in the economy of nature with regard to man, who stands at the apex of creation, that is to be found no where else in the broad universe of infinite love and infinite wisdom.

Again, what is the chief source of happiness in the earth life? From whence does the human soul derive its truest joys, its greatest bliss in time? The young man mounts ambition's loftiest wave, its undulating surface buoys him on toward earthly glory; but when he has reached the pinnacle where "fame's proud temple shines afar,"—is he happy? Never, exclusively from this source. The miser, discarding all nobler aims, may garner his heaps of gold; but, instead of happiness, he finds he has enshrouded his soul with the darkness of desolation. The ambitious and dishonest politician, "cleaving the air with horrid speech," may attain the end for which he has striven; and all, throughout the walks of life, the schemes of men and women may terminate in temporal success; but, if the one great soul-need be unsupplied, all earthly hopes and earthly desires fall short of happiness. In the field of the affections, however, exists the supply of this great want. In the cultivation of reciprocal love and confidence,—in the endearments of home,—in the nurturing of ties of consanguinity; and in the preservation of those endearing sympathies that link two souls as "with a single thought," and bind two hearts indissolubly as one,—is to be found the richest boon that earth can give. Indeed, the declaration is of universal application,—that, upon the cultivation and development of the emotional in his nature, must

man rely for his chief source of happiness, of contentment, and peace. This is most emphatically true of man in the earth life; and if true of him here, it must necessarily be eminently true of him, wherever the disenthralled spirit shall find a home, when materiality has been left behind; for all that makes him a man here, our dear departed ones tell us, becomes intensified through his freedom from earthly surrounding, and goes with him to the spheres; hence, whatever gave to the spirit its truest and highest joy here must of necessity be the source of felicity forever,—since the laws of man's being, as I have said, are as immutable and as enduring as are the years of the everlasting. God gives us our loves,—mothers and fathers, sisters and brothers, husbands and wives and children, together with all the other ties of love that bind the race together with golden chords of truest sympathy. And yet *death* (so called) has visited every homestead,—and, oh, how many of these golden chords lie broken through the influence of past teachings with regard to this bereavement. And, too, how we have shuddered in other years as we have been told that death stands continually, like a grim monster, upon the threshold of eternity ready to enfold in his cold and bony embrace all of God's children? And how our hearts have ached after our beloved have gone from us,—when we have been cruelly assured that they were taken, sometimes even in anger, by a jealous God, *to the land of silence*,—far out in the grim darkness of the dim, inexplicable unknown? And as we have garnered the fondest reminiscences of these cherished ones within the chambers of the soul, with the arms of our love naturally reaching out after our treasures, how terrible were the funeral tones of those to whom we looked for comfort as they reiterated the dreadful declaration that our friends had gone to that “undiscovered country, from whose bourne no traveler returns,” and that their voices of love could no more cheer us amid the sorrows of time? But, heaven be praised, the facts of Spiritualism are demonstrating the utter falsity of all these soul-harrowing tenets, and are teaching that, in the

economy of nature, human hearts have not been so loosely linked together that they can be thus torturingly torn asunder. Through the inculcations of this glorious philosophy, we are learning a higher and holier appreciation of the infinite love and wisdom ruling in the realm of destiny, as well as loftier conceptions in regard to the true character and future life-line of the human soul. We know now, thank God, through the ministry of His star-eyed angels, that an infinite power in the universe has not given us a capacity for love, and objects upon which to bestow our love, and then, in the cruel spirit of irony, torn them from our arms, giving us no redress for broken hopes and aching hearts. We know now that our beloved, who have passed through the change called death, have not gone to a land of *silence*, but that in strict accordance with law, and with fondest affection, they still linger around our hearth-stones, aiming to comfort, seeking to bless. We know now, from actual demonstration, that the old arm-chair by the fire-side has not been entirely vacated; that the nursing-chair by the family stand may still contain its beloved occupant; and that even the baby-chair at the table, and the cradle by your side, are not altogether tenantless. We know now that death is not the sad messenger of an angry God, shutting our friends from our sight in time, and perhaps forever; but that the phenomenon termed death is rather the pale angel of organic law, bringing compensation for the varied degrees of martyrdom incidental to time; and that, as he hovers about the homesteads of earth, he is seeking to gather the violets therefrom, that they may be transplanted amid the flowery planes of a brighter and a happier clime. We know now, indeed, that *there are no dead in all the garden of our God*, but that

“Still the angels bridge death’s river,
With glad tidings as of yore;
Whilst their song of triumph swelling
Echoes back from shore to shore
‘We shall live forever more.’”

In conclusion, my brother and sister Spiritualists, permit me to enjoin upon you a strict adherence to the principles, and a firm maintenance of the facts, of our most holy faith,—if faith it may be called. Let us be firmly banded together in the bonds of brotherly love, with an abiding confidence in the ministry of our beloved and departed; and rest assured that victory shall eventually perch upon our banner, whilst our hearts shall expand with unfading joy under the influences of our glorious religion.

LECTURE II.

THE SPIRITUAL BODY.

The harmonization of the Truths of Science, and the Facts of Spiritualism, with the declarations of Paul's Epistle to the Corinthians, 1st Epistle, xv. ch., 40th and 44th vs. : "There are also celestial bodies and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another ;" and "There *is* a natural body, and there *is* a spiritual body."

One of the most advanced seers of the present century has truthfully said that there is no division between science, philosophy, metaphysics, and religion ; for the first is the rudiment and basis of the second ; the second illustrates the first, and typifies the third ; the third unites with the second, and flows spontaneously into the fourth ; the fourth, true religion, pervades and comprehends them all, and flows as spontaneously to still higher degrees of knowledge and perfection.

As a science, as a philosophy, and as a religion, Spiritualism, as I understand it, holds position in the realm of thought. And as such it claims to have demonstrated among other great facts the existence during man's sojourn upon earth of a spiritual body,—not merely an undefined, formless essence, born of the imagination or of hope, but an individualized reality of spiritual substance, formed and objective to the spiritual senses even in time, limited of course to peculiar mediumistic development. And my own investigations of this theme, continuing for more than a quarter of a century, have satisfied me of the justness of this claim of the spiritual school and of the truthfulness of a recent declaration of the highly gifted and spiritually minded

Epes Sargent that "there is nothing in chemistry, mechanics, or physics generally that can authoritatively stamp as unscientific the hypothesis of a supersensual organism, developed *pari passu* with the physical, and acting between it and the life constantly inflowing from the central source of all things. Neither observation or science has any evidence to offer against this idea." Hence, the reconciliation of this claim of Spiritualism, together with the declarations of St. Paul just repeated, with the acknowledged truths of science is the purpose of my present discourse. And permit me, my friends, to invite your courteous attention to the *entire line* of my remarks, since the nature of the argument is such that a clear appreciation of the premises is necessary to a full recognition of the conclusions at which I aim.

It is admittedly a self-evident proposition that all the objects by which you are surrounded in the domain of inanimate nature, and all the various changes observable therein, are attributable to the two principles, matter and force. By matter, of course, is understood the substratum of that which affects the senses; and by force is understood the power which produces the various changes that you observe in the former. It is equally self-evident, it is assumed, that you cannot imagine a force without at the same time conceiving of some substance against which it is to be exerted. Hence the two ideas of matter and force are co-existent in the mind; and learned men tell us that upon a clear and definite comprehension of them depends that precise relation of the phenomena denominated *science*. True it is that the essence of matter and force is unknown to science, but scientific men, by studying the laws by which they are governed, have adopted a constitution of matter which has enabled them to generalize many important facts, among the most important of which, to my mind, is what is known as the atomic theory.

According to this theory, in its widest conception, the whole of the material universe accessible to us by means of the telescope is occupied by atoms inconceivably minute, hard, and un-

changeable, which are separated from each other by the laws of attraction and repulsion. These atoms, therefore, constitute the matter of the material universe, according to finite apprehension; and their attractions and repulsions constitute the forces by which they are actuated, and to which is referable all the power and energy that we observe in the changes to which matter is subjected.

Science tells us further that these atoms forming thus a plenum throughout all space constitute what is termed the ethereal medium, which we know to be unappreciable by the material senses, and in which, at wide distances from each other, are large isolated bodies of grosser matter, such as the earth upon which we reside, together with all the solar and astral worlds by which we are surrounded, and of which ours is but a minute representative; and that these larger bodies of matter are composed of atoms of another order, or groups of atoms, with spaces between them, wide in comparison to the size of the atoms,—these spaces between being pervaded by the minuter atoms of the ethereal medium. According to this theory, these isolated bodies of grosser matter act upon each other by means of the force of gravitation, and also by tremors and vibrations in the ethereal medium, radiating in every direction from each body as a center.

Thus scientists ascribe to the ethereal medium the same constitution as that possessed by grosser matter, that is, that it consists of inert atoms at great distances from each other, proportioned to their size, each kept in position by attracting and repelling forces. And, further, that through this ethereal medium the impulses or minute vibrations just adverted to are transmitted from planet to planet, and from system to system, and that these vibrations or agitations constitute light, heat, and other emanations which we claim to receive from the sun. Or, in other words, it is declared that the solar emanations are not *matter* but *motion* communicated from atom to atom, beginning at the luminous body, and diffused in widening spherical surfaces,

enlarging in size and diminishing in intensity to the remotest portion of conceivable space.

Basing their opinions upon these, and other generalities, which need no mention at the present time, accepted authoritarians have announced within the last quarter of a century, as the general conclusion of science, that all the different energies in the universe of matter — whether termed chemical action, heat, light, electricity, magnetism, muscular action, or mechanical power — are referable to the disturbance of the equilibrium of the atoms of the ethereal medium spoken of, and its subsequent restoration due to their attractions and repulsions; and that all these forms of energy are, in one sense, convertible into each other, or, in other words, the force generated in the restoration of the equilibrium in one case is sufficient to disturb it, though in different form perhaps in another.*

Extending those generalizations, Prof. S. S. Loomis, of the Georgetown College, District of Columbia, some years since classed the ethereal medium as a *constituent element of all ponderable bodies*, and as subject to all the laws that have been commonly restricted to gross matter. If this assumption be true, — and I find no reason to contradict it, — that the ethereal medium enters into every compound as a constituent, it becomes apparent that what we have hitherto regarded as analyses are such only in part, since one essential has been overlooked, and, as Prof. Loomis suggests, the whole formulary of chemistry will have to be recast.

Again, Spiritualism declared — at an earlier date, I believe, than did material science — that the entire body of matter comprehended in our universe has ever had existence in some form or other; and that it is therefore equally as absurd on the part of *theology* to speak of a God without a universe at any time

* In illustration of the convertibility of the various forms of force into each other, recent experiments with an instrument called the *telemachon* have demonstrated that, by means of electro-magnets, *power* or *motion* may be transformed into *electricity*, and the same conducted to any distance, and then again converted into *power* or *light*.

within the past as it is on the part of the *atheist* of the present age to speak of a universe without a God. In harmony with this declaration of the spiritual school, Prof. Le Conte, in 1859, said in effect that matter, though constantly changing its form, is still in and of itself indestructible; and that the same amount of matter has ever had existence in the universe. And likewise in regard to *force* this distinguished scientist has asserted that it is incapable of increase or diminution, and hence the same amount of force exists in the universe at all times and forever. In this connection I may state, as you are aware, doubtless, that the mutual convertibility of the various forms of force is termed "correlation of forces," and the invariability of the absolute amount of force, amidst the constant changes incidental to time, is termed "conservation of force." This principle of the correlation and conservation of force is deemed by the learned one of the grandest generalizations of science, is looked upon as almost axiomatic, and as a legitimate basis for rational deduction.

Le Conte further enumerates four planes of material existence, which are regarded as being raised one above the other. The *first* and lowest is termed the plane of elementary existence; the *second*, the plane of chemical compounds, or the mineral kingdom; the *third*, the plane of vegetable existence; and the *fourth*, the plane of animal existence; and declares that it is impossible for any known force in nature to raise matter through all these grades at once. But that, on the contrary, there is a special form or character of force adapted for the elevation of matter from each plane to the plane above. That it is the special function, for instance, of chemical affinity to raise matter from plane number one to plane number two; and that all the changes which take place upon plane number two, by the mutual reaction of bodies situated on that plane, are under the guidance and control of this force. And that thus, after matter is raised from the elementary to the mineral condition, it requires an additional force of another and peculiar

kind to raise it into the vegetable kingdom ; and, again, another accession of force to raise it into the animal kingdom,—a greater and still greater expenditure of force being required to maintain matter upon each successive plane. Hence, it follows, as science declares, that “any amount of matter, returning to a lower plane by decomposition, must set free or develop a force which may, under favorable circumstances, raise other matter from a lower to a higher condition.”

The same distinguished authority declares likewise that, in the same manner as *matter* may be arranged in several distinct and graduated kingdoms, so the *forces* of nature may also be divided into distinct groups, — arranged in a similar manner, one above another. These are the *physical*, the *chemical*, and the *vital* forces,—the latter-named, more than the others, transcending the sagacity of the chemist, and producing groups of atoms materially exceeding his present skill. As in the case of matter, so also in the case of force, it is impossible to pass directly from the lowest to the highest group without passing through the intermediate group.

As I proceed in the line of my argument, let the statement I have made be retained in the mind as the declaration of modern science, *viz.*, that any amount of matter returning from a higher to a lower plane, through decomposition, *liberates or develops a force* capable of raising other matter from a lower to a higher condition. And it may be considered pertinent also to remark, just at this point, that the comprehensive idea of a universally operative law of progress, in the realm of matter and of mind, has been promulgated by the spiritual school for more than a quarter of a century ; and that, in lieu of the Adamic account of creation comprehended in the song of Moses, the spiritual philosophy in association with the divine revelations of geology has long since declared the formation of the earth to have been after the order of sub-position,—*first*, the *non-stratified* rock ; *secondly*, the *non-fossiliferous* stratified rock ; and, *thirdly*, the *fossiliferous* stratified rock ; that man was the ultimate in the

design of earthly formations; and that the earth and all succeeding existences upon it were wrought into being because necessary to that end; and hence that each general change from the original condition of our planet must have been for the better, and in the direction of the ultimate design.

This generalization as to the teachings of Spiritualism in this direction necessarily comprehends the continuous progress of the primates, the sixty-five recognized elements,* be they more or less, which science declares constitute the primary basis of all matter. Spiritualism, more emphatically than any other school of thought thus far, teaches that upon the development of these primates and their constructive associations depends the relative degree of progress which attaches to all the different forms which serve to make up the various kingdoms which constitute the splendid macrocosm of the material universe. In other words, that, through the agency of life, death, decay, and decomposition, these primaries have been continuously progressing, individually and collectively, from lower to higher forms throughout unappreciable ages,—each successive manifestation of growth, decay, and death projecting them forward in the scale of existence, into higher capabilities of organic life; or, as science asserts, setting free a force capable of raising the constituent properties from a lower to a higher plane. And, too, as plane succeeds plane in the scale of material conformation, we find not only an increased degree of organic development, but likewise an increased number of the primaries aggregated together, as one of the primal causes of this advanced growth. After the elevation of matter, through the liberation of the successive forms of force adverted to, above the plane of mineral compounds,—upon which plane most of the elements exist in a relatively undeveloped state,—analysis shows that consecutive conditions of growth and decay have pro-

*From 1774 to 1874 the number of elements had increased to sixty-three, recognized as such; and within the last five years nine or ten more, it is claimed, have been discovered. Sixty-five at the present time (1879), I believe, are indisputably recognized.

gressed some *fourteen*, more or less, of the original number, to a more elevated plane, which, in their aggregation constitute the higher forms of *vegetable* life. These, in their turn, associated with others under the influence of higher forces, and impelled by the same great law of organic progress, eventually evolve still higher forms of life, as seen in the lower animal structures; and these, by the same law, through successively higher forms ultimating in the association of thirty-five, more or less, of the original number of the primates, and in a still more advanced condition than they are found in the kingdom below, which advanced condition is manifested in the ratio that the faculty of exercising the senses on the part of the animal predominates over the merely passive life of the vegetable. Finally, the organism of the human succeeds, containing fifty-seven, more or less, of the original number of the primaries, and in a still more advanced condition over those of the preceding kingdom, as is exhibited in this higher animal structure, through which the same intelligent principle that is manifested in the growth of the vegetable and in the instinct of the brute, having become individually incarnated in the body of man, as an epitome of all below it in the scale of conformation, is thereby enabled to bring into exercise the power of apprehending fundamental principles, and of controlling in all the wonderful processes of investigation and deduction characteristic of the mental operations of humanity. Thus it will be seen that in the evolution of the human species from out the lower conditions of the universe by which man is surrounded, and upon the apex of which he stands unrivaled amid all finite existences, Spiritualism fully recognizes the wonderful forces of nature operating with such beautiful regularity through the immutable laws of growth and decay as but the majestic exponents of an overruling and Infinite Will,—some grand, almighty architect, wholly inexplicable to the human mind,—and of whom man, in his spiritual nature, is the highest individualized finite representative. Nor can it be correctly supposed — although so alleged

by the superficial investigator — that this theory of organic growth and development, when contrasted with the Mosaic account of the origin of man, detracts in the slightest degree from either the grandeur and glory of an all-wise Creator, or the wondrous beauty and interest which legitimately attaches to the transcendent drama of creation. Listen to the philosophic refrain of modern revelation : —

- “ ‘Let there be Light! and there was Light,’ said He,
Who spake old time from out eternity.
- ‘Let there be Light!’ — and matter’s ocean main
Foretells a future, grand organic chain.
- ‘Let there be Light!’ — and primal atoms move
In elemental bonds of perfect love.
- ‘Let there be Light!’ — and worlds succeed to worlds,
Whilst Force, through Law, great Nature’s scroll unfurls.
- ‘Let there be Light!’ — and mighty pulse unseen
Their beatings tell Earth’s rocky ribs between.
- ‘Let there be Light!’ — as centuries onward move,
And glaciers grand Deific impulse prove.
- ‘Let there be Light!’ — these moving glaciers tell
Of generous soils, where germs prolific swell.
- ‘Let there be Light!’ — and, lo! the useful seed
Grand offerings make, foretelling future need.
- ‘Let there be Light!’ — and Force has changed its form,
Whilst into Life both pain and joy are born.
- ‘Let there be Light!’ — Sensation is the theme,—
As seen in brutes,—begot from what has been.
- ‘Let there be Light!’ — and still new forms arise,
Which upward look with longings toward the skies.
- ‘Let there be Light! and there was Light,’ said He,
And primaries coalesced to form humanity.
- ‘Let there be Light!’ — and higher truths unroll
God’s image pure, enstamped upon the soul.”

But I shall have more to say upon some other occasion in regard to the divinity of the race, as inculcated by the spiritual school, in contradistinction to the doctrine of total depravity.

Let us return to the immediate theme of my discourse, in which I hope to show that the law of progress, applicable in the development and sustenance of the material body, is equally applicable in the evolvment and formation from kindred elements of a substantial spiritual body in time, and likewise in the eventual elimination of this spiritual form from its material environment, prepared for higher duties in a more spiritual realm, corresponding to its more ethereal and vital properties.

In connection with the declaration of science (of which I have spoken), that the decomposition of matter generates a force capable of raising other matter from a lower to a higher plane, or, as Spiritualism expresses it, the progress of the primates, I may add that what is termed isomerism has thus far presented well nigh, if not altogether, insuperable difficulties to the material scientist. Isomeric compounds, as you are aware, consist of the same elements in precisely the same proportions, but with different properties or qualities. Chemistry fails to account satisfactorily for this difference in compounds which contain the same ingredients in like proportions. The learned Prof. Mapes, some years before his ascension to his guerdon in the skies, aided, I believe, by that beautifully and logically attuned instrument of brighter minds beyond the boundary of time, Mrs. Cora L. V. Richmond, threw considerable light upon this subject in a publication given to the world in 1857. Among other facts, he assured us that "the fresh *débris* of the rock at the mountain side is incapable of producing the higher class of vegetable growth. That the double rose, for instance, cannot be sustained in such a soil, while the single rose, taken from a primitive soil and carried to the older soil of the garden, may be gradually improved to the double rose, and simply because the inorganic constituents of the garden soil have been in organic life many times, and have thus been rendered fit pabulum

for the new comer." Another fact given by Prof. Mapes is exceedingly striking in this connection, and is clearly illustrative of the idea of the progress of the primates. For more than a century a medicine has been manufactured in London, known as "James's Powders." For a long time its composition was a secret. The medicine, however, was in general use, and large quantities were annually sent to the East Indies by the East India Company, for the use of its medical department. It was very effective in the treatment of fever, and its action always found to be uniform. The Messrs. James, the original discoverers of this medicine, died, and their successors of the same name, from philanthropic motives, made known the composition; and the recipe for its manufacture found its way into the pharmacopia. It was said to be composed of the phosphate of lime and the oxyd of antimony, in certain relative proportions,—which were stated. James's Powders were soon manufactured by others, as well as by the immediate successors of the original discoverers. The East India Company advertised for proposals to furnish the same with medicines,—a large quantity of James's Powders being included in the required list. Another manufacturer named a lower price for this article than that charged by the Messrs. James. It was furnished and sent out; but the medical department maintained that it failed entirely to produce the usual results. The Company refused to pay the bill in consequence of the reported failure, and a suit ensued. Many of the first chemists, including one of the Messrs. James, made analyses of the rejected medicine, and gave evidence that it was precisely the *same composition* as that made by the Messrs. James. It appeared, however, in evidence, that the new manufacturers had calcined the *phosphate of lime rock*, and then combined it with the antimony as directed; whilst the Messrs. James made their medicine by calcining the *bones of oxen*, and mixing the phosphate so obtained with oxyd of antimony. Every chemist, Mr. James included, stated there could be no difference in the effect of these two medicines. The Company,

however, sent out a new quantity manufactured by the Messrs. James, and, unlike that made from the rock, it was found to be efficient. Thus, adds Prof. Mapes, it is clear that men, like plants, can only assimilate, during the process of digestion, *such primaries as are sufficiently progressed for their use.* The phosphate of lime procured from the bones of oxen had probably occupied organic life thousands, and possibly millions, of times before it found its way into the bone of the animal, and from thence into the laboratory of the chemist; and was consequently much better adapted to act in an efficient manner as a remedial agent, through the functional processes of the human system, than could reasonably be expected of the unprogressed primate extracted from the original lime rock.

Again, science tells us that the essential oils of juniper, rosemary, turpentine, copaiva, and the essence of lemon are the same in elements and proportions; and yet that they differ widely in taste, odor, medicinal qualities, boiling point, and specific gravity. And chemistry, as I have said, fails to account satisfactorily for such anomalous conditions. True, it is said "these remarkable facts can only be accounted for by the different groupings of the atoms." But, we are likewise told, on the other hand, that this declaration does not rest upon any known facts that there is such a peculiarity of groupings, or upon any analogies elsewhere in chemistry; for some of the best-informed chemists say the analogies are uniformly against it. In this connection, the professor already named, noting especially that "boiling point" is one of the differences instanced as existing between the oils referred to, decides that *this fact is referable to some essential constitutional difference in the amount of ætheria*,—that, hence, these bodies, instead of being isomeric, have a uniform constitution, and that the law that physical properties depend upon chemical composition holds good. And, upon this declaration, he bases the assumption that science will be necessitated to choose between these two conclusions,—to set aside a well-established law of chemical condition, and adopt a

hypothesis without warrant of fact and against analogy, or to make the atomic theory universal over the imponderable alike with the ponderable material, — thus affording a full and satisfactory exposition of isomerism, restoring the law of chemical condition, and making science harmonious. Thus, if it be true, as declared by science, that whenever any amount of matter returns to a lower plane through decomposition, a force is inevitably set free, capable of raising matter from a lower to a higher condition, then is it equally true that the inculcations of Spiritualism in regard to the progress of the atoms, and likewise as to the declared agency of (so called) death and decomposition in the process, are measurably sustained at least; and this law of progressive development is applicable to all degrees and conditions throughout the entire realm of matter, to all inorganic relations, and from the earliest and lowest organisms in the sphere of conformation to the last and highest earthly development,—the beautiful and wonderful organism of the body of man.

Again, this fact of the existence of the ethereal atoms as elemental constituents of all ponderable bodies underlies an additional truth in physical science, not yet wholly recognized, however, from which I seek to draw the important conclusion toward which my remarks are tending. It is well known that the existence of “animal heat” in the human system has given rise to numerous theories as to its origin. No one of these theories, however, it is authoritatively alleged, has proven entirely satisfactory. The generally accepted opinion is that the greater portion of material consumed by man (about a ton and a half each year) becomes oxygenized or burnt; and that during this process, which takes place in every portion of the system, heat is evolved,—*hidden* or *latent* heat becoming *tangible* heat. The distinguished professor, to whom I am so much indebted for the scientific data adverted to in my discourse, pronounces this assumed explanation as far from definite; in fact, as containing no idea of the process it claims to elucidate. This

indefiniteness, however, he declares, disappears the moment ætheria is introduced as a constituent element of gross matter, rendering the process decidedly more clear and intelligible. Heat, it will be recollected, is simply ætheria in a state of intense vibration. The moment these refined atoms combine with any other substance, as stated, their vibrations cease, and of course the heat engendered for the time likewise ceases, nor can the vibrations again commence as long as this compound remains intact. Upon these facts (as a substitute for the prevalent idea as to the origin of animal heat) Prof. Loomis bases the theory that "we receive ætheria into the system in our food, in a quiescent, combined state, as an elemental constituent of the same; but as assimilation or nutrition takes place, this food is broken up, a small part being used to build up the physical system, but by far the larger portion is eliminated in its more stable form, as carbonic acid, water, &c.,—thus liberating ætheria in every point of the system, in its intensely vibrating condition; or, in other words, producing animal heat."

Based upon the scientific facts already enumerated, it seems to me this assumption is entirely legitimate. And, if so, the question naturally arises, what becomes finally of the liberated atoms of ætheria which thus engender the heat of the body, the quantity being constantly increased, of course, by the additional portions of food daily introduced into the system? As additional supplies of material are being constantly broken up by the processes referred to, what prevents a too great accumulation of ætheria, or an undue amount of animal heat? The particles of grosser matter, as I have said, are disposed of by assimilation, nutrition, and digestion; and through these processes in healthy operation, the physical body is built up and sustained. In addition to the production of the successive quantities of animal heat incidental to their liberation from the portions of grosser matter introduced into the system, what are the ultimately assigned duties of these more refined atoms, which have been, of course, increasing in quantity in the ratio

of the grosser particles, from which they have become disconnected by the functional operations referred to? Is there any law through the application of which these interrogatories may be satisfactorily answered? Let us see.

As repeatedly stated, heat is simply the particles of ætheria in a state of intense vibration, the heat diminishing as the vibration ceases. But, as I have asked, what becomes of these atoms of ætheria within the physical body, as their heat-engendering activity ceases? The law that gives the solution to all established chemical changes, if applied, will likewise give the solution in this case. Science tells us that oxygen, when brought into contact with certain substances, disappears, *i. e.*, becomes latent; and we are further told *that it has combined to form a new substance*. In the case before us, it is evident that, from some cause, successive quantities of heat within the system disappear,—become latent. This is necessarily true, or the overplus of heat in the human body would become oppressive, and finally destructive, through the daily introduction of food into the system, together with its continuous dissolution, and consequent liberation of the vibrating atoms referred to. Why may not the same law of chemical changes be applicable in this case? Here heat is continually disappearing; and why not carry out the analogy of its *having entered into combination*, as well as oxygen?—the more especially, as we know, through the unmistakable phenomena of Spiritualism, that there *is another substance* connected with this physical body of ours, though separate and distinct in the nature of its composition, a more refined and ethereal substance, of which the inner casket of the intelligent soul, the spiritual body, is formed. And *this*, I apprehend, *is literally the fact*; and this is the immediate conclusion toward which my remarks have been tending. In other words, the ethereal particles introduced into the system by the process referred to (in accordance with the law of affinity applicable to all substances, visible or invisible) combine with their kindred atoms in building up and fashioning the ethereal or spiritual

body; just as do the atoms of grosser matter, in the manufacture and preservation of the outer form, *thus rendering the spiritual or ethereal body as essentially the result of the organic law of growth, by the supply of material from kindred elements, as is the outer or material body.* And this, my friends, as I have said, is the conclusion I have sought to establish, and which I have claimed is in harmony with the declarations of St. Paul to the Corinthians: "There is a *natural body*, and there is a *spiritual body*." And "there are also *celestial bodies*, and *bodies terrestrial*; but the glory of the celestial is one, and the glory of the terrestrial is another." Hence, to my mind, the conviction is irresistible, as was quoted in the commencement, that "there is nothing in chemistry, mechanics, or physics generally that can authoritatively stamp as unscientific the hypothesis of a supersensual organism, developed *pari pusu* with the physical, and acting between it and the life constantly inflowing from the central source of all things. Neither observation nor science has any evidence to offer against this idea." And this divine life within we term the soul, or spirit, *per se*,—the intelligent principle,—which is destined, in the ethereal encasement of which I have been speaking, to outwork immortal destinies in ethereal realms beyond the confines of time, when the material body shall have been laid aside forever.

If these propositions be legitimate, the corollary is equally so, that this spiritual organism of which I have been speaking—formed, as I have endeavored to establish, in accordance with the universal laws of being—can but be designed for higher uses and a more ethereal realm than the material encasement in which it has been formed, and the material universe to which that material encasement is especially adapted. And that death, therefore, cannot be a final termination to human existence, since God in nature performs no bootless task, and evolves no form but for specific uses. Hence, what is termed death can be but an incident of time—an event greeted by many far too sorrowfully—in the everlasting life-line of the human soul.

And the process of the elimination of the spiritual body from its mold of clay, when the phenomenon of death (so called) occurs, according to the testimony of the most reliable spiritual clairvoyants, is strikingly in harmony with the scientific facts of which I have been speaking, as to the liberation of ethereal particles in a state of luminous activity, through the decay and decomposition of the grosser matter of which it has been a constituent element. Andrew Jackson Davis, the Poughkeepsie Seer, and one of the most developed the world has ever had, whilst in a favorable condition, was enabled to observe and investigate the mysterious processes of what is termed dying. He speaks thus of the wonderful event which, in Christendom more than any other portion of the world, I believe, has been surrounded with such unwarrantable fear, as well as heart-rending sadness :—

“I saw,” he says, “that the physical organization could no longer subserve the diversified purposes or requirements of the spiritual principle. But the various internal organs of the body appeared to *resist* the withdrawal of the animating soul. The muscular system struggled to retain the element of motion; the vascular system strove to retain the element of life; the nervous system put forth all its powers to retain the element of sensation; and the cerebral system labored to retain the principle of intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what *seemed* to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications *not of pain or unhappiness*, but simply that the spirit was eternally dissolving its copartnership with the material organism.

“Now the head of the body became suddenly enveloped *in a fine, soft, mellow, luminous atmosphere* [corresponding, you perceive, to the liberated *ethereal atoms* of which I have been speaking]; and, as instantly I saw the cerebrum and the cerebellum expand their most interior portions, I saw them discontinue their appropriate galvanic functions; and then I saw that

they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures; that is to say, the brain, as a whole, suddenly declared itself to be tenfold more positive over the lesser portions of the body than it ever was during the period of health. This phenomenon invariably precedes physical dissolution. Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation into its various and numerous departments. The head became intensely brilliant, and I particularly remarked that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing. Now I saw, in the mellow, spiritual atmosphere, which emanated from and encircled the head, the indistinct outlines of the *formation of another head!* This new head unfolded more and more distinctly, and so indescribably compact and intensely brilliant did it become that I could neither see through it or gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of and above the material head, I saw that the surrounding aroal atmosphere which had emanated from the material head *was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared.* [Again, you perceive, this relation is precisely correspondential to the scientific facts adverted to. Mr. Davis continues:] This taught me that those aroal elements which were in the beginning of the metamorphosis attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe which pervades and destines every particle of matter, and this developed the spiritual head which I beheld.

"With inexpressible wonder, and with a heavenly and unutterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw unfolding in their natural progressive order the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. . . . The defects and deformities of the physical body were in the spiritual body which I saw thus developed almost completely removed. In other words, it seemed that those hereditary obstructions and

influences were now removed which originally arrested the full and proper development of the physical constitution ; and therefore that her spiritual constitution being elevated above those obstructions was enabled to unfold and perfect itself, in accordance with the universal tendencies of all things."

Mr. Davis continues the interesting experience at some length ; but what I have quoted, it seems to me, is sufficient to establish the analogy sought to be enforced by the remarks to which you have listened.

And again, this idea of the existence of man, even in time, as an *individualized spiritual being*—possessed of an outside covering of clay, designed for the uses and pleasures of the earth life alone—is gaining acceptance, I am gratified to state, among more advanced theologians, notwithstanding long existing dogmas to the contrary. On the first Sunday in Lent, 1879, I sat in Westminster Abbey,—that venerable mausoleum of England's good and great for nearly a thousand years past,—and listened to a discourse from Rev. Canon Farrar, one of the ablest and boldest pioneers of free thought the present century has afforded. The echoes of the (so-called) Apostles Creed—"I believe in the resurrection of the body"—had scarcely died away amid the monuments and tombs of superstitious veneration around me, when his clear, manly voice was heard ringing along the arches and architraves of the majestic pile, in tones unmistakably impressive: "*Ye have bodies*, my friends ; but *ye are spirits*." The one sentence of the Creed seemed the dying cadence of departing love. Whilst the declaration of the inspired speaker sounded to my soul as the clarion notes of a world's progress.

In conclusion —

"We are spirits clothed in veils,—
Soul by soul is never seen ;
All earth's cold communing fails
To remove from us the screen."

Man by man is rarely known ;
Mind with mind doth rarely meet ;
We are columns left alone
Of a temple incomplete.

Like the stars that gem the sky,
Far apart, though seeming near,
In our light we scattered lie,—
All is thus but starlight here.

Only when the sun of love
Melts the scattered store of thought,—
Only when we live above,
What the dim-eyed world has taught,—

Only when our souls are fed
By the Fount which gave them birth,
And by inspiration led
Which we cannot draw from earth,—

We, like parted drops of dew,
Swelling till they meet again,
Shall be all refreshed anew,—
Resting — loving — without pain.”

LECTURE III.

THE ANALOGY EXISTING BETWEEN THE FACTS OF THE BIBLE AND THE FACTS OF SPIRITUALISM.

Scientists tell us that there are in the mineral world certain crystals which have lain darkly in the earth for ages, but which, nevertheless contain *a potency of light* locked up within them ; that in their case the *potential* has never become the *actual*,—the light in fact being held back by a *molecular detent*. When these crystals are warmed, the detent is lifted and an outflow of light immediately begins.

In a general sense it may be appropriately remarked in this connection how often do the analogies of physical nature interpret the vexing enigmas of intellectual and psychological inquiry. And in a more especial sense may we not find an analogy between this truth in the realm of the material and the subject matter we are considering? The phenomena of Spiritualism are *facts in nature* which have lain darkly for centuries beneath an incrustation of ignorance as to man's spiritual capacities. In their case, as in that of the crystals, the potential has failed to become the actual,—the light held back, indeed, by the detent of materialistic tendencies which so soon took the place of the dawning spirituality which characterized the first century of the Christian era. But through the progress of ideas, and the natural expansion of thought, these mental and emotional jewels of the soul are being warmed into life,—the detent of materialism is being lifted, and an outflow of light and joy, thank

God, is beginning to find its way into the hearts of the men and women of this the coronal century of all the ages.

Spiritualists believe, as stated in a previous lecture, that the spiritual man is the real man, the external body being merely a material shell or covering designed for the uses and pleasures of an earthly existence only; the man has a conscious individual existence as a spirit immediately after the death of the body; and that he can, and under proper conditions does, manifest himself and communicate with those still remaining in the earth life. Those who believe these facts are generally termed Spiritualists, whatever else they may believe or disbelieve.

But the term Spiritualism is also applicable to a system of philosophy or religion recognizing the facts just named as cardinal features. When thus applied, it is defined as embracing all truth relating to the spiritual nature of man,—its constitution, capabilities, duties, welfare, and destiny; also all that is or may be known relative to the spirit world and its inhabitants; to spiritual influences of whatever kind, and to all the occult forces of the universe which are spiritual in their nature. When thus defined, it will be perceived that Spiritualism is no narrow superstition, as has been supposed by too many, but an all comprehensive system of truth. It includes, in the estimation of its intelligent adherents, all true philosophy, all true theology, all true theosophy, all true religion, and lies at the basis of all true science; whilst its grand *practical aim* may be briefly stated to be the quickening and growth of the spiritual or divine impulses of our nature,—which we believe to be innate,—to the end that all animal and selfish propensities may be subordinated, and all evil or disorderly affections overcome.

But it is of the cardinal facts of Spiritualism particularly that I am to speak at this time. To these alleged facts quite a body of mind in Christendom stand opposed, on the ground that they are contrary to the letter and spirit of the Bible. Against this opinion of Christendom I propose to make issue; and I shall attempt to show that the phenomena of Spiritualism on which

rest the items of faith, or rather of knowledge to which I have adverted, are not only not antagonistic to the Bible, but that they are strictly analogous to the facts recorded in that book; indeed, that there is such a striking analogy between the two classes of facts presented as to be apparent to the most casual observer.

And just here, perhaps, I ought to premise, and I wish the premise to be fully understood, that, in adverting to the facts recorded in the Bible, I intend no special disrespect to that book; on the contrary, I have no hesitation in averring that, although the spiritual school by no means recognizes its pages as infallible, still there are hundreds and thousands of Spiritualists today who reverence the truths perceptible in the Bible more than they ever did before they became such. And for this reason—looking at the spirit and not the mere letter—they find in their own system an extension of the views of some of the inspired minds of other days, together with a clear and brilliant light thrown upon many of the obscurities of the past by the unmistakable truth and beauty of the actual demonstrations of the present.

Entertaining such views, in the very outset of our examination of this Jewish record of spiritual phenomena, my friends, I can but exclaim (in the language of modern inspiration)—

“Is God asleep, that He should cease to be
All that He was to Prophets of the past?
All that He was to poets of old time?
All that He was to hero souls, who clad
Their sun-bright minds in adamant mail
Of constancy, and walked the world with Him,
And spake with His deep music on their tongue,
And acted with His pulse within the heart,
And died,—or seemed to outward sense to die,—
Evanishing in light, as if the sun
Gathered its image back into itself?
Is God less real now than when He sang,
And smote with His right hand the harp of space

And all the stars from His electric breath,
 In golden galaxies of harmony,
 Went cheering out, heart flushed with life, from Him?

Open thy soul to God, O man, and talk
 Through thy unfolded faculties with Him
 Who never, save through faculties of mind,
 Spake unto the Fathers."

But to the facts; and let us commence with the first book in the record. In the 16th chapter of Genesis, you will recollect, it is stated that an angel appeared to Hagar (Sarah's maid) in the wilderness, and *comforted* her, and this one word *comfort* is the comprehensive definition of spiritual visitations today.

In the 18th chapter of Genesis it is recorded that three angels, *in the form of men*,—that is, materialized,—appeared to Abraham upon the plains of Mamre, and that Abraham entertained these angels with material food,—of which they partook. Many Spiritualists can readily accept this statement, since, in the present day, they have witnessed the same manifestation of spirit presence. But, how can any mind credit the existence of such a phenomenon in any age that denies the possibility of spirits rendering themselves visible at all? Again, during the interview between Abraham and these angels, or spirits, who presented themselves in the form of men, as is done today, we are told that the promise was made to Abraham that through his seed all the nations of the earth should be blessed; and this promise is said to constitute the basis upon which rests the whole Christian plan of salvation. I leave it, therefore, to those who believe in the alleged truth and beauty of this plan to determine for themselves whether or not any credence is to be given to the declaration of the spiritual school that visitors from another life can and do manifest themselves to mortals.

In the 19th chapter of Genesis we are told, two angels (also in the form of men) appeared to Lot in the gate of Sodom, and through the warning received from these angels his family

and himself were saved from impending evil. Many hearts among the Spiritualists are tonight filled with gratitude for the warnings they have received from the angel world, through which they have been enabled to ward off an impending danger, or divert some threatened sorrow,—neither of which could otherwise have been avoided.

And, too, if that great and good man, who is now an active and happy spirit,—if Abraham Lincoln, who has left his virtues as a legacy to the nation,—had listened to the voices of warning from the spirit world as communicated to him through more than one medium, he would not have been the victim of so treacherous and damnable a taking-off. I was in Washington at the time, and know of what I speak.

In the 21st chapter of Genesis it is stated that an angel again appeared to Hagar on behalf of the poor boy Ishmael, and again comforted the mother. Oh, are there not many mothers today within the borders of Spiritualism who can attest to the fact that angels *do* comfort them in their duties,—duties unquestionably the holiest upon earth?

In the 22nd chapter of Genesis it is stated that an angel arrested the arm of Abraham when he was about committing murder upon the body of his son Isaac, under the supposition that God had tempted him to do so. The Spiritualist believes that an undeveloped spirit might have tempted him to do so, but that according to the epistle of James, 1st chapter, 13th verse, God tempteth no man to evil.

In the 28th chapter of Genesis Jacob is reported to have had a beautiful dream, in which he saw a ladder extending from earth to heaven, up and down which angels were ascending and descending. Modern Spiritualism is proving today that there is an intellectual and affectional ladder reaching from earth to Heaven, bright with beckoning angels,—a practical Jacob's ladder,—indeed, “a mighty column, of which physics is the base, science the shaft, metaphysics the superstructure, and Spiritualism the coronal glory of the capital, whose starry

crown pierces the overarching firmament of Heaven." You believe in the dream of other ages, and deny the fact of today.

In the 30th and 31st chapters of Genesis, Jacob is said to have had another dream, in which he receives the curious advice — to say the least of it — by means of which the property of his uncle Laban is transferred to himself; and during this dream, likewise, he is advised to leave his uncle Laban.

In the 32nd chapter of Genesis it is related that, after having left his uncle Laban, he meets the angels in the road, and he calls them God's hosts; and, after he had sent his servants to meet his brother Esau, an angel, in the form of a man, wrestled with him until the breaking of the day. Now, this formerly seemed rather absurd to some of the Spiritualists; but, since their recognition of modern phenomena, they can readily believe it, because there are mediums all through the country today who know that physical force from an unseen personage has been repeatedly exercised toward them. There is another analogy here, likewise: Jacob was distressed and worried — just as many of you Spiritualists are sometimes worried and fretted when you go to a medium — because the spirit will not or does not tell its name. And yet we all know that it is wholly immaterial from whom the *truth* is received, so it be demonstrated as such.

Again, it is alleged among other things that the tendency of modern Spiritualism is demoralizing; that the communications received through modern media are calculated to lead men and women into error. Well, I shall not now inquire as to the truth or falsity of this statement further than to see if the analogy will not hold good even here.

In the 3rd chapter of Exodus it is stated that, while Moses was watching the flocks of his father-in-law, Jethro, near Mount Horeb, an angel appeared to him, and appointed him to the captaincy of the Israelitish hosts in their contemplated Exodus from Egypt. In the course of the interview between the angel and Moses, the angel instructed Moses that the Israelitish

women should fraudulently possess themselves of the jewels and the raiment of the Egyptian women,—in other words, steal them. Did you ever receive such advice as that through any medium?

On the contrary, are not the communications received through most mediums of the most refining and ennobling character? And yet many, while believing in the mediumship of Moses, denounce modern Spiritualism as demoralizing, and seek to tax these glorious benefactors of the race.

In the 14th chapter of Exodus it is affirmed that an angel preceded the host of Israel in the final exodus. The Spiritualists fully and gratefully believe in the guidance of their angel friends through the tortuous pathways of an earthly existence. Nor are we altogether alone in this respect. I myself heard the late Rev. Dr. Durbin—a most amiable and cultivated gentleman, as well as a spiritually developed and distinguished clergyman—say that, during his extensive travels as a missionary and otherwise, in Europe, Asia, Africa, and America, he had never met with a single casualty; and that he attributed the fact to angel guidance and protection. And he added this emphatic statement, which I most cordially concur in: “*Those who deny the fact of angel guidance are in effect wiping out the entire Bible.*”

In the 22nd chapter of Numbers it is said that an angel met Balaam by the way as he was proceeding to the camp of the Moabites, whose ruler had invited him to come, in order that he might curse the Israelites, whose encroachments he had begun to fear.

In the 24th chapter of Numbers, Balaam is said to have fallen into a *trance with his eyes open*, and to have seen the vision presented. This is precisely the condition claimed by some of the mediums in modern times.

In the 2nd chapter of Judges it is stated that an angel spake to all the people at Bochim.

In the 6th chapter of Judges we have an account of a mani-

festation of spirit presence, during the progress of which the recipient gave indications of precisely just such conditions as too frequently prevail today among some professed Spiritualists as well as other investigators,—that is, a constant disposition to doubt the existing manifestation, no matter how convincing the previous one may have been. I allude to the following: At the time that Israel was oppressed by Midian, an angel appeared to Gideon; and appointed him to the captaincy of the Israelites against the Midianites. Now, Gideon was a constitutional doubter, evidently, such as we have today in some quarters; he did not believe what the angel told him; and he asked of the angel a test, which was this, that he might be permitted to place a fleece of wool upon the ground, and that during the night the ground should remain dry and the fleece become wet. The angel did this for Gideon, and so effectually, the record states, that a bowlful of water was wrung from the fleece of wool. Still Gideon was not satisfied, and he said: “Will my Lord permit that I again place the fleece of wool, and may the ground become wet and the fleece of wool remain dry?” The angel of the Lord did this, and still Gideon was not satisfied, nor was he convinced until he received still another manifestation, as is related in the 7th chapter, that of the tumbling of a cake of barley bread into the Midianitish camp. All that I can say with regard to these manifestations is that the next time any doubting Spiritualists visit any medium in your city, I hope they may find an angel as complaisant as the one that visited Gideon.

In the 13th chapter of Judges, an angel appeared to the wife of Manoah, who was barren, and promised her the birth of a child. Afterward the angel appeared to Manoah and his wife at the same time; and the record states that they conversed with the angel, and did not know that he was an angel until he disappeared in the flame of their own burnt offering. Frequently with some of the mediums of modern times it is difficult for them to distinguish at the first presentation whether they

are conversing with a resident of earth or one who has returned from the brighter shore, so palpably natural is the appearance.

In the 5th chapter of Joshua it is related that, when Joshua was proceeding against Jericho, he saw a *man* standing against the wall with a drawn sword in his hand. He advanced to him, and demanded to know on which side he fought. The record states that the angel of the Lord replied that he appeared there as the captain of the Lord's hosts, and that he would fight on Joshua's side.

In the 19th chapter of 1st Kings it is recounted that an angel appeared to Elijah more than once while he was fleeing from the anger of Jezebel to Mount Horeb, and that the angel fed Elijah with material food.

Again, it is charged that spirits through modern media are disposed to tell falsehoods; in other words, that they will lie, and that they are otherwise evil. Admitting this to be occasionally true, let us see if the analogy will not hold good even in this respect.

In the 22nd chapter of 1st Kings it is stated that God himself put a *lying spirit* into the mouths of all the prophets of Ahab, *in order that he might be deceived*.

In the 9th chapter of Judges it is stated that God sent evil spirits between Abimelech and the men of Shechem; and the men of Shechem acted treacherously to Abimelech.

In the 78th Psalm it is stated that God cast the fierceness of His anger upon the Egyptians, by doing what? By sending evil spirits among them.

In the 16th chapter of 1st Samuel it is stated that an evil spirit from God came upon Saul. With what a bad grace, then, do these allegations against this much repudiated and much misunderstood system come, at least from Biblical objectors! And if the one system is to be denounced on account of imperfection in some of the details, why not the other likewise?

Again, one class of our mediums are heralded all over the land as impostors because of the material nature of their mani-

festations. Some are denounced because of their being tied with ropes ; others because horns are used to speak through in their presence ; others because of the bringing of solid substances into closed rooms, and because of rapping, and tipping, and writing upon slates, &c. Said a very estimable and highly cultivated lady to me some time since, she being the widow of a clergyman and I the son of one : “ Mr. Forster, I cannot conceive how you can for a moment suppose that such a spirit as my husband or your father must be could condescend to rap upon or tip a table.” Now, this is all prejudice, my friends, mistaken, unhappy prejudice. Does not the Infinite preside in the material as well as in the ethereal elements ? Who shall determine what portion of the bright universe of which we are a part shall be put to honor, and what portion to dishonor ? But let us see whether the analogy will still hold good, and whether there were any physical mediums among the people of whom I am speaking.

In the 6th chapter of 2nd Kings it is stated that Elisha, who was certainly one of the best mediums of the olden time, and upon whom the mantle of the gifted Elijah fell,—that Elisha, through the power controlling him, caused a solid iron axe to swim upon the river Jordan. Is Elisha’s axe any less material than a horn or a slate ?

In the 21st chapter of 1st Chronicles it is stated that David had offended God by numbering the people, and that God had given him the choice of three modes of punishment ; and, further, that David’s means of communication with God were through Gad, the seer. From this it appears they had mediums then, and according to this record David—a man after God’s own heart—communicated with God through one of them. Gad, the seer, was the agent through whom David received the decision of God, as it is claimed. Examine the manifestations of Gad, the seer ; compare them with the manifestations of Andrew Jackson Davis, the seer ; compare them with the manifestations of many of the seers of today, and judge

for yourself which of the two gives the greater evidence of divine authenticity.

In the 21st chapter of 2nd Chronicles it is related that a hand-writing came from Elijah, the prophet, to Jehoram, king of Judah, when, as the chronology proves, Elijah had, thirteen years before, gone to heaven in a chariot of fire. What reference can this possibly have if not to corresponding conditions in the present day, such as relate to writing mediums?

In the 34th chapter of second Chronicles we are told that when Josiah was King of Judah, he determined that he would rebuild the house of the Lord. He sent Hilkiah and others to superintend the removal of the rubbish, and to make other arrangements preparatory to this rebuilding. Hilkiah found a book in the rubbish of the temple; he submitted it to the scribe; the scribe submitted it to the king; the king directed that it should be submitted — to whom, think you? To Huldah, the prophetess. The voice of Huldah was believed by king Josiah to be the voice of God, and, consequently, final; and Huldah decided that this book was the book of the law of the Lord as given by Moses. This occurrence took place about one thousand years after the date assigned to the life and writing of Moses, so that for this one thousand years the world was without the books of Moses.

You believe in the Pentateuch, many of you. You believe that the law of the Lord as given by Moses is important; and yet the world is dependent for those books upon a spiritual medium by the name of Huldah, and a woman at that. You have many such prophetesses and mediums today; and, lo! instead of crediting their beautiful communications, it is proposed in some localities to tax them as you would a gin palace or a beer garden.

The Biblical objector believes in the book of Moses as given through the inspiration of Huldah, and yet denounces these women who are seeresses and prophetesses and clairvoyants for exhibiting their mediumship, when they are just as good, just as

pure, just as perfect, just as intelligent, just as honorable, and just as honest as was Huldah.

In the 69th Psalm is a very remarkable text. David is represented as uttering a prayer against his enemies, and he makes use of this expression: "May their tables become a snare; and may that which was intended for their welfare become a trap." Now, it is difficult, I admit, to tell what this text alludes to; but, if it is an allusion to corresponding manifestations of the present day, no one but an experienced investigator of Spiritualism can tell how deep must have been the malignity of any man's heart who could have uttered such a prayer.

In the 1st, 2nd, and 3rd chapters of Ezekiel it is written that the prophet is favored by visions; and, in the course of one of them, he distinctly says: "The spirit entered into me, and enabled me to hear a voice from the sky." Just what is claimed by many of the trance mediums of today.

In the 3rd chapter of Daniel, Shadrach, Meshach, and Abednego were cast into a fiery furnace, and an angel was seen walking with them; and, through the magnetic emanations of themselves and the spirit, the fiery furnace was prevented from injuring them. We have in the present day mediums who can handle fire, and even place the head and face on a grate of burning coals with impunity. The mediums of modern times are called jugglers by the very persons who give credence to the account of Shadrach, Meshach, and Abednego.

In the 5th chapter of Daniel it is stated that an angel wrote upon the trembling walls of the palace of the reveling Belshazzar: "MENE, MENE, TEKEL UPHARSIN," and that a medium, as Spiritualists recognize the fact, interpreted the spiritual chirography.

We have electric writing upon the wall in the presence of many mediums in modern times; and the medium Powell will write with the bare ball of his finger upon a slate or paper handed to him by anyone in his circle. The manifestation of

thousands of years ago is credited by those who denounce the phenomena of the present day as charlatanry.

In the 6th chapter of Daniel we learn that Daniel was cast into a den of lions, and that God sent an angel and shut the lions' mouths. Spiritualists may believe this; but how can anyone do so who denies that spirits can either communicate intelligibly or control physically?

In the 10th chapter of Daniel it is stated that, after fasting, Daniel was entranced,—not only the fact as it exists in modern times, but the exact phraseology is used likewise. After fasting,—the practice with many of the mediums of the present day,—Daniel was entranced, and a spirit approached him in the form of a man, and spoke to him, and touched him. Precisely similar manifestations are occurring almost hourly all over the land. In this connection, I may remark that some Biblical objectors affirm that Gabriel and other angels appearing to the ancients were not the spirits of the departed, but "*beings of a special creation.*" Yet Daniel distinctly says in the 9th chapter: "*the man Gabriel*" approached him and touched him.

In the 9th chapter of Nehemiah it is said that on a certain occasion all the people praised God. What for? Because he sent a good spirit to talk to them.

In the 9th chapter of 1st Samuel occurs a little history, which I will give briefly. It is recorded that a number of the asses belonging to Kish, the father of Saul, had strayed away; that Saul's father sent him and one of his servants to search for the asses; that, after they had been searching for some days, Saul became fatigued, and, remarking this fact to the servant, suggested a return. The servant said to him: "Behold, now there is in this city a man of God, and he is an honorable man: all that he saith cometh surely to pass: now, let us go thither; peradventure he can shew us our way that we should go." Saul said: "But, behold, if we go, what shall we bring the man?" The servant said: "Behold, I have here at hand the fourth

part of a shekel of silver; that will I give to the man of God to tell us our way." This was a little more than fifteen cents.

It was customary in those days for mediums to take money for their manifestations. It seems in the present day they are condemned and taxed for so doing. The good Samuel took money for telling where the asses of Kish had strayed. It is said further that God had appeared to Samuel the day before, and had told about the asses, and had told him, likewise, that Saul would come, and that when Saul did arrive, he must detain him for a day, and anoint him to become king in Israel. When Saul reached Samuel, Samuel told him that the asses of his father had returned home, and that now Saul's father was sorrowing for him; nevertheless, he must remain a day with him. He did remain a day, and he went forth anointed as the future ruler of Israel. But he went forth also, my friends, with another blessing,—with precisely the condition that has been engendered in a thousand instances in the present day by a visit to strongly magnetic mediums. He left, a medium himself; and, as the evidence of it, you will find that in the 16th chapter it is related that he was controlled, as many mediums are, in their earlier experiences, by an undeveloped spirit. How did he get rid of this spirit? By precisely the same method that Spiritualists and mediums get rid of undeveloped spirits today,—by calling in the agency of music and harmony. David was sent for, that he might play upon his harp, thus creating better conditions; and the evil spirit departed. Is there not a striking analogy in this entire chapter between the facts there related and those of modern times?

Again, you have all heard of the "Witch of Endor," as she is called,—the woman referred to in the 28th chapter of 1st Samuel, with regard to whom, in connection with our mediums, many clergymen have attempted to be exceedingly witty. The Bible does not call that woman a "witch" from the beginning to the end of the chapter; the word "witch" is not in the chapter; it is in the heading only, and that heading, you, of

course, understand, was supplied by the translators. She was a good medium, and a benevolent, kind-hearted woman, too ; for, although poor in this world's goods, she set before Saul all that she had. She gave him, too, what would be called in modern phraseology, "a sitting," or a seance, and the result was that the spirit of Samuel presented himself ; and Saul received a communication and a prophecy that was fulfilled. Away, then, with this idea of traducing that good woman of the olden time. Mediums are sometimes called "witches" in the present day. Nearly three hundred years ago they were called "witches" in Massachusetts, and were hanged for it. Mediums, do not be alarmed when they call you witches ; rest assured that the Witch of Endor—as she is called—was a good woman, and was doing God's work in the best way she knew how, and angels can do no more.

Again, in the 32nd chapter of Job is the declaration : "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." In the next chapter, the 33rd, it is stated : "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed," God "openeth the ears of men and sealeth their instruction,"—every word of which the Spiritualist, and only the Spiritualist, can believe intelligently.

But let us turn to the New Testament, and in the first chapter we find a spirit manifestation, or angel visitation, of some considerable importance in Christendom. An angel appears to Joseph in a dream, and explains the condition of Mary before marriage. Of this manifestation I need say but little at present. It is worthy of remark, however, that the doctrine of the vicarious atonement, which the spiritual school does *not* accept, and which the Biblical objector to Spiritualism *does*, rests upon the question whether or not there is in the economy of the universe any law by or through which an angel could have actually appeared to Joseph. Of the dogma itself we may have more to say in a future lecture.

In the 28th chapter of Matthew it is stated that an angel appeared to the two Marys at the sepulcher. What is more, he performed a physical manifestation in removing the stone from the door of the sepulcher; and what is of still greater significance in this age of skepticism and doubt, it was done in *the dark*, just before the dawn. In the present day, I am aware much distrust prevails even among Spiritualists in regard to manifestations done in the dark, whilst they are denounced altogether by the Biblical objector to modern phenomena. And yet the analogy claimed still holds good in this respect,—since many or most of the manifestations recorded in the New Testament occurred in the dark. For myself, however, I can but think that the suspicions entertained in this respect are without legitimate foundation. True, we are not, as yet, cognizant of all the methods through which our spirit friends act; but we do know that they are amenable to law, and are consequently compelled to require certain conditions in the bestowal of their beneficence, the nature of which conditions, of course, they are the most competent judges. We know but little as yet in any direction, notwithstanding the boasted wisdom of certain schools of thought; but as we continue our investigations of the mysteries of nature, we shall doubtless increase in knowledge as to the occult forces that are in operation continually in and around us. We are told by our spirit friends that *darkness* occupies a negative relation in nature, in contradistinction to *light*, which is a positive principle in the economy of the universe; whilst recent investigations of Prof. Crookes of the Scientific Society of London have confirmed the fact that the rays of light absolutely exert a positive physical energy. And this is in strict conformity with what the spirits had previously announced, but which was discredited. This is one step, at least, toward the solution of an acknowledged difficulty in the line of investigation. But what we have learned of the dealings of our spirit friends towards us in the *light* should certainly engender an abiding confidence in the integrity and benevolence of their

approach, at all times, even though it may be occasionally in the dark. And again, why should there be so much distrust of our mediums in this connection,—men and women, whom we would trust on any other plane of thought and action? True, there have been charlatans and imitators. These, however, are the exceptions, and favor the truth of the general proposition. In other words, had there been no genuine manifestations, there could have been no counterfeits, of course. Until we learn more, therefore, let us venture to trust the philosophy of conditions, since we find this law prevailing throughout the entire realm of matter and of motion, whilst darkness is evidently one of the conditions of growth in nature? Does not the great God of the universe, indeed, hold a dark circle once in every twenty-four hours, whilst all the table lands of earth are turned upside down thereby? and does not the Good Father, through the darkness that succeeds the day, manifest his presence as forcibly and as lovingly in the twinkling divinity of the bright-eyed stars, and in the brilliancy of the silver-faced moon in her pathway of benevolence and beauty, as when he floods with sunshine the generous bosom of our common mother?

In the 1st chapter of Luke it is said that an angel appeared to Zacharias and promised the birth of John. Zacharias and his wife being both well stricken in years, he doubted the fulfillment of the promise, and said as much in effect to the angel. In reply the angel said: "Behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words"; and he at once became dumb. The Spiritualist more than any other can believe in the exercise of such power upon the human organism by a spirit, because he is aware of similar manifestations occurring at the present day. I myself have known of two instances where the power of speech has been temporarily taken away by the spirit controlling; and for a good purpose.

In the same chapter it is declared that an angel appeared to Mary, and promised the birth of Jesus.

In the 2nd chapter of Luke it is stated that the angels appeared to the shepherds *by night* (in the dark), and whilst electric glory shone around (as we render it), proclaimed "Glory to God in the highest, and on earth peace, good will towards men." Similar lights have been seen and similar words been heard from the blessed angels in modern times.

In the 9th chapter of Luke it is recorded that, as Jesus, John, James, and Peter were on the Mount, whilst Jesus was transfigured, "Behold there talked with him two men, which were Moses and Elias." In this connection, permit me to remark that one of the charges brought against us as Spiritualists is that we are believers in *necromancy*, and that our mediums are all *necromancers*,—using the term as an opprobrious epithet. Well, we are willing to accept all the opprobrium that can be legitimately attached to it. But what does the term *necromancy* really mean? It is derived from two Greek words,—*nekros* (the dead), and *manthano* (to learn),—*learning from the dead*. Was not Jesus learning from the dead (so called) when he was talking with Moses and Elias hundreds of years after they had gone to their guerdon in the skies? May we not be willing, then, to accept the epithet which has been awarded us?

In the 20th chapter of John, after the crucifixion, the disciples having assembled together in a chamber, and the doors being shut for fear of the Jews, "came Jesus and stood in the midst." Here, certainly, was what is now termed *materialization*, whether the listener regard the Nazarene as God or man; and it must have been produced through the same law brought into exercise in modern times in all cases of genuine materializations. For, surely, no one in the present age of enlightenment will assume that even God himself acts outside of law. The Biblist believes this testimony of two thousand years ago, and yet declines to accept the well nigh overwhelming evidence existing today in favor of similar manifestations in different parts of the earth.

In the 3rd chapter of the Acts of the Apostles an account is

given of Peter restoring a man who had been lame from birth; and in the 9th chapter of the Acts of the Apostles of Ananias, a disciple, restoring Saul to sight by the laying on of hands. You have similar manifestations presented every day in your midst, and by precisely the same law. Besides, you have clairvoyants in your city and at other points who correctly diagnose disease without seeing the patient, which is certainly a greater evidence of spirit power than that exhibited by Peter. But, alas, many who believe in Peter's manifestations are ready to prosecute our healing mediums, and tax our inoffensive clairvoyants.

In the 10th chapter of the Acts of the Apostles it is stated that, while Peter was on the house top at Joppa, he *fell into a trance*. And in the 22nd chapter Paul declares of himself that, while he was praying in the temple, *he was in a trance*,—precisely the phraseology of modern times, and the *fact of trance*, as occurring among us daily. And in the cases of *profound trance*, occurring in the present day, we have a parallel to the raising of Lazarus by Jesus, as recounted in the 11th of John, and the raising of Tabitha by Peter, in the 9th of Acts.

In the 12th chapter of the Acts is an account of the imprisonment of Peter by Herod, and of his expected execution. While he was in prison an angel visited him, and the result was his entrancement, and his liberation without the knowledge of his guard. "And when Peter had come to himself" in the street, as stated, he proceeded to the "house of Mary, the mother of John, whose surname was Mark, where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, thou art mad. But she constantly affirmed that it was even so. *Then, said they, it is his angel,*" believing that he had already been executed. Now, observe the point which I desire to make: if these early Christians who

were assembled at the house of Mary had not believed it possible that the angel or spirit of Peter could *rap*, would they have given utterance to such an exclamation? In this connection, I may state that upon one occasion, in the early history of our cause, when the Davenport brothers had been imprisoned for the non-payment of the tax for jugglery, their prison doors were opened without the agency of human means, and their traveling agent, who had been incarcerated with them, walked forth into the street a free man. The young men refused to avail themselves of the opportunity, however, as they preferred remaining for the purpose of testing the question whether in our land of professedly religious liberty they would really be taxed for manifesting certain phenomena which, by the mathematics of *facts*, demonstrate in part, at least, the solid basis upon which is reared the glorious philosophical and religious faith of millions of our fellow-citizens.

In the 23rd chapter of the Acts of the Apostles, in the account given in the arraignment of Paul before the council of chief priests, the following declaration was made by "the scribes that were of the Pharisees' part": "*We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.*"

Surely this is a satisfactory indication that it was believed in the time of the Apostles that spirits could commune with mortals, and that to attack a mortal thus communing was considered as tantamount to fighting against God. If this be true, how impious, indeed, are the enemies of Spiritualists and mediums today.

But allow me to present one manifestation more, which occurs in the last chapter of Revelation. When John was on the Isle of Patmos, and had received the mysteries of the Apocalypse, the angel through whom they had been received approached him. John, psychologized by the materialistic idea of the age, when he perceived the brilliant beauty of the angel, supposed a personal God was before him, and "fell down to

worship before the feet of the angel which showed him these things." But the angel said: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets. Worship God." Precisely what the spirits, through the various phenomena of Spiritualism, are saying today. They are our brethren,—the beloved of other years,—members of the same great family, who have walked by our sides in the earth life, and who have mingled amid the same conditions that now agitate and animate our being,—who have journeyed across the Niagara of death, but whose affections are still warm toward us, and who are seeking to pilot us securely to the bright and beautiful shores of another and a better land.

I have thus given you, my friends, but a few, comparatively, of these recorded manifestations of spirit or angelic presence, in order that I might establish the analogy claimed to exist between those of ancient days and those of modern times; and also to represent how utterly absurd it is to object, upon Biblical grounds, to the phenomenal phases of what is termed modern Spiritualism.

In this connection, permit me to call your attention to the fact that the larger portion of Christendom practically admit the existence of spiritual phenomena, corresponding to those of the olden time, recognizing them under the name of miracles, however, as was done during the days of Jesus and the Apostles; and likewise requiring their existence under the authority of the Church. A learned divine of the Catholic Church,* in a discourse upon what are known as the "Miracles at Knock," in Ireland, made use of the following remarks:—

"I would call your attention simply to the views of some prominent clergymen of other denominations, as expressed in the papers during the past week. In every instance the opinions of these Protestant gentlemen were, so far as I saw them, absolutely childish, and in no way indicative of piety or fairness on their part. Not one of them actually knew how to view the

*Rev. M. J. O'Farrell, St. Peter's Church, Barclay Street, San Francisco.

subject, and instead of shedding light upon the matter they completely stultified themselves.

"In their interviews with reporters these gentlemen said, at least impliedly, that God could not perform a miracle, and that if He could, He would not, or, in other words, they would deny to God the very power of working miracles. Now, my brethren, that is plainly an absurd position. If Almighty God cannot work miracles today, it follows that he never could perform them, since he is unchangeable. If these gentlemen that I have alluded to had simply said they did not believe that miracles had been wrought at Knock, or that there was wanting sufficient proof, their position would be tenable and proper; but when, instead, they attribute them to superstition or something worse, their arguments cease to have any weight. If miracles were possible 1800 years ago, they are possible now, and will be to the end of the world. When the Lord told His Apostles to raise the dead to life, or to drink poison and not sustain injury, He certainly gave to them the power of doing miracles, and there is not in existence any authority stating that the working of miracles ceased with the Apostles. On the contrary, we have miracles performed all through the middle ages and the early centuries of the Church."

To do the gentleman full justice, I should state that he said, likewise, in speaking of the Catholic clergy:—

"While believing in the power of miracles, we cannot accept them entirely without convincing proof and upon the authority of the Church."

Surely, this is a practical recognition on the part of the representative minds of the largest half of Christendom that, as claimed by the spiritual school, the spiritual phenomena of the dawn of Christianity are at least possible in the present day.

The hypothesis assumed by the spiritual school in this connection is that the laws of nature are uniform, unalterable, and eternal; hence, all the occurrences both of time and eternity, whether simple or great, must be in accordance with the harmonious action of some law, either known or unknown; or else we must impiously conclude that the economy of this majestic universe is incomplete, and who will dare thus to decide? And,

further, as a sequence, that if in the past there was a law in existence, by means of which three angels in the form of men could commune with Abraham on the plains of Mamre, by which Moses and Elias could have conversed with Jesus on earth, hundreds of years after they had entered the higher life, by which one of his brethren, the prophets, could appear to John on the isle of Patmos, and advise him as to the proper object of devotion, then that law *must still be in existence*; and *you*, my friends, can commune with *your* brethren,—with *your* departed companions and friends, proportioned and circumscribed only by the relations and conditions with which you may be individually surrounded. This, it seems to me, is a logical deduction, a legitimate conclusion, from which there is no escape.

And thus, my friends, I can but decide that those Biblists who deny the fact of spirit communion are really undermining the very foundation of their own text-book. For, indeed, in addition to the facts there recorded, every inspired word of the Bible likewise was breathed into man through this glorious instrumentality. “The Patriarchs of old conversed with the angels through it,—Moses, amid Egyptian sands; Isaiah, clothed in the sublimity of his terrific eloquence; Jeremiah, out of the depths of his wailing lamentations; Daniel, in the lions’ den, or surrounded by the splendors of an Eastern court; David, sweeping the chords of his prophetic harp; the Apostles and pioneers of the Christian era,” —with all their perfections and imperfections, were the recipients of this Pentacostal power, which embraces within its influence seraphs and mortals, the spheres of Heaven and the orbit of earth. And even *He*, whose birth is said to have been heralded by a star, and his death dirge caroled by the mutterings of an earthquake,—*He*, whose words were “logic set on fire by love,” disdained not to be the recipient of angelic ministrations. And shall we refuse this divine beneficence, or decline the advocacy of so glorious a truth? Forbid it, ye bright and beautiful spirits now hovering around and about us; and, oh, carry on your heaven-appointed work

until the entire race shall have been redeemed from sectarian fanaticism on the one hand, and materialistic obstinacy on the other.

In conclusion, allow me to advert briefly to the fact that the student of the Bible can but observe a difference in the tenor and manner of the communications to be found within its pages. This is, of course, attributable to the conditions and circumstances of the age in which they were written, and the conditions and circumstances of the different individual channels through whom the communications may have come, the law of communication or of inspiration remaining intrinsically the same in all cases. The pivotal point of the revelation of the Old Testament, for instance, was "an eye for an eye, and a tooth for a tooth." The pivotal point of the revelation of the New Testament was "Father, forgive them; they know not what they do." So that the differences alleged to exist in the spiritual communications of today, and which are urged as an objection to Spiritualism of modern times, likewise have their analogies in the past; and if the one system is to be rejected on the ground of seeming contradictions, so must the other by the same rule of reasoning.

The pivotal points of modern inspiration are God is love, man is immortal. The canon of revelation has not closed. With these Spiritualism is before the world. Within a quarter of a century, so wonderful have been its attractive qualities that it has become one of the themes of public thought,—subject, alike, to ridicule and to reverence. Which of these two sentiments it shall arouse in your bosoms, you yourselves can alone determine. For myself, I can truly say that, when first I recognized the facts of the perpetuity of individual consciousness, and of progress beyond the grave, and that the beloved and the departed can and do commune with the sorrowing hearts of earth, the brilliancy of these consolatory truths shed an illuminating ray over the entire future, both for time and eternity, whilst the well of sweet waters in the heart became at once and

forever inexhaustible. With what gratitude and joy, therefore, does my soul constantly exclaim,—oh, how

Brightly breaks this morning light
Of truth's effulgent ray,
As, banishing all of former night,
Is seen the brighter day
Of man's redemption from the past,
So long by errors dark o'ercast.

God's loving angels, firm and true,
Are whispering to men
Bright lessons that shall mind renew
With clearer thoughts again
Of the simple truths of purity
That fell from Him of Galilee.

Of the many mansions pure and bright,
Prepared by loving friends;
A home of joy, a home of light,
That unto all extends
Who seek for truth with honest soul,
And list the music of control.

The banishment of earthly fears,—
The promises of bliss;
When dried are all of sorrow's tears,
By the magic of love's kiss,—
The kiss of love the angels give
To all who trusting truly live.

Earth's bursting bud and blooming flower,
Just springing into life,
But picture forth the heavenly dower
That beams beyond all strife
In that land of beauty, home of joy,
Where mingles none of earth's alloy.

Angels, bright angels, by their love,
Would guide your footsteps free
To a home of joy, a home above,
Of pure felicity;
Where bliss awaits on every hand
God's children in the Summer-Land.

LECTURE IV.

THE PHILOSOPHY OF DEATH.

If a man die, shall he live *again*? All the days of my appointed time will I wait till my *change* come. —Job, ch. xiv., v. 14.

Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.—I Cor., ch. xv., 50.

The subject matter of this discourse is one of the most momentous that man is called upon to investigate and decide upon. Not that the physical phenomena of death is in and of itself of greater or less importance than other conditions of discomfort to which flesh is heir; but its significance in human estimation arises from the important bearing which it is believed to have as to the consequences of the past and the prospects of the future,—the hopes of time and the possible fruition of eternity. And the importance of its philosophical consideration is the more enhanced, as I conceive, from the misconceptions entertained by almost every school of thought with regard to this most solemn and interesting event of human experience.

The materialist, for instance, entertains the cheerless and terrible belief that death is the end of all individual and conscious being; that when the pulsations of the physical heart and brain have ceased, and the body is consigned to its last resting place, nothing thereafter remains of the man but ashes, or a formless essence that soars away and mingles with the elements; that the glowing hopes and lofty aspirations of humanity are to become as naught; and that all man's consciousness of capacities for knowledge and happiness which have but just begun to ex-

pand in the earth life are all cut off by death and buried in the grave, thus rendering man the unsolved and hopelessly unsolvable enigma of the universe.

On the other hand, there are various schools of thought, differing somewhat in their details of faith, which unite in rendering man, equally with the materialist, an unsolved and unsatisfactory problem, whilst, in the estimation of some, they award the race, in an overwhelming majority, even a worse fate than that of hopeless annihilation! A few of the human family, they tell us, saved in some mythical manner from the general ruin, are to become participants in an alleged joy, the nature of which, considered in connection with the divine possibilities of the human soul, and the natural pulsings of the human heart, amounts to fearful irony on the part of the head of the universe; whilst the destined fate of the majority is incomprehensibly terrible,—a horrible libel upon infinite love and infinite wisdom. Think of it for a moment, as condensed by another mind, amid fiends and devils, all hope departed, all sympathy murdered in self-suffering, all aspiration dead, all consciousness absorbed in agony, all senses consolidated in one unending pain, all language drowned in one eternal, damned shriek, every faculty of being concentrated into an everlasting sense of an ever-present hell fire of torture! And yet this is to be the fate of poor, blind, suffering, helpless, yet loving and trusting human souls when in the hands of the avenging God of the theologians.

But a more glorious and a more consolatory conception as to death and the future of the race—the brighter and more truthful as well as more consistent idea of the philosophy of Spiritualism—has now dawned upon the darkened conditions of bigotry's night. Under the benign influences of this seraph-born system, Earth's living heart is beginning to glow with the fires of undying love, and even the tomb is growing beautiful as the smiles of returning and loving spirits are decorating its portals with Eden's deathless bloom,—the bloom and radiance

of conscious individuality beyond the grave. This philosophy teaches that, in accordance with the known laws of matter, after what is called death has occurred, the fluid portions of the physical body ascend in the form of vapor, mingling and commingling again and again with the gorgeous drapery of the clouds, and, descending in the raindrop and the dew, become absorbed in the undulating beauty of Earth's blue waters, whilst the solid portions of the body seeking their kindred atoms are constantly passing and repassing through the various forms of life comprehended in the different kingdoms that make up the splendid macrocosm of the universe. But the spiritual or real man has an individual existence and identity of his own, and, having "put off the tabernacle of clay," he seeks a more congenial realm where

"Beyond earth's chilling winds and gloomy tides,
Beyond death's cloudy portal,"

human loves shall ever live, and human souls can never die. In other words, Spiritualism teaches that death, as it is termed, is but the termination of the first segment of life, and indicates the end of the seed-time of human experience only; all man's budding hopes and lofty aspirations, and the dawning consciousness of desires for which the earth life has no supply, are but the prophecies of a broader field of activities, the swelling germs of faculties that are to fructify in another and a brighter world. When the phenomenon of death occurs, man immediately leaves the body, "which was but the swaddling clothes of his spiritual infancy, and rises as from a sleep in perfect human form, with all his memories and his consciousness of individual being, to enter upon a career of unending progress," in which hope is changed to fruition, and aspiration to achievement. Thus, natural death, so called, is to the Spiritualist *the grand step of life*, a part of the divine plan through which man is to attain to the highest possibilities of his nature. It solves all the enigmas of life; it is the fulfillment of which this life is but the prophecy; and, according to individual effort and desire amid the condi-

tions of the future, it opens the portals to eternal joy. Instead of shrinking from it, therefore, as his direst enemy, man should regard it as his great deliverer and best friend. Nor, indeed, does the simple act of death, when produced alone through natural causes, when not brought about by violence of any kind, produce any immediate change even in the material body. It is still composed of the same particles of earthy substances; the eye and ear are the same; the nerves of motion, of touch, and of taste, are all perfect; the machinery, indeed, is all as complete as immediately before ceasing its activity. Why, then, does it lie so still? Why cannot this same body assume its erect position and answer back the loving smiles of weeping friends? For the reason, as Spiritualism demonstrates, the intelligent motive power is not there; the man himself, the being whom you love, and who still loves you with enhanced affection, has departed from this encasement of time, and like all other matter uncontrolled it lies an inert mass, unable to love, to think, to feel, to act. A change soon commences, however. The active, thinking, individualized spirit which gave it organization having withdrawn, it has no power to resist the forces of nature which summon the constituent elements to their duties. Decomposition occurs, and these elements, as I have said, mingle again with the earths, the metals, and the gases, under new conditions, and new formative processes, whilst the man himself hath entered into higher joys and nobler purposes. Such is the *change* called *death*, viewed from the standpoint of the Spiritualist, and such, in some sort, it seems to me, was the idea Job designed to convey in the words of the text repeated in your hearing. "If a man *die*, shall he *live*?" is the correct reading, as the word *again* which occurs in the English version, being printed in *italics*, was supplied by the translators. The patriarch, seemingly satisfied of the non-existence of the paradoxical proposition which he thus presents, adds: "All the days of *my* appointed time will I wait until *my change* come,"—as if he had said, as it appears to my mind, knowing that there *can* be no death or

extinction to life once established, I will patiently await the *change* which cometh to all.

But, if the body be considered as the man,—which atheism teaches, and which the other schools of thought to which I have referred have done but little to controvert,—how terrible, indeed, the event termed death! Or if, as is asserted by some, the inert and rapidly decaying physical frame shall be needed hereafter to complete the man of the future, still how terrible the phenomenon, and how utterly unphilosophical such a solution of the melancholy problem! And I do not wonder that death is looked upon with so much horror by any class of mind entertaining such faint conceptions of the principles of life, and of the true existence of the real or spiritual man. On the other hand, if, as I have said Spiritualism teaches, the spirit be regarded as the real man, there is no change of form but for improvement, and no loss of consciousness necessarily from the event of which I am speaking. To the Spiritualist, indeed, *there is no death*, so fully convinced is he that the human soul is indestructible, and that its progressive activities will continue forever. The departure of a friend through this means is to the Spiritualist like that of the sun, as it seemingly sets in night below the rose-tinted horizon of the west,—he knows that it has in reality gone to diffuse its light elsewhere, so that, even while sinking in apparent darkness, it is still the same sun. Oh, how true

“There is no death. This pulsing heart of mine
May cease to beat, the soul-lit eye to shine;
And from the body go the fleeting breath,
And yet the risen spirit *know no death.*

There is no death. This clod of mortal clay
May lose its form through nature’s sure decay;
But the freed spirit in realms supernal
Solves life’s mystery,—*the life eternal.*”

Yes, the same eye sparkles with increased affection, though the external covering is laid aside forever, and the same ear is

sensitive to the tiniest call for sympathy and love; the same face beams with a more unselfish devotion, and the same dear lips whisper confidingly to your inner self; the same hands minister more efficiently to your real wants, and the same arms reach out more lovingly for your support; the same heart beats with a more abiding love, and the same life throbs in and through their inmost being with a stronger pulse than when you were separated therefrom by a double covering of clay. True, you may not see them with the natural eye, but then you never saw them, only the "muddy mask" they wore was visible to the material sight. Our friends who may have passed through the ordeal termed death have simply thrown off this mask of time. By-and-bye, God's pale angel shall remove our mask likewise; and then we shall see, "not as with a glass, darkly," but we shall see as we are seen, and shall know as we are known.

These consolatory reflections are the legitimate outgrowth of the fundamental propositions of the spiritual school, which are based upon indisputable facts,—these facts having clearly demonstrated the existence of distinct spiritual substance, and a real substantial spiritual world, together with the fact that man is essentially a spiritual being, possessed of a spiritual organization, with spiritual senses, adapted to spiritual objects, as emphatically as the external senses are to material objects; and that the physical body, which we place in the grave when the phenomenon termed death has occurred, is no part of the man, but simply the sustaining basis of those spiritual substances of which the more refined body within is formed. In fine, that the intelligent principle, or soul, encased within this refined spiritual body, constitutes the man himself,—the real man of thought and feeling, who survives unharmed his separation from the earthly encasement, and not some formless essence or unsubstantial ghost, as too many have been taught to believe.

It is a sad commentary upon the teachings of dogmatic theology, and upon the faith engendered thereby, that among

no peoples inhabiting this round globe upon which we dwell is there to be found such fearful apprehension, such terrible dread of the visitations of God's pale angel called death, as is manifested throughout Christendom. So much so that he has been termed the relentless "shadow, cloaked from head to foot, which keeps the keys of all the creeds." Whilst, on the other hand, the Spiritualist is taught to look forward to "the stroke of death as but a kindly frost, which cracks the shell and leaves the kernel room to germinate." In Christendom there seems to be a continuous and fearful looking forward to the final dissolution awaiting all humanity; whilst the Spiritualists, from the force of indisputable and appreciable facts, are becoming more and more fully satisfied of this great truth in the economy of the universe that

"There is no death; what seems so is transition;
This life of mortal breath,
Is but a suburb of the life-elysium,
Whose portal we *call* death."

This prevalent gloom in Christendom in regard to a process which is as strictly in accordance with the laws of nature as is life itself is clearly attributable to the teachings of dogmatic theology, both in the past and in the present. For centuries Christendom has been taught to believe literally that the great God of the universe created Adam and Eve of the dust of the earth, and placed them innocent and pure in a garden which He had "planted eastward in Eden"; that this pair were the parents of all the different races now upon the face of the earth; that the *devil* or *Satan* came, no one knows from whence, and, in the form of a serpent, tempted these alleged progenitors of the races into sin; and that the consequences of this inexplicable sin fell upon all humanity throughout all time,—or, as doubtless some of the elder members of my audience recollect, some of the theological poets were accustomed to announce this dogma within the past quarter of a century : —

“ When God had learned what Satan had been doing,
That Eve and Adam knowledge were pursuing;
His fearful vengeance at them all He hurled,
And for *their* disobedience cursed the world.”

This fable of the original temptation has given rise, likewise, to other effusions equally absurd, which in many cases evinces a total disrespect for woman, in consequence of an unquestioned reliance upon the letter of Genesis. I will give but one specimen:—

“ When Beelzebub first to make mischief began,
He the *woman* attacked, and she gulled the poor *man*;
This Moses asserts, and from hence we infer
That *woman* rules *man*, and the *devil* rules *her*.”

Prior to this assumed “fall of man,” it has been taught, likewise, that the human race was immortal in this life; that, although God had designed man to live forever, being thwarted by the devil, He doomed him and all his posterity to physical and spiritual death, from which the race could only escape through a vicarious atonement afterwards provided. To the promulgation and acceptance of this dogma, presumably, is to be attributed the torturing fear of death peculiar to Christendom, to which I have referred. On the present occasion, I apprehend, there is no necessity to offer any arguments drawn from the natural composition of the human body, for the purpose of combating this position of theology, as to death having been produced by the Fall, since it must be self-evident to every intelligent mind that all the elements and their compounds in the human body must necessarily obey the same laws that govern them elsewhere in nature, and are subject to the same changes continuously in growth, maturity, and decay. But allow me to advert briefly to the absurd conclusions necessarily consequent upon such views regarding the origin of death as have been demonstrated by numerical calculation, thus,—scientists agree in the declaration that the human race would double itself every twenty-five years but for the continuous recurrence of

what is termed death. Thus calculating, at the end of the first one hundred years, after the alleged creation of Adam and Eve, there would have been sixteen persons in existence; in two hundred years there would have been two hundred and fifty-six persons in existence; and in less than eight hundred years there would have been *more than twice the number of people now living on the earth*. Continuing at this rate of increase, in *fifteen hundred years only*, there would have been in existence *eight hundred and fifty-seven quadrillions, eight hundred and two trillions, nine hundred and eighty-six billions, four hundred and ninety-two millions, ninety-two thousand, and four hundred and sixteen persons* (857,802,986,492,092,416). Estimating the inhabitants of the earth at *thirteen hundred millions*, which is a low estimate, at the end of fifteen hundred years, at the rate named, there would have been about *six hundred and sixty millions* times as many people living as are now upon the globe. This is a sufficient number, after allowing one person to every square inch of the earth's surface, including land and water, to furnish as many inhabitants as we now have to each of the fifty-three millions of planets as large as our own. Hence, it is apparent that, if God originally intended human beings to live forever upon this planet, and in their natural bodies, as has been taught for centuries, He certainly could not at the same time have designed through natural processes the vast accumulation of human beings that must have lived upon the earth during the last six thousand years. With no intention of irreverence as to *Deity*, or disregard for the sublimity and beauty of *truth*, may I not be allowed the remark, to what monstrous absurdities do such teachings lead when carried out to their legitimate conclusions! Is it not, therefore, in view of the facts adverted to, a legitimate and rational inference that death (so called) was not sent upon the earth as a punishment for sin as has been taught? — indeed, that its real cause is not even due to disease, but that in the operations of divine economy it is a *necessity* from both the nature of matter and the nature of spirit. And this view of the subject, it

seems to me, should disrobe the departure of a soul from the body, through the process termed death, of all the imaginary terrors with which it has been clothed in Christendom, whilst it likewise engenders juster conceptions as to the comparative value of spiritual and material things. For, indeed, there is no dying principle in nature,—throughout all is unmixed life. “The sun sets and rises,” says a modern author; * “the stars sink beneath the horizon and return again, and all the spheres continue in their circling dance. Every hour brought forward by them, every morning and every evening, sinks with new increase to the world; new life and new love thrill from the spheres as the dew drops trickle from the clouds, and embrace nature as the cool night does the earth. All death in nature is birth; and at the moment of death appears visible the rising of life.” This is evidently true of impersonal and unintelligent matter. How much more essentially true is it of the aspiring soul of the race, standing as man does upon the apex of all created things,—the epitome, physically, of all that has gone before him,—spiritually, the prophecy of all that is to come after him.

Again, in regard to the opinion of St. Paul as to the impossibility of flesh and blood inheriting the conditions of a future spiritual state of existence. It has been taught for many centuries in Christendom that Jesus of Nazareth, after his death and burial, arose from the grave with his fleshly body, the same that was tortured upon Calvary; and that he afterwards ascended into Heaven, clothed with the same earthly form. This belief, as you readily perceive, is founded upon the teachings of an age and of a people not given to philosophic research, and in almost entire ignorance of the truths of science; a people who seemed to arrive at conclusions touching surrounding phenomena through a superstitious dread of the unknown and the unfamiliar, without stopping to inquire as to causes, and in utter disregard of any process of logical deduction from fundamental truths or first principles. And, notwithstanding the wonderful develop-

*Fichte.

ments of the present century in science and philosophy, and the consequent enlargement of the human understanding as to the seemingly incomprehensible, together with a loftier and clearer conception of the spiritual truths of the age touching the nature and office of the human soul as well as the laws and character of matter, still this superstition prevails to such an extent that a considerable number in Christian lands yet subscribe to the dogma of a material resurrection. To this idea Spiritualism is diametrically opposed, esteeming it at war with reason and common sense, because contradictory to the known facts of science and the truths of nature, as illustrated by its own unmistakable phenomena, whilst it is at the same time equally at war with the declaration of St. Paul to the Corinthians that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

The spiritual philosophy tells us, as I understand its teachings, that the body of man was originally elaborated from the rocks, and that through the intervening kingdoms of nature has attained its present advanced condition in its progress toward perfection in the sphere of conformation. And, further, that from past erroneous inoculation, the mind of Christendom is too much accustomed to conceive the origin of man to have been the result of an especially miraculous event of some six thousand years ago, unmindful of the fact that God's mode of operation throughout the wide-spread universe is one of *perpetual* creation, so to speak, or rather the continuous elaboration of the higher from the lower conditions. In other words, the presence of the Infinite author of being is forever made known to the truly philosophic observer by *unceasing additions to all that has been, through continuous changes in all that is*. If this world which we inhabit had been formed of some impenetrable and unalterable substance, subject to no mutability of form or vicissitude of circumstance, reference might be had with some degree of plausibility to its supposed creation originally as a specific manifestation of deific power. But, argues an able writer :

“When all forms are changing, transitory, and incessantly dissolving from their original outlines, so that nothing remains immutable but God’s conception of being, which the whole universe is hastening to realize, we cannot escape the conviction of his immediate, living, omnipotent, constructive agency. The truth is, we are being hourly and momentarily created, and it is impossible to imagine in what respect the first act of creative power, whenever that may be supposed to have been, was more wonderful or glorious, or afforded any more conspicuous display of omnipotent wisdom than that august procession of phenomena by which man and the living world are being continuously called into being.”

The body of man, science tells us, instead of being the theater of a mysterious power which defies investigation, is a system acting in obedience to invariable laws, and entirely amenable to investigation; and, too, that its decay, decomposition, and death constitute immediate agencies of creative energy in the ever-changing realm of matter. This material body, as you know, when the phenomenon of death occurs, decomposes, and settles back into its original elements. These elements, as already stated, become diffused and blended again into other combinations; and this process, by the unvarying laws of matter, continues *ad infinitum*. These elements are divided into metallic and non-metallic substances. Eighty per cent of the body is water, and a considerable proportion is composed of and returns to gases, leaving but a small amount of mineral residuum. The ultimate materials of the average human body, according to Dr. Lardner, are fourteen pounds of charcoal, ten pounds of lime, one hundred and twenty pounds of water, and fourteen pounds of the gases which form air and water, that is, oxygen, nitrogen, and hydrogen. As an instance of how readily all semblance of the human body may be obliterated, and the elements composing the same diffused into other combinations and other avenues of operation, it is related that a gentleman of devoted affection, adopting the ancient Roman method of burning the body after

death, a method commended by many in the present day, and certainly approved of by myself, succeeded in condensing and reducing the mineral remains of his departed wife by repeated processes of incineration until they were contained in a locket, which he wore on his finger. Again, the victims of bigotry burned at the stake, and the many who have been devoured by cannibals and wild beasts, furnish additional instances of the irremediable distribution of the component particles of the fragile tenement in which we dwell,—the elements composing these bodies, through fire, flame, and smoke in the first instance, and through assimilation and excretion in the last, necessarily becoming diffused and interblended a thousand and a thousand times, perhaps, in the various and multiplied modes and degrees that make up the life-line of individual and collective existence. In the light of these facts, how monstrously absurd, therefore, is the idea that these miserable bodies of ours are necessary in a future world for the identification of the individual, as is taught through the dogma adverted to in contravention of St. Paul's declaration to the Corinthians by the advocates of a material resurrection; or, as taught by the atheistical school, that the brain of man is the mind of man. The faith inculcated by the former affords but a remote *hope* of immortality after the scenes of earth have faded away, the latter denies the existence of man beyond the grave altogether. The great questions of the age, therefore, in connection with the theme of my discourse, questions as yet unsolved by either dogmatic theology or materialistic teachings to the satisfaction of the inquiring mind of today, may be stated as follows: "Is the thinking principle in man, the soul or spirit, a distinct individual entity? Or is it an undefined and indefinite something, incapable of identity or activity when separated from the physical body? Or, again, is it the result of the material organization? If the last-named proposition be true, as asserted by the atheist, the idea of immortality is the merest fable imaginable. If the proposition named secondly be true, as practically taught by theology, in its abso-

lute rejection of the spiritual facts of today, then the important question at issue is but half solved, at least, and man's destiny still but a labyrinth of doubt. But, if the first proposition be true, as declared by the spiritual school, namely, that the thinking principle or inner potency is the spiritual or real man, with an individual identity of his own, which survives the dissolution of the material body, then, indeed, must the foregone and gloomy conclusions of Christendom in regard to the subject matter of death be utterly abandoned, whilst to the relieved consciousness of humanity, under such a change of sentiment, this grand old earth, with all its appliances and experiences, becomes much more beautiful and fair, with the heavens far brighter and more inviting than ever before. Then must faith give place to knowledge, and doubt succumb to demonstration ; for a new era has dawned for humanity ; an era so brilliant and glorious in its influences that even the shadowy pathway of the olden time catches an illuminating ray. If the phenomenal and philosophical claims of Spiritualism be true, then it is no fable, but a possible fact in nature that Peter's prison doors yielded to unseen hands, and that the "still, small voice" from the inner life cheered the heart of the prophet at Horeb ; then, indeed, need it no longer be doubted that the spirit of the departed fellow-servant of John spoke to him upon Patmos, or that three angels in the form of men conversed with the patriarch upon the plains of Mamre. Indeed, the grand truths of Spiritualism, in connection with life, death, and the possible destiny of the soul, cast a lengthened light upon all the experiences of the *past*, gives a brilliancy and beauty to the *present*, and sheds an unwonted effulgence over the entire pathways of the unexplored *future*. And that these declarations of the spiritual school *are true* is clearly established by the privilege of spirit intercourse enjoyed by those who with earnest and prayerful intent have investigated the phenomena of the age,—phenomena which, if fully appreciated, entirely overthrow all the preconceived and indefinite ideas of Christendom in regard to the solemn event termed

death, as I have said, by unmistakably establishing the immediate conscious identity of the beloved and departed in the higher life without the intervention of the earthly incumbrances of flesh and blood, thus realizing the force of the Apostle's declaration repeated in your hearing, as well as the conception of the patriarch, as I understand it, that the term *death* is a misnomer, its occurrence being but a *change of conditions*, for which he expresses himself as willing to wait. Yes, this glorious privilege of spirit communion has come to man with gentle and peaceful influences, with positive and blessed assurances of immortality, with a knowledge so full and clear that the human heart can well nigh realize the happy associations and radiant homes to which the departed ones of earth have gone.

And, further, this bright evidence of personal identity and conscious individuality beyond the grave, presented through the facts of Spiritualism,—let bigotry and skepticism say what they may,—forms no unimportant chapter in human experience; no unimportant epoch in the history of human hopes and human happiness. True, the doctrine of immortality has been taught in Christendom for centuries; but it has been inculcated as a theory merely, independent of demonstration, independent of any practical appreciation of such facts as those of which I have been speaking. So much has this been the case, and so ill-appreciated have been the ideas of individual identity and individual progress beyond the grave, that the clouds of doubt and superstition are still hanging heavily and darkly along the mental horizon of Christendom, as they have done for centuries, whilst the realities of the future have become a matter of slavish fear rather than of passive and happy anticipation. And hence the dismal and funereal preparations everywhere exhibited whenever a soul is born into the higher life through the process so sadly misnamed death. But when the glorious truths of Spiritualism are brought within the grasp of the mind, through the aid of the undeniable facts of which I have been speaking; and when, through these facts man learns that the

future is but a continuation of the spiritual part of this life, and that when called to leave the conditions of time he only throws off the customs of life, and not life itself, changing only to a higher sphere, and a broader field, where all his nobler purposes and diviner possibilities may be fully realized in the progress of the years, he then begins to recognize some purpose in his making, and that he himself is to be the voluntary executor of God's will, in the practical exercise of the immortal faculties of his diviner nature,—not only as a disembodied spirit in the future, but likewise as an embodied spirit in time. For the same law in this respect, the good spirits tell us, regulates both spheres of being. Man, as a spirit, working through the outer form, may make every step here an advance toward the beautiful and true in the hereafter, since high aspirations and noble duties, with holy loves, are admittedly the true life of the soul everywhere. And thus the philosophy and religion of Spiritualism, as I understand it, perpetually and strictly enjoins that a beautiful and virtuous present is the sure guarantee of a healthful and happy future.

Again, when Leverrier perceived that there were irregularities in the motions of the planets of the solar system which could not be accounted for by any known laws of planetary motion, he inferred, we are told, that there must be another planet, unknown to astronomers, and that after many calculations and much observation he told them where to look for it. Pointing their telescopes to the spot, they found it, according to his prediction. Applying the same principle to man and his relations, says an able writer: "When you see the perturbations and conflict between the spiritual and material conditions of this life, all analogy would lead to the conclusion that there must be some cause beyond this life, some sphere above this, to the laws of which man is subject, and that this conflict with matter, and this struggle for freedom, is due to grander harmonies, bidding him look to that higher sphere for the solution of these earthly anomalies, and for the true home of the soul."

In conclusion, Spiritualism teaches that the infinite source of all life, the great God of the majestic universe in which we dwell, is as imminent in spirit as in space ; that he is near to the human soul as is matter to the sense, and upon this divine presence in the soul of man the Spiritualist confidently relies, whether amid the tortuous pathways of earthly existence or the untried realities of the future upon which he is destined to enter through the misnamed portal of death. Hence, when through organic law he is called from time to eternity —

“Night dews fall not more gently to the ground,
Nor weary, worn out winds expire more soft.”

And, still, more than all others, is the Spiritualist cheered along the journey of earthly experiences through the instrumentality of the glorious phenomena upon which his entire system rests, as through this agency the beloved of other years who have preceded him to yon bright shore are in some sense constantly assuring him that

“They who are lost to outward sense
Have but thrown off their robes of clay,
And clothed in heavenly radiance
Attend us on our lonely way ;
And oft their spirits breathe on ours
The hope, and strength, and love of theirs,
Which bloom as bloom the early flowers,
In breath of summer’s viewless airs ;
And silent aspirations start,
In promptings of their purer thought,
Which gently lead the troubled heart
To joys not even hope had sought.

Though sorrow brings her hidden good,
And tears their dewy benison,
Not always o’er the spirit should
Their darkness hide away the sun.
The rain whose blessed coming nursed
The sweetest flowers of blushing spring,
If through its cloud no sun had burst,
Would blight her loveliest blossoming.

'T is well the heart can loose its tide,
And gently pour the soothing tear,
When joyful hope is crucified
In death pangs of the loved and dear;
But when from the sepulchral prison
Her angels roll the stone away,
Then yield we to the new arisen,
And own her everlasting sway.

With spirit glance, undimmed by tears,
Look upward and forget the clod,
For brighter than yon million spheres
They wheel around the throne of God;
And echoes from the choral song
Come quivering down the blue expanse,
Like murmurs from the insect throng
That on the beams of sunset dance.

Then why should bitter tears be shed
In sorrow o'er the mounded sod?
When, verily, there are no dead
Of all the children of our God."

LECTURE V.

WHAT LIES BEYOND THE VEIL,

TESTED BY THE ACCEPTED RULES OF PHILOSOPHIC INQUIRY.

“ O man, thou art heir of the universe forever !
For neither congelation of the grave, nor gulping waters of the firmament,
Nor expansive airs of Heaven, nor dissipative fires of Gehenna,
Nor rust of rest, nor wear, nor waste, nor loss, nor chance, nor change
Shall avail to quench or overwhelm the spark of divinity within thee !
Thou art an imperishable leaf on the evergreen bay-tree of existence ;
A word from wisdom's mouth that cannot be unspoken ;
A ray of love's own light ; a drop in mercy's sea ;
A creature marvelous and fearful, begotten by the fiat of Omnipotence !

I that speak in weakness, and ye that hear in charity,
Shall not cease to live and feel, though flesh must see corruption ;
For the prison gates of matter shall be broken, and the shackled soul go free,—
Free, for good or ill, to satisfy its appetite forever.”

Not long since I sat as one of a cultured and intelligent audience in one of our largest cities, and listened to a discourse from an admittedly learned clergyman,*—a minister of the Free Religionist school, also,—who closed his remarks upon the nature and destiny of man with this declaration : “ *What lies beyond the veil we know not !* ” And I could but think, if this be so, if learned ecclesiastics, after the teachings for eight-

* Rev. Wm. R. Alger, July, 1871.

een hundred years of dogmatic theology upon the subject of immortality can make such a declaration, surely it is time that some higher truth touching eschatological conceptions were more generally made known. And I could but deplore the fact that the popular mind, swayed by the prejudices engendered through sectarian education, has so long and so generally ignored the facts and the philosophy of Spiritualism with its grand and ennobling conceptions as to the nature and destiny of the human soul. The more especially as this glorious system has been so emphatically and undoubtedly proved to be not the mere ephemeral superstition charged by its opponents, but a theme of the highest ethical and philosophical importance; a system which takes up man's conceptions of the future where ecclesiasticism leaves them, and carries them on to a more practical apprehension of the vast possibilities of a life eternal,—whilst it likewise establishes a satisfactory and consolatory recognition of probable beatitudes beyond the veil which intervenes between the outer and the inner world. Hence, my present discourse, in the hope of aiding some little as to higher and more logical conceptions of the nature and character of the human soul, and its ultimate destiny beyond the grave.

“The convinced understanding,” says Mr. Davis, “speaks as one having authority.” Recognizing this as a truth, it is to *your understanding* and not to your sympathies that I desire to address myself. Nor shall I aim, by any sensational or *ad captandem* mode of argument, to stir the depths of your feelings; but, on the contrary, I propose appealing to your reason, through accepted methods of inquiry, with the hope of establishing in the minds of my hearers a more complete realization of the broad and comprehensive claims of the glorious cause of which I am the willing advocate.

True, it may be said that Spiritualism had its original inception through the longings of the human heart after the beloved and the departed, whom the race has been told for centuries in Christendom had gone to an

“Undiscovered country, from whose bourne
No traveler returns.”

Nevertheless, this glorious system does not rely alone upon an appeal to the affections for its maintenance in human consciousness. Men and women of the clearest intellect and wisest forethought mark the progress of this movement, and it claims to be able to satisfy the judgment of the scholar, the statesman, and the jurist. As a science and a philosophy it is being measured and defined, and the best thinkers realize that it grows brighter, and broader, and more intensely profound the more earnestly and searchingly the investigation is pursued. Spiritualism, therefore, as I understand it, is before the world not only as a religion appealing to our highest and holiest emotions, but as the grandest scientific fact in nature, and as a philosophic truth boundless in its apprehensions as is the universe of thought.

Death, we are told by the Church, entered into this world of ours through sin ; that but for the sin of Adam and Eve there would have been no death, and man would have remained upon the earth immortal, as a physical being ; that all the terrible consequences taught by orthodox theology are likewise the result of this assumed primal disobedience. Hence, that *physical death* in this world fixes the fate of man forever, either for weal or woe.

To these ecclesiastical dogmas and their corollaries Spiritualism stands diametrically opposed. It teaches, on the contrary, that physical death is as natural as physical life ; that the one is the legitimate sequence of the other, in accordance with the known laws of matter ; that death and decomposition appertain alone to the physical body ; that the *real man*, after the environment of clay has been laid aside, lives on, the same individualized, spiritual entity, the same being precisely as before he left, save alone the outer covering of the material body ; that he enters into the next sphere of being the creature, as here, of an eternal law of progress, the benefits of which may be en-

hanced or detracted from, proportioned to individual effort and desire. Indeed, that

“The stroke of death
Is but the kindly frost that cracks the shell,
And leaves the kernel room to germinate.”

And in advocacy of these and other ideas of the spiritual school, so essentially opposed to the teachings of the popular theology of the centuries as to “what lies beyond the veil,” I propose to test their reliability by the accepted rules of philosophic inquiry.

And, as a starting point, allow me to recall the memory of my audience to the fundamental declaration of mental philosophy that, in applying the mind to the investigation of any phenomena in any department of knowledge, it should always be recollected that there are certain intuitive articles of belief that lie at the foundation of all reasoning, and that these are termed *first truths*; that these first truths, it is declared, are not the result of any process of reasoning, but force themselves, with the consciousness of infallible certainty, upon every sound understanding, independent of its habits or powers of induction; that the force of these first truths is felt, in a greater or less degree, by all classes of mind, and are acted upon with the most absolute confidence in all the ramifications of thought and action. These first truths are briefly as follows:—

First. Man has a conviction of his own existence as a sentient and thinking being, and of an intelligent principle within him, as something disconnected with the functions of the bodily form.

Second. Man has a confidence in the evidence of his senses, in regard to the existence and properties of external things; or a conviction that they have a real existence, independent of his sensations.

Third. Man has confidence in his own mental process; that facts, for instance, which are suggested to him by his memory really occurred.

Fourth. Man has a belief in his own identity.

Fifth. Man has a consciousness that every event must have a cause, and that every cause must be adequate to the effect; and, further, that appearances showing a correct adaptation of means to an end indicate design and intelligence in the cause.

Sixth. Man has an instinctive confidence in the uniformity of nature.

This enumeration, more at length, exists in the books as *first truths*, and are deemed intuitive principles of belief that admit of no other evidence than an appeal to the consciousness of every man that he does and must believe them.

In proceeding from these first or intuitive articles of belief to the further investigation of what is truth, philosophy points out also various mental processes as necessary in the operation. These are enumerated as follows:—

First. To make a careful collection of facts relating to any given subject, and to abstain from deducing any conclusions until you have before you such a series as will warrant your doing the same.

Second. To separate from the mass those facts that are connected therewith incidentally, and to retain those only that you have reason to consider uniform and essential.

Third. To compare facts with each other, so as to trace their resemblances, or to ascertain those characteristics or properties in which a certain number of facts or substances agree.

Fourth. To compare facts or events with each other, in order to trace their relations and sequences, and especially that relation of uniform sequence upon which is founded the notion of cause and effect.

Fifth. To review an extensive collection of facts, so as to discover *some general fact* common to the whole. This process philosophy terms generalizing, or the induction of a general principle.

When this induction is made, from a full examination of all the individual cases to which the general fact is meant to apply,

and actually does apply to them all, then, the best philosophical writers affirm, *the investigator has truth.*

And, now, before proceeding in a delineation of the ethical teachings of Spiritualism, permit me to inquire, has not the philosophic Spiritualist in his investigations as to the reliability of the fundamental propositions and basic foundations of his system pursued the same *in strict conformity with the universally accepted rules of philosophical inquiry just enumerated?* And shall his conclusions, simply because they are not in harmony with the ecclesiastical dogmas of Christendom, be rejected and denounced, in total violation of every known rule of logical deduction? Has he not complied with every injunction, and followed every direction laid down as to the process of correct and legitimate reasoning? The phenomena of Spiritualism constitute a wonderful array of facts,—each separate fact applying directly to the *general fact* of the identity of individual spirit, through unmistakable and intelligent communion. He has collated these facts and compared them, the one with the other, so as to trace their resemblance and ascertain the characters and properties in which they agree. He has separated from his mass of facts such as seem connected but incidentally with the subject of investigation, and retained only those which he has reason to consider *uniform and essential.* He has compared these uniform and essential facts so as to ascertain their relations and sequences, and especially that relation of uniform sequence upon which is founded the idea of cause and effect; and by this prescribed process he has deduced an *unmistakable general fact*,—the glorious truth underlying the sadly misunderstood and grossly misrepresented system of Spiritualism,—*the fundamental fact of the continuity of individual consciousness and individual progress beyond the grave.*

Surely, then, by this legitimate process of reasoning, and in accordance with the declaration of the best philosophical writers, the Spiritualist may be said to have arrived at the demonstration of a great truth touching man's relation to the spirit world,

which constitutes the legitimate basis of a system of religion, or of ethical reform, unequaled in its scientific data, and in its philosophical deductions by any other as yet known to the aspiring soul of the race. I claim, therefore, that Spiritualism is an established form not of *faith* but of *verification*; and that, upon available testimony, the Spiritualist, unlike the clergyman alluded to in the commencement of my discourse, *does know something of "what lies beyond the veil."*

Some of the philosophical and consolatory items deducible from the glorious facts adverted to, and which are recognized as true by most intelligent Spiritualists, have been enumerated as follows:—

That man has a spiritual as well as corporeal nature; in other words, that the *real* man is a *spirit*, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

That man as an individualized spirit is immortal. Being proven by existing facts to survive the change called physical death, it is reasonably inferred that he will survive all future vicissitudes.

That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

That happiness or suffering in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on *individual character, individual aspiration, and degrees of individual harmonization*; or, in other words, on personal conformity to universal and divine law.

Hence, that the experiences and attainments of the earth life lay the foundation on which the next commences.

That since growth or progress is the law of the human being in this life, and since the process termed *death* is in fact but a *birth* into another condition of life, retaining all the advantages

gained by the experiences of this, it may be legitimately inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

That the spirit world is not far off, but near, around, and interblended with our present state of existence; and, hence, that we are constantly under the cognizance of spiritual beings.

That, as individuals are continually passing from the earthly to the spiritual state in all stages of mental and moral growth, that state necessarily includes all grades of character, from the lowest to the highest.

That happiness and misery depend on *internal states* rather than on *external surroundings*; and, hence, there are as many gradations of each as there are shades of character, each one gravitating to *his own place* by the natural law of affinity, thus rendering the spirit world practically "a house of many mansions."

That communications from the spirit world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily *infallible truth*; but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are moreover liable to misinterpretation by those to whom they are addressed.

Hence, that no *inspired* communication, in this or any other age, is *authoritative* any further than it expresses *truth* to the individual consciousness,—for soul-consciousness is the highest and final standard to which all inspired or spiritual teachings must be brought for judgment.

That *inspiration*, or influx of ideas and promptings from the spiritual realm do not constitute a miracle of a past or of the present age, but a *perpetual fact*,—the ceaseless method of the divine economy for human elevation.

That all angelic and all (so called) demoniac beings which have manifested themselves, or interposed in human affairs, either in the past or present, were and are simply disembodied human spirits in different grades of development.

That all (so called) authentic miracles in the past, such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., were produced necessarily in harmony with universal laws ; and hence, as these laws are uniform and eternal in their operation, may be repeated at any time under suitable conditions.

That the causes of all phenomena, as well as the sources of all power, of all life, and of all intelligence, are to be found alone in the internal or spiritual realm, and not in the external or material world.

That the chain of causation leads inevitably to a creative spirit, who must be not only a *fount of life or love*, but likewise a *forming principle or wisdom*, thus sustaining the dual parental relations of father and mother to all finite intelligences, who, of course, are all brethren.

That man, as the offspring of this infinite source, is in some sense the image or finite embodiment of the same ; and that, by virtue of this parentage, each human being is, or has, in his inmost a germ of divinity, an incorruptible offshoot of the divine essence, which is ever prompting to the good and right ; and which, in time or in eternity, will free itself from all imperfections incident to a rudimental or earthly condition, and finally triumph over evil.

That all evil is disharmony, in a greater or less degree, with this divine principle ; and, hence, whatever prompts and aids man to bring his external nature into subjection to, and harmony with, the divine in his own soul is a "means of salvation" from evil.

In addition to these philosophical and ethical deductions, drawn from the fundamental facts of Spiritualism, so clearly established, as I have shown, I claim further that this glorious system is not only a *religion*, in the sense of continually cultivating the higher aspirations of the soul, and tending to the

elevation of man into closer harmony perpetually with the good, the true, and the beautiful in the universe, thereby pointing unmistakably to the infinite soul of the same as the only true object of worship, as well as constituting a correct system of philosophy, in that it consists of both facts and ideas which wonderfully harmonize, and with unerring precision mutually sustain each other. I claim further, I repeat, that Spiritualism is likewise unmistakably a science, aye, the all-comprehensive science of the sciences. Astronomy, for instance, tells of revolving worlds, and will measure for you their orbits; but Spiritualism tells you *why* those worlds are there, and what is the destiny of their denizens. Material science demonstrates facts relating to matter, together with its wonderful and varied changes, proceeding from cause to effect with unerring precision; but Spiritualism tells you of loftier and deeper truths, such as relate to the primal cause of all causes,—the Infinite hand that makes no mistakes and leaves no blurred lines upon the face of nature. Material science confines itself mainly to one object of interest,—the glory of external things; and this is well as far as it goes, for external things are the outward manifestations of interior potencies; but Spiritualism deals directly with these potencies, aye, with the soul of things. Hence, the inference is legitimate that the cultured minds of the age, especially, have wholly misapprehended this grand and glorious system of *facts and induction*, or Spiritualism would ere this have become the *recognized religion of the age*. And this is the most plausible, as well as the most charitable, conclusion to be arrived at, as we consider the plane of mental activities characteristic of the age in which we live. We see men and women giving forth the light of intellect, the force of feeling, and operating effectively in the different pathways of intellectual and moral development. We see sparks of genius illuminating the paths of literature in well nigh every direction,—sparks unmistakably emitted through contact with brighter minds, either consciously or otherwise; and yet the recipients and promulgators of these higher thoughts

seem utterly oblivious to the fact that no mind acts wholly independent of other minds, that all higher thought is born in brighter realms, — and that, as Spiritualism teaches, the spirit world, impinging naturally upon the material, all minds are in more or less direct communion with all other minds, although the world's broad graveyards lie between. In other words, this glorious system of religio-philosophical truth teaches that inspiration is universal, — proportioned in expression to individual receptivity and organic capability, — that all thought, if God be infinite, must, in some sense, be God's thought; that the spirits of our beloved and departed ones, through organic law, have become the ministers of this divine beneficence to this the primary department of life; and that all men and women, even the wisest, are passing through the educational processes incidental to time, preparatory to joining the collegiate class in the grand academy of the bright and beautiful hereafter. Why, then, should there be such opposition to Spiritualism, especially among the cultured and refined, except, as I have said, from ignorance of its transcendent merits as a factor in human development. Unless, alas, it is a fact, even in this the 19th century, that there are still remaining those who love the honey-comb of popularity (although generated through ignorance) better than they do the ever-living principles of truth and progress.

Again, the wonderful array of facts to which I have referred as constituting the phenomena of Spiritualism, together with the legitimate conclusions deduced therefrom in accordance with established rules of philosophic inquiry, as I have shown unmistakably demonstrate the great fact of the perpetuity of individual consciousness beyond the grave. But this is not all of Spiritualism. This important fact is but a cardinal feature in a grand system of philosophy, of science, and of religion, which shall yet bless the world beyond all present capability of appreciation, — a system admirably calculated to expand the intellect, enlarge the affections, and elevate the entire nature, by continuously increasing knowledge touching the spirit world and

its inhabitants, by more and more comprehensive views of God, the great Father of spirits, by still advancing ideas as to the relations of both mind and matter, together with all that is or may be known as to the hidden forces of the majestic universe which we inhabit, which are essentially spiritual in their nature. There are no authoritarians in Spiritualism. Any man or woman occupying the position of teacher can but give his or her own experiences, deduced from whatever application they may have individually made of the one great fact of a demonstrated immortality; and the listener can only be benefited by what is presented, in so far as that experience may be adapted to his own individual soul needs. Spiritualism, therefore, is in this sense an individual matter, conveying the idea that the descent of the New Jerusalem to earth must be through the shekinah of the individual soul. And yet, at the same time, so broad and universal in their application are the corollaries legitimately deducible from the basic fact of Spiritualism that this glorious religion may truthfully claim to teach all that is written in the moral constitution and spiritual needs of the entire race.

Hence, a mere belief that spirits can communicate with mortals does not constitute Spiritualism in the broad acceptance of the term, although he who thus believes is in a limited sense called a Spiritualist. The day is passing by when any peculiar merit attaches to a mere readiness to believe; when a doubting disposition is esteemed a bad one, and skepticism a sin. Ecclesiasticism can no longer practically enforce the dogma that, when authority has once declared what is to be believed, and faith has accepted it, reason has no further duty to perform. On the contrary, if I apprehend the term aright, Spiritualism absolutely refuses to acknowledge authority as such. With the true Spiritualist, as with the scientist, a judicious skepticism is the highest of duties, and blind faith the one unpardonable sin. He perceives, with Prof. Huxley, that "every advance in knowledge throughout the past, even in religion itself, has involved the absolute rejection of authority, the cherishing of the

keenest skepticism, and the entire annihilation of the spirit of blind faith." And, hence, he ever holds his convictions of today open to the demonstrations of tomorrow, and believes in "justification, not by *faith*, but alone through *verification*."

Spiritualism, thus defined, you may readily conceive, cannot be confined by the restrictions of a fixed creed, or bounded by the dogmatic limitations of an arbitrary organization. Other ages and other systems have given birth to creeds and dogmas to which we fear truth has been too often subordinated. The glorious mission and privilege of Spiritualism is to elevate the light of divine truth above the plane of dogmatism, and to inaugurate it upon the altar of the human heart. The Spiritualist, according to his individual conception of right, is cultivating God's image in his soul, through an ever increasing practical appreciation of the good, the true, and the beautiful, in and around him. He is taught, and gratefully accepts the teaching, that he has not been forgotten by an Infinite Father, because the orthodox church of the day refuses him its countenance; and that, by right of inheritance from this infinite source, there is a broad and deep devotional element in his nature which is none the less pure from not flowing through prescribed channels. He no longer relies upon either council or creed, church or book, as the last infallible guide to truth, but reposes trustingly for time and for eternity upon infinite love and eternal law. If faithful to angelic promptings, the constant effort of the true Spiritualist will be toward the quickening and expanding of his spiritual nature, to the end that all defects of the physical may become subordinated, and all inharmonious and misdirected affections overcome, through obedience to the higher law enstamped upon his inner and better nature.—thus gradually substituting "the fruits of the spirit" for the "works of the flesh"; and in this wise, trusting to be redeemed from the errors of the past and the misdirections of the present, he is being consciously prepared for that the future may unfold. The principle of action characteristic of Spiritualism, as I have previously

said, is *love*. This constitutes the whole of its creed, if creed it may be called. It promises nothing to *faith*, nothing even to *works*, exclusively, but everything to fitness, purity, goodness, uprightness, justice, and mercy. It makes no arbitrary distinctions among men, but leaves each to choose from his or her own natural tendencies his or her own place in the eternal world, the moral qualifications of each determining the result. It teaches, in fine, that it is a monstrous absurdity and a libellous assumption to declare that Deity could possibly sacrifice a single finite soul merely for the glory of Deity; that the Infinite asks obedience to no law but the law of man's own nature, of which man himself is to be the executor here and hereafter. And, hence, contrary to the position of the theologian to whom I referred in the commencement of my remarks, the Spiritualist certainly knows something in regard to "*what lies beyond the veil!*" For, indeed, the many facts of Spiritualism, entering as I have shown in the one general fact of the perpetuity of individual consciousness beyond the grave, together with the glorious system of ethical philosophy legitimately deducible herefrom, are certainly replete with consolatory intelligence for the weary souls of the race,—weary, oh, so weary from long stumbling in the tortuous pathways of theological speculation. Ecclesiasticism admits itself ignorant of "*what lies beyond the veil*"; and, indeed, as a consequence of this ignorance, judging from the gloomy countenances engendered by orthodox Christianity, one might suppose that the dead-march was sounding up and down the aisles of our broad green earth continually, at the instance of some terrible self-constituted demon of destruction. But the great truths of Spiritualism have pierced through this hitherto impenetrable veil, and have satisfactorily answered the important question of the centuries: "*If a man die, shall he live again?*" The doctrine of immortal life, to the analytical mind, hitherto shrouded in doubt, now receives practical illustration. Much that was speculation becomes matter of fact, and faith is confirmed by knowledge. Verily, to the spiritual phi-

losopher death has lost its sting, the grave its victory. Oh, then, let us

“Talk no more of death as fearful;
Call it not a chilling stream;
Thoughts of death should make us cheerful,
For it leads to joys supreme.

Call not death a monster cruel,
Whom no prayers or tears can move,
If it take from us some jewel
To the starry spheres above.

There they'll shine with growing luster,
Brighter for their second birth,
And *we'll* join that radiant cluster
When death takes *us* from the earth.

Fear not death, then; 'tis but changing
From this world to higher spheres,
Where our spirits, ever ranging,
Shall progress through countless years.”

LECTURE VI.

THE FINAL RESURRECTION.

I Corinthians, ch. xv., v. 44.—There is a natural body, and there is a spiritual body.

The glorious system of philosophical truths which may be said to constitute, likewise, the ethics of Spiritualism, and which is based upon the fundamental fact of a demonstrated immortality, through direct communion with the spirits of the departed children of time, is inculcating, I sincerely believe, higher conceptions as to the capability, duty, and destiny of man than any other ever conceived in the entire range of human or angelic thought. It is inculcating, also, higher conceptions of the infinite purposes comprehended in the law of evolution as made manifest in this green-browed earth of ours, the patient "mother of the whirlwind and the storm"; higher conceptions, likewise, as to an indefinable primal cause of all causes, forever working in the majestic realm of the universe, through infinite agencies toward infinite results; an all-wise incomprehensible Father of all, who plants in the seasons and in the elements, and in all the revolutions of nature, unmistakable signs and symbols of beneficence and power which are forever telling us that

"All matter is God's tongue!
And from its motions God's thoughts are sung;
The realms of space are the octave bars,
And the music notes are the suns and stars."

The progress of Spiritualism in human appreciation has been continuous, beautiful, and sure, notwithstanding the fact that

the bigoted and uninformed have periodically claimed for more than a quarter of a century that the whole matter is exploded and dead. And in this connection I may remark, in passing, that the most recent effort at exposing the phenomenal phases of Spiritualism was attempted during the past week in our city by a rather handsome and gentlemanly looking young man, who advertises under the name of Mr. Stuart Cumberland, of England. This young gentleman, whether acknowledgedly so or not, undoubtedly possesses clairvoyant and psychometric powers, by means of which he gives certain manifestations similar to those witnessed in the presence of some of our mediums, whilst his mind-reading exhibits the same phenomena as were given by Mr. Chauncey Barnes a few years since, whom, doubtless, some of the Spiritualists remember. He claims that these gifts are natural, and that they are exercised independent of necessary aid from departed spirits. This is a claim that Spiritualism itself has insisted upon for the last quarter of a century, and that these powers in and of themselves only prove that man is an individualized spirit while yet within the body. But Mr. Cumberland failed to manifest any interior power beyond that of sight and magnetic mental sympathy with those by whom he was immediately surrounded. He failed to give any evidences of identity on the part of departed friends whose names he clairvoyantly read, and notably gave not a word of intelligence foreign to the minds by whom he was surrounded,—all of which our spirit mediums have done in thousands of instances, and are still doing today.

Again, this young gentleman possesses a wonderful physical conformation,—a body similar to double-jointed contortionists who are sometimes seen in the circus ring,—which enables him to perform several feats when securely tied, which are entirely beyond the ability of ordinarily formed persons under the same conditions. He also has the power common to such persons of disjoining his toes and fingers, and thus producing sounds which he claims are the same as those heard at spiritual seances ;

claiming, too, that the assumed spirit raps are produced in the same manner. These claims may be satisfactory and gratifying to clergymen and other inexperienced and prejudiced persons, but to the judicious observer, and particularly to the experienced Spiritualist, such claims are extremely absurd and altogether untenable, especially so when reference is had to the fund of intelligence foreign to all persons visibly present, which has been so often received in the presence of our rapping mediums. This is the distinguishing feature of spirit raps, never yet attained by the whole army of mountebanks and charlatans who have so often been received into the embrace of the occupants of the pulpit and the conductors of the press of our country, with the hope of overthrowing a great fact in nature, simply because it is not in accordance with their own preconceived ideas.

This young gentleman, therefore, I doubt not, is doomed eventually to the same oblivion that has visited the numerous professed expositors of Spiritualism who have fruitlessly strutted a brief career of arrogance at different times for the last thirty years, whilst the great fact of spirit communion still remains untarnished, and still cheers the heart of the honest seeker after truth.

And thus, as autumn after autumn, and age after age, the innocent night wears still the precious jewel of the harvest moon upon her brow, and its soft effulgence overflows the world, clothing it in heavenly splendor, whether mortals care to observe it or not, so the mental night of atheistical doubt and fanatical incredulity is being most surely illuminated by the brilliancy of spiritual truth, although the majority of mankind still close their eyes to this glorious light of all the centuries. And upon no one error, perhaps, has this light fallen with greater effulgence than upon the theme of my present discourse.

The idea of a future resurrection in some form and in some manner connects itself more or less directly with the motives, the feelings, and the actions of mankind, of well nigh every shade of belief; and with a brilliant or a somber hue to a very

great extent colors all their lives. In Christendom, although claiming to be the most enlightened portion of the globe upon which we dwell, the strangest absurdities and inconsistencies have obtained in connection with the doctrine of a resurrection. As the general mind has continued to advance, however, under the influence of the progressive spirit of successive ages, the Church, both Catholic and Protestant, has always found it difficult to reconcile or explain away its views, and in some instances she has entirely abandoned preconceived opinions. At one period in her history the doctrine was maintained that exactly the same body deposited in the ground would be eventually raised; and some, even in the present day, entertain this monstrous belief. But to the thinker, certainly, this doctrine involves insuperable objections, including the renewal of all physical deformities and infirmities. Besides, many persons die, as it is termed, in old age, after the beauty and vigor of the adult have faded away, or after the body has become emaciated with disease, or crushed and mangled by the casualties of an earthly existence. And yet, again, martyrs have been burned at the stake, and missionaries have been devoured by cannibals, the different component particles of the original bodies becoming necessarily diffused through vegetable, animal, and human bodies innumerable. And Omnipotence itself, it will scarcely be denied, would find it impossible to incorporate into *one* body the various particles of matter that naturally and necessarily belong to numerous other organisms, and yet have them all complete and perfect in their original forms.

Again, others have maintained that every particle of matter that ever belonged to the body of an individual during an earthly existence is incorporated into the same body at the resurrection. This, likewise, is an extremely absurd idea, since it could but make monsters of every adult member of the human family upon their entrance into another life,—and more especially of those who had lived to old age in this. Allowing the elements of the body to be renewed every seven years (and

they are known to be renewed much oftener), a man who weighed one hundred and fifty pounds, and lived to be seventy or eighty years of age, would weigh twelve or fifteen hundred pounds at his resurrection; and the venerable Methuselah, if the story of his longevity be true, it has been estimated, would have weighed nearly ten tons when he entered the realm that is reputed to be ethereal.

To avoid such absurdities as naturally attach themselves to the idea of a material resurrection, some have suggested the theory that only the chemical elements of the body that is buried, such as carbon, nitrogen, oxygen, etc., are to be incorporated into the body that is raised. But the difficulty with all these theories is that they present only a material body at last, whatever imaginary perfection it may be supposed to possess; and a material body is necessarily subject, in a greater or less degree, to all the disabilities of matter, and must, to some extent, hold the man to the physical plane. Hence, it must be admitted that all such doctrines, wherever originating or existing, unmistakably tend to the veriest materialism. It is certainly evident that gross matter cannot be changed to spirit. If such a change is possible, as is claimed by some, then (argues an able writer) it is true that there can be a spiritual body; and if there can be a spiritual body, what use at all is there for a material body at the resurrection? The fact is that such inexplicable difficulties and absurdities cluster around this doctrine of a material resurrection that its advocates sooner or later fall back upon the ancient refuge of bigotry,—that “all things are possible with God,” a declaration so wholly misapplied that for centuries it has checked investigation, and materially retarded the progress of human thought. And yet, strange to say, the very book from whence the advocates of the resurrection of the physical body profess to derive their doctrine most emphatically declares in the words of my text “*there is a natural body, and there is a spiritual body.*”

Besides, the nature of matter itself furnishes a forcible argu-

ment against the duration and immortality of the material body. Both science and observation tell us that no material form can retain its organization independent of some interior force. Matter has no form, indeed, of its own, and is, in itself, comparatively dead. All material organizations in the plant, the animal, and the human, science teaches, are formed and maintained through special forces, which serve to counteract the general laws to which matter is subject, and through which it is constantly tending toward elemental conditions. The substances which compose the human body, chemistry declares, are continually passing away, and are being continuously renewed. The physical form, however, Spiritualism teaches, is preserved for a series of years by the vital and attractive force within. The soul or immortal principle, through law, seizes and appropriates the new material from the food and from the elements,—thus supplying the vacant places of the effete particles which are being constantly thrown off, and maintaining by this process its external image in this outer world. Through disease, and in old age, as the counteracting laws which look to final dissolution become more and more operative, the soul becomes less and less able to preserve continuous vigor in the aggregated particles that make up its external covering; and eventually what is called death and decomposition occurs. During this entire process the experience of us all clearly illustrates the fact that the inner or spiritual man is constantly limited in his faculties and restrained in his manifestations by the physical body. From infancy to the departure of the spirit from its material encasement, the warfare continues between the mortal and the immortal. From the first childish effort at walking to the loftiest culmination of soul-thought that ever illuminated the globe the body still holds the spirit to earth, still dims the vision, and checks aspiring hope. Sometimes the soul seems to have gained control over the body, but the limit of its capacities, or rather the limit of its outer capability of expression, is soon reached; and then its power to manifest the aspiring thought and deepening feeling continually

diminishes. And, how terrible, indeed, would be the condition of this intelligent source of vitality and thought — the inner or real man — if there were never to be a release from this environment of clay. This residence in an earthly body, however, as designed, stimulates and develops the spiritual faculties for the future activities of a higher life, and in manifold ways is useful for the time being. The bodily organs, in their healthy state, are said to act as checks or limitations upon the operations of the spirit somewhat as the balance wheel of a watch checks and regulates the uncoiling of the spring. The balance wheel causes the watch to move in time. The limitations of the bodily organs compel the soul, more or less, to act with reference to the conditions of time,—with reference to those experiences which, however disagreeable they may be deemed, are the educational processes which the benevolent and Infinite Schoolmaster has provided for the individualization and education of the children of earth ; and as preparatory for a practical appreciation of the higher duties that await them in the collegiate department of the inner life, when the burden of clay has been thrown aside forever.

The doctrine commonly entertained by dogmatic theology practically regards the material body as the man, possessed of some vital principle or indefinite motive power, which it designates as spirit, of which the human mind can form no conception. Spiritualism, on the contrary, regards the spirit as the man, having a material body, designed alone for the purposes of the earth life. Again, these teachers tell us in their creeds that at the resurrection the material body is raised from the grave ; that the spirit is brought back from some undefined region where it has dwelt during its separation from the body, that it re-enters it and becomes its life. In contradistinction to this idea Spiritualism teaches that the resurrection consists in the withdrawal from the material body, and introduction into the spiritual world of the man himself. Again, theology declares that the resurrection of the material body is to take place at

some distant period at the end of the world. In lieu of which doctrine Spiritualism teaches that the resurrection takes place immediately after death, or rather that the death of the physical body is caused by the resurrection of the man from it. These, briefly stated, are the points of difference between the legends of the past and the teachings of Spiritualism upon this important subject. The faith of our opponents is founded upon erroneous conceptions, as I conceive, of the alleged truths of the past, whilst the convictions of the Spiritualist, in consonance with a true interpretation of the past, are based upon the experiences of the present, through well-attested and unmistakable facts. Through the influence of the former many faithful but mistaken children of humanity are clothing themselves with funeral mantles, and with aching hearts are looking down into the graves for the loved and lost, as they are mistakenly called, with the remote prospect, perhaps, of a reunion at some far future day, through the merits of the world's exemplar, with but little reference to their own individual deserts. The Spiritualist, on the other hand, confident of conditions adapted to his needs, and buoyed up by unmistakable facts, is cheerfully looking upward and outward, through the shining portals of organic law, to an immediate reception by his beloved when his own resurrection shall transplant him likewise upon the bright shores of another and happier sphere.

As I have previously said, Spiritualism teaches that the spiritual man is the *real man*, and that he receives nothing of his absolute self from the material body, not even his form. The spiritual idea of an immediate resurrection which I have given is therefore a legitimate sequence of this fact. A large class, however, as shown, stand opposed to these facts, and mainly, it is alleged, upon Biblical grounds, but certainly without warrant, as I shall attempt to prove.

The original Greek word translated *resurrection* in the Bible now in use in Christendom has no such meaning as that generally given to the English word resurrection,—that of raising

up to life again in this world, at some distant day, or at the end of time. This Greek word is *anastasis*, and it means, according to Rev. Chauncey Giles, an accomplished scholar, "a continuance of existence after the death of the body," "the future life of those called dead." A distinguished gentleman,* in a sermon delivered in New Haven upon the subject of the resurrection very forcibly says: "This word *anastasis* is commonly but often erroneously translated resurrection. So far as I have observed, it usually denotes our existence beyond the grave. Many passages of Scripture would have been rendered *more intelligible*, and the thoughts contained in them more just and impressive, had this word been translated agreeable to its real meaning." This is certainly most decided testimony in favor of the spiritual idea touching the doctrine of the resurrection, as well as acceptable proof that the Bible, properly interpreted, teaches a more beautiful and truthful philosophy in regard to man and his destiny than the mistaken conceptions of orthodox theology have attributed to it. And, further, it is undoubtedly true that the more critically and exhaustively all the passages in the Bible relating to this subject are examined the more fully will they be found to confirm the declaration of the spiritual school *that the resurrection consists in the withdrawal of the man himself from the physical body through the process termed death and his immediate introduction into the spiritual world.*

Again, independent of what may be said in the Bible, if the mind unprejudicedly investigates this matter, it will be found that reason, in addition to angelic communications, sustains the position assumed. So, likewise, do the analogies of nature, that great bible written by God throughout all the departments of the universe, the revelations of which are indelibly indented in the rocks, thundered by the ocean in all its varied forms of sublimity and terror, exhaled by the flowers, whispered in the rippling streamlet, and murmured in the impressive psalmody of the forest, that noblest of volumes which we can but admire

*Rev. Dr. Dwight, a confessedly learned Bibliist.

even when we cannot understand,— which needs not the sanction of councils or the approval of bishops to render it canonical. Indeed, nature is full of the most beautiful examples, analogous to man's true resurrection. The rough, coarse calyx, to borrow a figure, is as a body to the soul of the plant, in winter. The blossom is only the swaddling clothes of the real plant, the seed containing the life. And so man, in the earth life, is but the bud of what he will be. By and by, when, through the process of death and decay, the external shell or covering shall have lost its usefulness, the immortal plant shall bloom and fructify in a more congenial realm. But, adds the able author alluded to, the analogies are still more striking in insect and animal life. The beautiful butterfly, for instance, has found its *anastasis* through the natural law of change, incidental to the growth and progress of its undeveloped original, and can never again return to the chrysalis. The delicate humming-bird, with its exquisite plumage and wonderfully rapid movement, once recognized the horizon and boundary of its universe in the tiniest of eggs. But the law of progress is inevitable, and evolution the continuous pathway of the universe. The humming-bird finds its *anastasis* in a world of adaptation, an atmosphere of perfume and of flowers, and can never again inhabit the egg. Man, being essentially spiritual and immortal, finds his *anastasis* by passing out of the material body into a more congenial realm, his true and proper home, and can never again animate his worn-out tenement of time. He attains a resurrection for his material body when he is born into this world, and a resurrection for his spiritual body, his glorious *anastasis*, when he is born into the world of spirits, through the agency of what is called death, the misappreciated but universally benevolent *accoucheur* of all aspiring souls. Indeed, all nature bespeaks some such glorious consummation to the hopes and aspirations of the human soul. Under infinite power and infinite will, associated with infinite love and infinite wisdom, we find intelligent force and inert matter waltzing hand in hand,

so to speak, throughout the vast halls of the universe, and to-day are as vigorous and active, seemingly, as they have been for millions of years. And can we believe that the Divine Author and ruler of all will thus keep the *atom* and neglect the *soul*? That Divine Intelligence will thus impeach and stultify itself in the future by ignoring the noble and aspiring hopes implanted in the intelligent spirit of the race? We cannot so disregard the indelible premonitions unmistakably apparent in the divine revelations of nature. Just as surely as the acorn foretells the unfolding of the future life and beauty of the oak, so likewise does the human soul in time, with all its wonderfully aspiring and expanding powers, foretell its own unending life, its own continued growth, its own increasing beauty and glory in the boundless domain of the hereafter, toward which human hopes unceasingly point, and of which human aspiration is the living prophecy.

And, further, in this connection, the soul or spirit being an emanation from, and an individualized finite expression of, the great Father Spirit, as a necessary sequence, this individualized soul, prior to its *anastasis*, occupies, in a finite sense, of course, the same relative position in the *microcosm* of the human body—the epitome of creation—that the infinite soul occupies in the grand *macrocosm* of the entire body of the universe. The universe owes its continued existence in the realm of manifestation to an all-pervading divine principle, distinct from matter as cause from effect,—which we call God. So the material human body without the soul, after the soul has found its *anastasis*, has no life in and of itself. “The active, plastic principle is the soul,—the true man,—of which the body is but the external expression, and the instrument”; and this soul, as the facts of Spiritualism prove, is an individualized entity.

If, then, the spirit or soul is the man, as is demonstrated by the phenomena of Spiritualism, the analogies of nature further indicate the necessity for, and all the laws of nature imperiously demand, the death or dissolution of the physical body, and the

resurrection of the man therefrom into another and more spiritual realm. When the resurrection is accomplished, our departed ones tell us, man finds himself first among those he has loved the best, and by whom he has been beloved in time,—the dear ones who may have preceded him in the lengthened pathway of the spheres. And, oh, what a consolatory and illuminating reflection is this,—to feel, as the night of time approaches, and we are about to launch our bark upon the silent river, that we shall not be alone,—that the loved of other years, our darlings gone before, are hovering near to welcome us; and that, almost at the very moment we close our material eyes to the tears of earthly friendship, our spirit vision will be open to the welcoming smiles of those precious ones inhabiting the higher and brighter life. That our loved ones who have gone before are near us in the last trying moment of earthly existence has been beautifully exemplified in instances reported in the daily press of celestial music, vocal and instrumental, being distinctly heard immediately above the couch of the dying. And what a sweet consolation indeed must such a fact be to those who are left behind? After a kindly and satisfactory reception by friends, occurring as it does through the law of emotional attraction, has had its legitimate influences, the soul gradually gravitates to just such moral and intellectual associations as the experiences and activities of earth life have fitted it for. Such have all the bodily organs that they had before their resurrection; they see and hear as in the earth life; have memory, love, hope, fear; they reason, desire, reflect, form opinions and express them; indeed, are the same beings they were before, except in that they have thrown aside the “muddy vesture of decay,” and will, for a longer or shorter period, necessarily be subject to the relative and temporary effects of their earthly masquerading. In fine, the spirit world being here, as Spiritualism teaches, and man an individualized spirit in the human form, when the resurrection takes place, when he rises from the body, as described, into the next sphere of existence, stands there a complete human being,—having left

nothing behind him, as I have said, but his former material covering.

There are many persons, doubtless, who are willing to accept these declarations of the spiritual school as true in the abstract, but who practically deny the same by ignoring the facts of Spiritualism,—which facts are satisfactorily demonstrating to the candid investigator that man, as a spirit, is possessed of all those qualities which constitute personal being and individual identity. This rejection of evident facts is mainly attributable to the psychological influences of past educational processes. The mistaken theories of the past and of the present with regard to the human soul and its destiny have inculcated the idea, as I have said, that the mind or soul exists, after what is termed death has taken place, as a formless essence or unsubstantial something, of which no definite conception can be had, destined to await a reunion with the material body at some future period, before its personal identity can be realized or recognized. The soul has thus, indeed, as remarks a modern author, been reduced to something like a mathematical point, which, as you know, is defined to be position without magnitude, and which is about as near to nothing as the mind can conceive. Hence the widespread skepticism in Christendom in regard to the existence of the soul at all; and the sad uncertainty, even among professed believers in immortality, as to its future powers and destiny. If man, after his resurrection, becomes what is practically taught in Christendom it would be impossible that he should know himself, much less be recognized by others. The word identity means sameness; and if you do not enter the spirit spheres in the same spiritual form that you possess here, you yourselves will never enter there. But your inner self, say our departed but returning friends, is more essential to identity in your future home than is the outer form. Your affections, knowledge, experience, and memory, your entire character, as intellectual, moral, and emotional beings must be preserved, or your identity is lost. For all the laws of life, as well as the analogies of

nature, clearly indicate that the true resurrection introduces man into the world of spirits the same being he was here, whether his goodness be shrouded by badness, or his badness be shrouded by goodness.

Spiritualism further teaches that infinite love through infinite law has fully provided for the improvement and ultimate happiness of all souls thus born into spirit life; and in this particular, likewise, are its inculcations at variance with, and superior to, the authoritative teachings of orthodox theology. It is estimated that thirty-six millions of the human family pass through the change called death annually. This is three millions per month, and one hundred thousand per day. The greater number of these are, or have been, weak and ignorant; or, as theological soul-critics would term them, wicked. None, certainly, have sufficient goodness to render them fit residents of the perfect heaven of which we have heard; and just as surely all have too much goodness to warrant their consignment to the horrible hell of barbaric fabrication. They cannot be changed instantaneously into beings fitted for either place — supposing these places to have an existence — without destroying their identity, and contravening all the known laws of mind. Hence, these horrible dogmas of the past, with their kindred conceptions, are rapidly fading from recognition, let us hope, as the reading and the thinking public are increasing in numerical strength, and are taking position in the great battle of ideas, in advance of those who have too long had their reading and their thinking done for them. But, in such a dilemma as to the future of the race, even human benevolence (suggests a recent able writer) can conceive of influences under which all mankind might be brought, even in this life, by which they could be rendered better and happier; and gradually prepared for the highest and brightest conditions in the realm of archangel existence. And shall it be presumed for a moment that infinite love and wisdom have made no provision for the ultimate happiness of helpless humanity, after the unavoidable and

torturing experiences of earth shall have ended? Can it be supposed that no means have been provided for the development of faculties in another life which have fallen short of maturity in this; and which, from their nature, must have been bestowed by God for ulterior purposes of good? Brought into the earth life without being consulted, forced by law through its changing experiences, the merest child of circumstances beyond human control,—and taken from it at the last, independent of his own volition,—surely, the spirit of irony alone must have prevailed in the projection of man upon this planet, if there be no code of life in the hereafter, universally applicable, through which the inevitable errors of time may be corrected, and the sorrows of earth find abundant compensation.

The facts and philosophy of Spiritualism, however, inculcate too high an estimate of the Author of existence, and of the laws of being for its believers, to accept any of these horrible dogmas in regard to human destiny. Nor do we accede altogether to the more liberal idea entertained by some that (so called) *death* constitutes a peculiar alchemy by which bad men can be immediately transmuted into good men upon the merits of any vicarious sacrifice in the past, however meritorious or noble it may have been. Still less can we entertain the idea of another class, who practically inculcate the existence of a partial Deity in the declaration that the elect of God,—a chosen few,—leaving all their imperfections behind, are alone destined to the enjoyment of bliss beyond the grave. In fact, Spiritualism rejects all such dogmatic theories as have been inculcated on the subject of the soul's future as wholly incompatible with any just conception of a Divine Father, and as unsatisfactory to the innate aspirations of the soul. So much, indeed, do these creeds and systems fall short of supplying the needs of the general mind that men and women all over Christendom are turning from the old familiar pathways to look at all new things claiming the savor of religion. With the Spiritualists, many other minds have likewise grown tired

“Of dropping buckets into empty wells,
And growing old in drawing nothing up.”

“They long for the green pastures along the streams which run among the hills of spiritual truth. And soon, comparatively, like ourselves, they will be found willing to leap over, crawl under, or crowd through the bars of the old enclosures in search of freedom of thought and a legitimate expansion of the innate properties of the soul.” Indeed, a general need is beginning to be felt throughout Christendom for something broader, and higher, and better than the past is represented to have furnished. The need is even greater and deeper than the popular consciousness thereof. Can such revivals of religion as have been conducted by the Salvation Army, or through Moody and Sankey and others, gratify this need in man’s moral nature? Do they not rather, when the fever of excitement has died out, leave the mind in a still more unhealthy state, with a still greater void? Can present organizations supply this great demand? We fear they are wholly incompetent, for the reason that, although orthodox theology may have taught some truths in the past, it is today devoted rather to the dissemination of dogmas than to the promulgation of moral truth; to the observance of forms rather than the elevation of man’s spiritual nature. It is busy in the enforcement of creeds which, however well adapted to the mental conditions amid which they had birth, are wholly insufficient to satisfy the soul-needs of today; instead of inculcating more enlarged views as to the nature of the soul, and the conditions of a future somewhat in consonance with the aspirations of humanity, as well as in harmony with the infinite attributes of the infinite source of all being. “What a joy it would be,” said Theodore Parker, upon one occasion, “what a joy it would be, if there should come to pass a real revival of true religion, of piety and morality, throughout Christendom. A great new growth of the soul, prophetic of whole Messianic harvests of truthfulness, of brotherly love, and of true piety yet to come.”

Only think of it. The revival of a *true* religion,—its representatives teaching the glorious truths of nature and individual human consciousness, proclaiming the ever-beneficent presence of the Ever-Living God, who inspires man today as He has ever done throughout time; who inspires the soul through intermediate and appropriate agencies, as through the sunshine and the shower He inspires the earth in her production of the sweet-scented flower, and the life-sustaining grain. It is toward such a revival that Spiritualism is looking,—the revival of the Christ principle, practically, in the every-day life of the soul, independent of church and creed,—not the revival or continuance of mere dogmas and enforced beliefs, which seem to impiously regard the Infinite Father as “an overworked and angry magistrate, man as naturally fit only to be damned, and hell as a permanent penal settlement,” located somewhere in the neighborhood of the antipodes, or else in some accursed spot in the atmosphere surrounding the earth, unknown to angel or archangel lore.

Under the influence of such materialistic beliefs, some men seem to act in this world as though they thought themselves privileged, at a money valuation, to purchase reserved seats in the next; whilst, in some directions, eternal mercy seems to be farmed out, like a turnpike gate on the high road, which none can pass but those who pay toll. And these are some of the results of reliance upon mere authority, without regard to the promptings of the individual soul, which is unmistakably the revelator of truth unto itself. In this connection, the poet Göthe has said: “He who has art and science has religion also.” To my mind, he who has art and science, sanctified by true spiritual emotion, has a philosophical religion, which needs only the culture of the moral faculties to render it of practical advantage in this life, and of ultimate advantage in the life beyond.

But, as Spiritualism teaches, there are no philosophical grounds for such inconsistencies and vagaries of belief as those to which I have referred. The spirit or soul being an emana-

tion from Deity, as Spiritualism declares, goodness and truth are innate spiritual qualities, whilst evil and falsity are but defects of the external organization, and incidental to the law of progress, which is universally operative. The outward manifestations of these latter qualities, therefore, can have but a reflex action upon man's spiritual nature, and can only be temporary in duration. Besides, as I have shown, if men were instantaneously relieved of the relative effects of the organizational defects of time; if men were immediately and radically changed by the resurrection from the body, they would not even know themselves; and the purposes of both spheres of existence, of time and eternity, would thus be entirely ignored. Suppose, for instance, everything that is not perfectly beautiful, pure, and true were to be instantaneously eliminated from the will and understanding, the thought and affection, of each one of us here, I fear there would be not a very great deal left by which we could identify ourselves. And, certainly, we are not *much* worse than others, although not claiming to be of the elect.

Thus Spiritualism is not iconoclastic only; it is likewise constructive, although through the neglect of proper investigation it is not thus generally understood. Spiritualism has not only "renounced idols of stone and idols of wood, and is likewise urging the necessity of breaking in pieces all idols built up of books and traditions," of fine-spun ecclesiastical cobwebs and arbitrary authoritarians; but at the same time the inculcations of this school most emphatically urge the necessity and the wisdom of seeking to cherish whilst in the earth life the noblest and most enduring of man's emotions, the worship of the good, the true, and the beautiful in the infinite unknown, by cultivating (in the language of one of our best writers) a higher and still higher appreciation of what may be known of these diviner attributes through the progressive tendencies of the finite and the human, and that by this process of moral culture the individual soul is prepared for its resurrection, come when it may.

Besides, the facts of Spiritualism, those wonderful phenomena which have been so often grossly misunderstood and sadly misrepresented, satisfactorily demonstrate that the spirit world is not located at a distance outside of the realm of human appreciation, but that it is here, all around us, surrounding and interpenetrating the conditions among which we dwell, removed from our sight, and practically separated from us only by the thin veil of matter with which we are clothed as individualized spirits, and that when this veil of matter is removed by a resurrection of the man from the body, the spirit world in which he has been all the time living is revealed to him more clearly, with no immediate change whatever in the man himself, as I have said, he is the same being, and the creature of the same laws, the law of individual progress included. And in this philosophic conception of individual growth beyond the grave, proportioned as in this life to individual effort and desire, Spiritualism triumphs over all the dogmatic revealments of the ages that have passed. Death, through this law, brings no terror to the Spiritualist. It is but the flower-encircled door leading to the soul's immediate resurrection into a realm of diviner possibilities, a pathway of unending development, by and through which infinite justice and infinite mercy are beautifully reconciled; a career of progress in which the pangs of retribution are inevitably soothed by the inexpressible joys of legitimate compensation, as successive *æons* of thought and feeling shall continue to indicate the ascending scale of human happiness forever.

Thus, my friends, the religion of Spiritualism is well suited for both time and eternity. The true Spiritualist should have confidence in God, and confidence in man, knowing that all are alike the children of one common Father. He should learn to pity the inharmonious idiosyncrasies of individual character, and to rise above the petty bickerings of social life as well as all the sterner experiences of the battle of existence, knowing so well what a beautiful sphere of compensation and of just

retribution we shall enter upon when the morning of an immediate resurrection shall dawn for each.

As a conclusion, in the language of modern inspiration, allow me to add —

“Oh! tell us, friends, where is Death!
We do not find it here;
We only find still more of life
Each moment in this sphere.
We now are here, friends, where the flowers
Pour forth their fragrant breath,
And no one in these heavenly bowers
Can tell us aught of Death.

They said, dear friends, that we must die,
And slumber 'neath the sod,
Until at some far distant day
We heard the trump of God;
But such sweet tones of melody
Are falling on the ear,
We know *this* must be Heaven,
And our Father must be here.

And when your burning tear-drops fell
Upon each pallid brow,
We heard your cries of agony,
'We have no darlings, now.'
But, could you've seen the angel throng
That bore each soul away,
You'd not have shed another tear
Upon the pulseless clay.

Then never, never say again
Your friends are in the grave,
For could you see the fountain bright
In which we often lave,
And could you feel upon your brows
Our warm seraphic breath,
You'd know that we have never felt
The chilling kiss of Death.”

LECTURE VII.

FUTURE REWARDS AND PUNISHMENTS.

And these shall go away into everlasting punishment, but the righteous into life eternal.—Matt., ch. xxv., v. 46.

In my Father's house are many mansions.—John, ch. xiv., v. 2.

The prominent evil of Christendom, as I conceive, is a too confident and blind reliance upon what is deemed established authority in regard to all eschatological conceptions and religious matters generally. Whilst under the influence of subserviency to this alleged authority many opponents of Spiritualism, for the want of better weapons, too frequently assumed to kill its arguments with the silliness of a sarcasm, and to dismiss its truths with the empty impertinence of a sneer. This moral amaurosis has arisen and been fostered through the force of educational faith, during the generations that have come and gone, to such an extent that even in the present age of progress and general enlightenment many are apt at times to lose sight of the great truth so encouraging to the Spiritualist that mankind never surrenders to time, and that there is a progress even in what is called Christianity. I do not utter these sentiments, or others of like character that may follow at any time, in a spirit of bigotry, fully satisfied as I am that he who dogmatizes in such matters occupies a less enviable position even than he who doubts. Nor do I wish to be understood as at war with individuals, although I may seemingly entrench upon individual opinions; for I trust I would be among the last to do violence to personal feelings. I am seeking rather in my advocacy of

what I am taught as truth to point out what appear to be misdirections of sentiment, under the influence of ecclesiastical authoritarians, as well as misapplication of principle on the part of denominational associations in the great field of religious thought.

An able writer upon "The Rise and Progress of Christianity" says in effect, most truthfully, that the treatment of Christianity has hitherto oscillated between Church authority on the one hand and individual impulse and feeling on the other, reason playing but an incidental and secondary part. The early misapplication of reason in the attempt to discover by way of speculative inference the essential nature of Deity could but meet with discomfiture. The controversies of the early centuries with regard to the trinity were but an entanglement of ideas, in which the human mind, driven from point to point by its own ingenuity, eventually registered the evidence of its torture and despair in the unintelligible jargon of the Athanasian creed. Reason, however, at the dawning of the Protestant Reformation, assumed again to battle with the creeds; or rather with the articles of dogma that had taken almost entire possession of the Christian mind during the middle ages. But it would seem that this latter attempt has proved well nigh as ineffectual as the former. For, although Protestantism claims to grant the right of private judgment to its adherents, still, with regard to its practical operations, it cannot be said that today there is any real alliance between faith and reason, but rather a mystical coalition, so to speak, between the recognized orthodox dogma and the private opinion of the professed believer; so that, if a man cannot prove the truth of his position, he can at least school himself to believe that he is right, and thus the dogma may be shaped to suit the feeling, or the feeling conveniently expanded to grasp the mysteries of the dogma. Some in the present day find such a course of procedure more or less easy, whilst with others it is becoming more and more difficult. And to this latter class belong those minds who are

gradually leaping over sectarian barriers, and are seeking greener pastures and broader fields of thought and aspiration. In this connection, I may remark, likewise, that it is admittedly difficult to form an impartial opinion as to what faith the reputed founder of Christianity himself sought to promulgate. Jesus did not write. His early teachings and his example no doubt gave a new feeling and a new spirit to the age in which he lived, but no new system of doctrine. His immediate apostles preached, but the best ecclesiastical historians declare that the written works attributed to them have very little claim to be considered genuine. Nevertheless, the popular churches declare that Christianity either has or will redeem the world. But if it be inquired what *is* Christianity? the answers will be almost as numerous as the individuals who respond. Hence the philosophic Spiritualist is justified in declaring the Christianity of the popular churches of the day nothing more or less than an exponent of individual fancies; and in enjoining upon the searcher after truth, in addition to listening to the intuitions of his own soul, to unprejudicedly investigate history in order that he may be able to distinguish the essence of religion from its mere appendages, its forms, its ceremonies, and its arbitrary dogmas.

Again, as to the uncertainties of the faith said to have been founded by the good man of Nazareth, I may add that immediately succeeding the departure of the apostles from earthly labor there were in existence some seventy different sects of Christians, all of them claiming to be the followers of the same good master, and yet all of them differing the one from the other with regard to points of doctrine. There were in existence, likewise, some fifty gospels, thirty-six Acts of the Apostles, and twelve Apocalypses. Among these were the Acts of Andrew, the Gospel of Andrew, the Gospel according to the Twelve Apostles, the Gospel of Barnabas, the Gospel of Bartholomew, an Epistle of Christ, the Gospel of Matthias, the Gospel according to the Nazarenes, the Acts of Paul, the Rev-

elation of Paul, the Gospel of Philip, the Acts of Philip, the Gospel of Peter, the Acts of Peter, the Revelation of Peter, the Revelation of Stephen, the Gospel of Thaddeus, the Gospel of Perfection, the Gospel of Thomas, the Gospel of Truth, and a number of others, all of which in the early centuries were deemed to be equally as divinely inspired as were those which you have today. Besides, the method of selecting the canonical books by the Fathers — for, remember, our world had a Church before it possessed a Bible — was necessarily arbitrary. Instead of measuring the opinion presented for consideration by “some canonical book previously adopted, we are told that the book presented for their decision was measured by some doctrine already agreed upon, and hence some books that were at first rejected, owing to increased enlightenment, or from some other cause, after the lapse of years were elevated to a higher position in the estimation of the world, whilst others previously deemed orthodox were rejected. It is also a fact that the original Hebrew copies of these New Testament books, of which learned doctors of divinity speak so frequently, were entirely destroyed after their translation into Greek, and that what remains to Christendom today is referable to the learning and the labor of the early Fathers of the Church. At about the close of the third century, however, a number of Gospels and Epistles were collated into one volume, and denominated “The New Testament.” This copy did not contain the Acts of the Apostles or the Book of Revelation, as now comprehended therein. The Acts of the Apostles was added in A. D. 408, and the Book of Revelation was included in A. D. 565. Other emendations and additions were likewise made, as the best authorities inform us. Notwithstanding such facts as these, which certainly clergymen should be familiar with, the declaration is still heralded throughout the land that you should accept the Bible as the only infallible record, the only infallible guide. But in response to this declaration the cultured and inquiring mind of the age can but inquire *which* Bible is it that we are to accept thus unquestion-

ingly? Is it the Protestant Bible that has sixty-six books, or is it the Catholic Bible which has seventy-six books, and which existed more than a thousand years before the Protestant Bible now in use? or is it Luther's Bible, which did not originally contain the Epistles of James, or the Book of Revelation? or is it Boothroyd's Bible which does not contain the Songs of Solomon? or is it the Samaritan Bible, which has only the five books attributed to Moses? or is it the Jewish Bible, which, according to Josephus, has but twenty-two books? or some one of the many others I might name? Of this list the Protestant Church declares the Bible now in use in England and America is unmistakably the infallible will of God; and there are many good and honest people who, through the force of early education, really believe that the present version, as we now have it, is *verbatim et literatim*, as it came from the mouth of a personal God. This Bible was presented to the world A. D. 1617, during the reign of James the I. of England. Let us briefly refer to the circumstances of its introduction.

Prior to the adoption of the King James Bible there had been a greater number of translations than perhaps the general reader is aware of. Theodoret, who lived in the middle of the fifth century says that in his day there were in existence the Armenian, the Scythian, the Syrian, the Ethiopian, the Indian, the Persian, and the Samaritan translations. In the year 1200 a translation was made into the French language, and about the same time a translation into the Spanish language; in the year 1390 a translation was made into the Polish language; in the year 1471 a translation was made into the Italian language; Wickliffe completed his translation into the English language in the year 1382; Luther completed his translation into the German language about the year 1530; Tyndall completed his translation into the English language about the same year. Other translations into English likewise existed prior to the reign of Queen Elizabeth. Early in her reign the English nation possessed an authorized translation, executed by the

Bishops of the Church of England, under the guidance of Archbishop Parker. James I. succeeded Queen Elizabeth to the throne of England, and at his command, as I have said, in 1611, the Bishops furnished another authorized version under his direction and supervision. And this is the Bible now in use in America; and by the Protestants, strangely enough, declared to be infallible. The reign of this monarch, says an English author, himself a Protestant, remains a foul blot upon the page of history, which not all the blood and horrors of the great rebellion — of which it was the origin and cause — have been able to efface. He was one of the most disgusting monarchs that ever sat on the English throne. He was proverbially unjust. His cold and fanatical cruelties were more horrible than the wildest excesses of passionate tyranny. Indeed, his history is characterized by villainous efforts to crush the liberties of the people, and to establish the kingly prerogative upon the ruins of the English constitution; as well as his pitiful pedantry of attempting to erect himself into an ecclesiastical judge, and setting himself up as the Pope of Great Britain. He likewise believed in the influence of witches in the affairs of human life, and many a poor woman suffered physical death during his reign in consequence. Yet this is the ruler under whose supervision the present version of the Bible was presented to the world, and whose opinions decided all differences among the translators. This version was made by the Bishops from a Greek text which Erasmus in 1516, and Robert Stephens in 1550, had formed from manuscripts of later date than the tenth century. Whether these manuscripts were thoroughly trustworthy has long been matter of diligent and learned investigation. Since the century referred to, Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens, as well as others in Latin, Syriac, Coptic, and Gothic, into which languages the text of the Bible was translated between the second and fourth centuries; while in the works of the Fathers, from the second century downward, many quotations from the New

Testament have been found and compared. And the result has been that, while on one hand scholars have become aware that the text of Erasmus and Stephens was in use in the Byzantine Empire before the tenth century, on the other hand they have discovered thousands of readings which had escaped the notice of these writers. The question then arose which reading, in each case, most correctly represented what the Apostles had written? Which, learned men agree, is by no means an easy question, since the variations in the documents are very ancient, and scholars are much divided as to the readings which most exactly convey what they are pleased to term the Word of God. One thing, however, is agreed upon by the majority of those who understand the subject, *viz.*, that the oldest copies approach the original text more nearly than the later ones. Is there not, then, some reason in questioning the infallibility of so late a version as the King James Bible now in use?

Further, allow me to call your attention for a moment to three ancient Greek manuscripts, which are esteemed as undoubtedly standing at the head of all the ancient copies of the New Testament. One is called the *Vatican Codex*, and is deposited in the Vatican at Rome. Whence it was acquired by the Vatican library is not known; but it is named in the first catalogue of that collection, which dates from the year 1475. This manuscript embraces the Old and part of the New Testament, the four Gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as the 9th chapter, 14th verse, from which verse to the end of the New Testament it is deficient.

The next referred to is the *Alexandrine Codex*, which was presented to King Charles I., in 1628, by Cyril Sucar, Patriarch of Constantinople, who had himself brought it from Alexandria, and whence it derives its name. It contains the Old and part of the New Testaments,—portions of Matthew, John, and 2nd Corinthians being wanting. In addition, this manuscript contains the Epistle of Clemens Romanus (the only known copy),

a letter of Athanasius, and a treatise of Eusebius upon the Psalms. It is now in the British Museum, in London, where are also the Syriac Gospels, transferred from the convents of the Nitrian desert.

The third referred to is the *Sinaitic Codex*, discovered in 1844 at the convent of St. Catharine, on Mount Sinai, by the learned Constantine Tischendorf, who, at the instance of Emperor Alexander II., of Russia, returned to the convent in 1859, and took this ancient manuscript to St. Petersburg, where it still remains. It contains the Old and New Testaments, the latter without the loss of a single leaf. In addition, it contains the entire "Epistle of Barnabas," and a portion of the "Shepherd of Hermas,"—two books which, down to the beginning of the fourth century, were looked upon as a portion of the Scriptures. The first place among these three great manuscripts, both for age and extent, is awarded by the learned to the *Sinaitic Codex*, the second to the *Vatican*, and the third to the *Alexandrine*; yet neither is considered as standing so high that its sole verdict is sufficient to silence all contradiction. Of these three manuscripts, however, a learned Christian writer says: "It is by their standard that both the early editions of the Greek text and the modern versions are to be compared and corrected." "Indeed," he continues, "it is not too much to hope that by their means a Greek text of the New Testament may sooner or later be settled, which shall serve as the basis of translation for all Christian communities."

In this connection, permit me to remark that the spiritual school is loudly denounced, sometimes even by the liberal pulpit, for refusing to accept the King James Bible now in use as an infallible record; and yet I have just quoted high Christian authority for the fact that there never has been a correct basis of translation; and that hopes are entertained throughout Christendom that one will be eventually established through the proper use of these three ancient manuscripts to which I have

just referred. Surely, then, the utterances of the spiritual rostrum are not quite so reprehensible as has been supposed.

In addition to the numerous translations just adverted to, there are two others of material importance which I will but briefly mention, and then proceed to the more immediate consideration of my text, when I hope you will be able the better to perceive the tendency of the remarks already offered. I allude first to what is called the *Vulgate*,—that is, the translation of the Old and New Testaments into the Latin Language, in the fourth century, by St. Jerome. This is still the authorized translation of the Catholic Church; and is esteemed as second only to the Septuagint. What is called the Septuagint is a translation of the Old Testament from the Hebrew to the Greek. This translation was made at Alexandria two hundred and eighty-four years before the birth of the Nazarene by seventy-two learned Hebrews, under the auspices and authority of Ptolemy Philadelphus. The Greek language at this period in the history of mankind had become a common language of communication for the learned of the then civilized world, and so remained for many centuries, *viz.*, in Greece, along the shores of the Euxine, the whole of Asia Minor, Syria, Egypt, Carthage and her dependencies, Rome and her dependencies, together with all the towns and cities of the Mediterranean. “And thus,” says an able writer, “the sealed-up literature of Palestine was thrown open to the world”; and thus little Judea, nestling in an angle of Asia, scarcely visible as a fraction of Syria, overshadowed on the one hand by the ancient settlements of the Nile, and on the other by the vast empire that for thousands of years occupied the banks of the Euphrates and the Tigris, materially affected the religious sentiment of the world. These two translations, the Vulgate and the Septuagint, with the exception of the three great manuscripts already alluded to, are esteemed the best that have been made.

But even the Vulgate and the Septuagint are not without their errors of translation, only one of which I have time to

allude to at present, which has led to an exceedingly absurd mistake in some of the finest productions of Art. Thus, the horn of the Oriental buffalo, and a pencil of light, were both conical in shape; hence, in the Hebrew language, the same word was used for each. Jerome, in translating the thirty-fourth chapter of Exodus, made the Vulgate translation say of Moses, as he came down from the mount, that his face or head was horned, or had horns on it; when he should have translated it (scholars now say) somewhat in this wise: "His very face or head radiated light," etc. In consequence of this, the great Michael Angelo, in one of his wonderful specimens of art, actually placed horns on the head of the man reputed to be the meekest the world has ever known.

And now I approach more immediately the consideration of the two texts presented in the opening of my discourse: "These shall go away into everlasting punishment, but the righteous into life eternal"; and, "In my Father's house are many mansions." One of these texts, as it reads in the English translation now in use, assigns but *two* places for humanity in the spheres beyond the grave, and one of these, at least, by no means an enviable one; the other declares there are many. There is no escape from the conclusion that here is a flat contradiction existing in a record which is pronounced to be the infallible Word of God. Now, if we are honestly in search of truth, which is the best course to be pursued? Shall we blindly accept both statements, and declare that no difference exists simply because we are commanded to do so upon the assumed authority of sectarian teachers? Or shall we not, rather, as rational creatures, and in the exercise of the faculties with which God has endowed us, seek for some explanation in character with the high claims made for the book from whence these texts are taken? The spiritual school has adopted the latter course, and for so doing has been widely condemned. Nevertheless, in addition to the teachings of our spirit friends, we find additional authority in the course pursued by learned men for

generations before us, many of whom, likewise, were essentially religious without being sectarian in their sentiments and practice. The original Hebrew manuscripts of the New Testament, as I have stated, were destroyed after copies had been taken in the Greek language. The first, or Hebrew manuscripts, being of course inaccessible in the event of any dispute or doubt as to words or sentences in any modern version, reference could only properly be had to existing Greek copies. The first text repeated in your hearing, with its doctrine of the durability of rewards and punishments in the future world, has undergone the closest and most critical examination on the part of some of the ablest thinkers and best classical scholars known ; and the result has been exceedingly gratifying to the lovers of truth wherever found ; whilst it has been unmistakably demonstrated that the English Bible now in use in America is decidedly a mistranslation as far as this particular text is concerned, at least. And, it can likewise be readily perceived, as I hope to show, that a true rendering of this text will harmonize beautifully with the teachings of the spiritual school as to future conditions, for which, during the last thirty years, the advocates of this school have met with the most unqualified condemnation of both the press and the pulpit of our land. I will endeavor to explain how the mistranslation in all probability must have occurred, so that any unprejudiced mind can readily perceive the error. With those minds—and unfortunately, through the force of education, there are some such who seem determined that, for the glory of God, some poor souls *must* suffer eternal punishment—my arguments can avail but little.

In the first place, it is a common error, more common in the past than in the present, perhaps, to suppose that every idea or word which exists for one language *must* necessarily have an interchangeable equivalent in all other languages. And this is the error the translators of the King James Bible seem to have fallen into ; unless we suppose the mistranslation was purposely made, in order the better to enforce upon the common mind the

idea of damnation, supposing the fear thereof to be the greater incentive to faith in the various other dogmas they were seeking to inculcate. There are words by the thousand, however, in the various languages for which there is no interchangeable equivalent. Hence, we are coining words in our own language almost daily, especially from the French, *coquette*, *parquet*, *depot*, etc. Such is the fact with one of the words in the Greek of the text in question,—the Greek noun from which is derived the Greek adjective *Πῶνος*; the one used in the text is *Πῶν*. This adjective *Πῶνος* is translated in the King James Bible “everlasting” and “eternal.” But every Greek scholar will tell you that this Greek noun and adjective have neither of them an interchangeable equivalent in the English language, and that the two adjectives “everlasting” and “eternal,” used in the version now claimed to be infallible, not only do not convey a true interpretation of the Greek words, but actually express a very opposite meaning to what is the correct definition. What, then, is the appropriate translation? what is the true meaning of the Greek adjective *Πῶνος*, or rather of the Greek noun *Πῶν*, from which the adjective used is derived? As I have intimated, no one word in the English language can possibly serve as a translation. The correct definition of this one Greek word, however, is this, as all Greek scholars will tell you: “*That duration or cycle of existence which belongs to an object universally in sight of its genus.*” Thus, for instance, the *Πῶν* of an apple tree and the *Πῶν* of a hickory tree may be each a full and perfect *Πῶν* in itself, and yet differ very essentially the one from the other. The *Πῶν* of infancy, the *Πῶν* of youth, the *Πῶν* of manhood, and the *Πῶν* of old age may all exist in the general *Πῶν* of one life, and yet all be full and perfect; since, as you doubtless perceive, every *Πῶν* furnishes the secret why of its own existence, and that, therefore, every object whatever, every mode of existence, here or elsewhere, has its own separate and independent *Πῶν*.

But it is argued by the advocates of eternal punishment that the forty-seven Bishops of the Church of England who, under

King James, gave us the present version of the Bible constitute exceedingly high authority. And so, perhaps, they do; but have not I given equally as high authority as to the unreliability of the sources upon which these bishops based their translation? And, besides, in our day, and in our land, the reading and the thinking public are rapidly outnumbering the merely learned public; and the time has gone by when self-constituted authorities in such matters can remain unquestioned, whilst the day is dawning, through the instrumentality of Spiritualism, when soul-consciousness alone shall determine for itself the revelation of the hour.

Let us, then, Anglicize this Greek adjective *ἰωνος*, remembering the definition of the noun from which it is derived, and, substituting it for the words "eternal" and "everlasting," see how much more rationally the text will read thus: "These shall go away into *Ionian* punishment, but the righteous into life *Ionian*,"—that is, these shall go into just such suffering as they have wrought out for themselves, and the righteous into just such degrees of happiness as they have prepared themselves to enjoy. And thus rendering this text, you can at once perceive how beautifully it may harmonize with the second verse repeated at the commencement: "In my Father's house are many mansions." No contradiction any longer exists to mar the truth or beauty of either.

The Spiritualist, likewise, can recognize an harmonious agreement between the teachings of the dear spirits and the declarations of the New Testament as found in my texts. In contradiction of the orthodox dogma, that death fixes the fate of the race forever in one of two localities, either heaven or hell, Spiritualism has been teaching for more than a quarter of a century that the spirit world is made up of individual conditions as consequent upon individual activities in this life, glorious and happy or the reverse, proportioned to individual preparation for participation in either; and, further, that the law of progress, of which man is the creature here, extending beyond the

confines of time, each individual, proportioned to desire and effort, may continue to advance from lower to higher conditions perpetually throughout the countless ages of eternity; thus encouraging hope of future joy to the darkest soul in the deepest misery of material misdirection. The law of individual conditions certainly agrees with the declaration of Jesus as to the "many mansions" existing in his Father's house, whilst the law of individual progress is correspondential to the Ionic relations legitimately deducible from a correct translation of the first-named text under consideration. Surely, it cannot be denied that these are logical conclusions. If so, the truth of the first century of the Christian era and the truth of today are not at variance; the truths of the New Testament inspiration and of the inspiration of the nineteenth century harmonize most beautifully. Indeed, truth is eternal, agreeing with itself yesterday, today, and forever. Therefore, whilst questioning the authenticity of the King James Bible, and presenting, as I believe, sufficient grounds for the questioning, I certainly do not wish to be understood as rejecting any truths the individual soul may find therein adapted to its needs. Whilst ignoring the infallibility of the Bible as an entity, I can but recognize it as a wonderful collocation of spiritual communications for the most part adapted to the age in which they were written, and as containing many beautiful spiritual truths applicable to man in any age. But the individual soul must itself be the judge as to the applicability of these truths to its own needs, for, indeed, soul-consciousness is normally and forever the revelator of God's will unto itself. If, therefore, you extract the spiritual facts and truths from the Bible, small indeed will be the remainder; take Spiritualism from the Bible and you will have left only what the weeping mother holds to her bosom when the spirit of her babe has been received into the arms of God's pale angel of death,—simply the outer coverings. Still, as I have once before said, what the New Testament was to the Old, I believe Spiritualism is to the New, an extension of its views, with a new and

brighter light thrown upon its obscurities. And, for myself, I would not, as is charged against the spiritual school, seek to ignore the Bible altogether. If I am correctly impressed, a majority of this school neither reject it or accept it as an entity, recognizing only what to the individual soul-consciousness recommends itself as true. Nevertheless, I can but think that practically we Spiritualists, with all our alleged infidelity, believe more fully in the spiritual truths of the Bible than do its orthodox advocates who professedly recognize the infallibility of all its assumed teachings. This must be so, or these professed believers in what it is declared the Bible teaches are exceedingly inconsistent in one direction at least if in none other. How can anyone, with the common feelings of humanity, who really believes in the dogmas said to be founded upon the Bible, venture to rear a family, for instance? What father can look upon the face of his sleeping child, when thus believing, without the most fearful and horrible anticipations as to the future of his offspring? What mother, with the orthodox faith said to be in accordance with the teachings of the Bible, could hold her babe to her bosom and praise God for the blessing, believing it to have been begotten in sin and shaped in iniquity, with the almost certain apprehension, likewise, that, as a totally depraved creature, it must be eventually damned? Who, I repeat, that really believes in the dogmas of total depravity and eternal damnation, both said to be taken from the Bible, could willingly engage in rearing children on earth with the certainty that well nigh nine-tenths of every family must contribute eventually to the peopling of an everlasting hell? No, it cannot be! The noble and true-hearted men and women of the nineteenth century, although professedly recognizing the infallibility of the book from whence such dogmas are taken, do not and cannot believe such monstrous libels upon both man and his Maker. Cultivated humanity is undoubtedly better than its creeds. The Spiritualist, thank Heaven, does not believe such terrible doctrines, come from whence they may, but is aiming for the development of a higher and a

nobler faith, under the influence of which men and women can be truer to their children, truer to themselves, truer to nature, and truer to God than to believe that such terrible decrees and fearful alternatives as are found in the professedly Biblical creeds of the day ever emanated from a God of infinite love and infinite wisdom.

In conclusion, my friends, Spiritualism teaches us, as I have said, more ennobling conceptions of humanity, a loftier appreciation of the majestic universe of which we are a component part, and a higher reverence for the Infinite Father soul, who is ruling the same in so much harmony and beauty through laws co-existent with himself. It teaches us that this Divine Father has given man a boundless field for the occupation of his faculties, with unlimited supplies as the reward of effort; thought, with its varied expressions; achievement, with its rich contentment; aspiration, with its sacred fires; self-denial, with its victories; hope, with its promises; faith, with its yearnings and its rewards; nature, in all her glory and tenderness; knowledge, in all its attractions; art, in all its splendor; and tells us continually that the soul thus endowed should never descend to the low and groveling things of sense, substituting these for richer and higher blessings. And we know, if we are true to ourselves in the earth life; if we heed the counsel of our angel friends, and act up to our highest sense of right in the exercise of brotherly love and charity continually, independent of beliefs and disbeliefs, as we approach the confines of time, and stand upon the shores of the rapidly rolling Niagara of death, we shall see on the other side our beloved and departed who have gone before, weaving for us golden cords of God's own thought, which, bound around the prows of our little barks, we shall be enabled to float joyously into a secure and happy harbor, thus entering upon successive *Πῶνς* of still increasing joys throughout the limitless ages of eternity.

But if, on the other hand, we have knowingly run counter to natural law; if we have sinned against God, by sinning against

our brother man, or ourselves ; if we have done ill instead of good, and violated our own highest conceptions of right by neglecting the loving advice of our heavenly counselors,—we must expect to enter into just such inharmonious and unhappy conditions as by such a line of conduct we have prepared ourselves for upon the other side of life, destined eventually, however, under the operations of the law of progress, proportioned to our own individual effort and desire, to emerge from these lower and darker conditions into higher and still higher relations, brighter and sublimer *How's* of still increasing felicities, successively, amid the unending beatitudes of the boundless pavilion of our God. Since, through the everlasting law of cause and effect, it is undoubtedly true that

“We shape ourselves, our joy or fear,
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall
The past shall reappear.

For there we live our life again,
Or warmly touched, or sadly dim,
The pictures of the past remain,—
Man's works shall follow him.”

not, in some manner, engendered fanaticism? Indeed, that cause which has not sufficient brilliancy and beauty about it to arouse some natures into fanaticism need scarcely be expected to have intrinsic merit enough to justify martyrdom in others. Besides, in the operations of the divine economy, some natures seem to have been endowed with a vivid sense of the heroic, the lovely, the divine, which cold materialism terms romance, but which they themselves know to be that which sustains them for hard duties and bitter trials; and which comforts them when a heartless world has made external comforts but faint and few. And what is more beautiful than the fanaticism of love, for instance, whether it be manifested in affection for a fellow-creature, or in devotion to a principle; whether it exists in a noble woman, battling for the ascendancy of morality and virtue, or in the self-sacrificing devotion of a Minnesota mail-carrier, who seats a crippled companion upon his only horse, and remains to die in the midst of flames, with the object entrusted to his care locked close in his arms; whether it have a resting place in the bosom of a cloistered nun, wrapped in visions of her Divine Bridegroom; or in the heart of a noble mother, a devoted wife, a faithful slave, or even in the poor dog who stretches himself across his master's grave and dies? Such self-abnegating love still lives, still burns on, even amid the utilitarian heartlessness that may surround it. And it will continue to burn on even unto the grave, and beyond the grave, I doubt not, in the glorious hereafter. In the beautiful Summer-Land of the soul we shall find that all true love, every good affection, all benevolence of purpose, every higher aspiration, and all the unsupplied longings of the soul in time, whether deemed fanatical or otherwise, have been divinest prophecies to the inner man, to be abundantly and joyously realized in the glorious land of compensation toward which the hungry soul is hastening.

The history of Joan of Arc is of importance when considered merely from a material standpoint, or with a view to material results exclusively. The active part taken by her during an

exciting period in the annals of France, and the wonderful fortitude, associated with the most indefatigable energy and undaunted personal bravery with which she sustained herself throughout the whole of her career, can but arouse to enthusiastic admiration every mind capable of fully appreciating the devotion of the woman, or the self-sacrificing services of a true lover of her country. But her history, in connection with the purpose of my discourse, assumes its greatest significance when considered in relation to many facts in her experience which are strikingly analogous to innumerable incidents of the present age of almost hourly occurrence, the investigation of which, in the light of the nineteenth century, is developing hopes and truths by no means esteemed the property of the human soul during the historical epoch of which I am speaking; but which, through increasing knowledge of their illuminating influences, are contributing to the conviction that, as far as the experiences of the Maid of Orleans are concerned, "the best prophet of the future is the past." For the present age is replete with just such phenomena as those which, through her organism, aroused the warrior-statesmen of the period into superstitious awe, and startled churchmen of the fifteenth century into apprehensions, yet to be realized, doubtless, in the overthrow of ecclesiastical despotism, and which led to the bitterest persecution and ultimate cruel murder of one of the purest martyrs to spiritual truth ever known amid the intellectual and moral struggles of the shadowy past.

Joan of Arc, or Jeanne d'Arc, was born on the night of the Epiphany (Jan. 6), 1412, of peasant parents, in the village of Domr my, on the borders of Lorraine, in the valley of the river Meuse, France. At the time of her birth, France was wasted by nearly a century of conflict and its consequences. Since 1337 there had been war almost perpetually renewed with England; but at the immediate date of the birth of the maid, the worst and then present calamities of France were the work of the turbulent princes of the realm, and of the wicked Queen of

Charles VI., Isabeau of Bavaria. Charles was imbecile both in mind and body; consequently, from 1392, when his diseases seemed to have culminated, to early in 1421, the rule of France was a matter of continued conflict as to the regency; and likewise as to the legal rights of different claimants for the throne. The continuance of these wars for some years finally afforded opportunity to the King of England, Henry V., to push the ancient claim of the Plantagenets to the crown of France. In May, 1420, a treaty was entered into between the Queen, by which the Dauphin was disinherited, and Henry married to her daughter, thus giving him further claim to the throne which he coveted. In his progress toward the throne of France, however, he was arrested by the hand of death in about one year after his treaty with the treacherous wife of Charles VI. and her adherents. Seven weeks later the body of this imbecile king was gathered to those of his fathers at Saint Denis; and the contest was left to be continued between the adherents of the infant son of Henry V. of England and Charles VII. of France, son of the unfortunate king just deceased. This latter-named prince was the monarch in behalf of whom Joan of Arc served and suffered.

The wonderful powers exhibited by and through the organism of this interesting woman, and which so much startled the leading minds of the age in which she lived, corresponded in a remarkable degree, as I have said, to those presented at the present time through what is appropriately termed mediumistic agency, — in her deemed supernatural, in ours esteemed as simply supermundane. The first recognizable indication of any peculiar power possessed by her was during her childhood, while tending a flock of sheep in the field in company with other children. She suddenly stopped in her sports with the children, exclaiming: "I hear my mother call me home," and rushed speedily to the homestead, saying to her mother: "Did you not call me? I heard a voice." The mother replied: "It was not mine, child, go back to the field."

Whatever skeptics may have decided in regard to this innocent child and her "voices," it seems to me as a rational conclusion that these voices fully correspond to those heard by Samuel as a child, by Abraham, by the Shepherds, by Saul, by John, and, indeed, by many now known as mediums, both in ancient and modern times. But, as you are aware, the voices heard by Joan, and those heard by similarly gifted individuals in the present day, are popularly denounced as "hallucinations," "the reflections of one's own mind," etc. And those who dare to profess a belief in the possible universality of such phenomena; or, in other words, those who believe in the production of like results under like conditions, at all times and in all ages, through the operation of unalterable and eternal law, are ostracized and persecuted to the utmost verge of malignity that the advancing spirit of the race will allow. And yet God's truth remains the same, eternal law continues unalterable, these phenomena still occur, and a few aspiring souls bask in the sunlight of the glorious truths resultant from these facts in nature.

In this connection, allow me to make a partial digression for the purpose of mentioning that I recently read in a reliable paper a statement that when our late lamented, but arisen, President, Gen. Garfield, was a lad of only six or seven years of age, while out at play, he saw his father, then deceased, and talked with him; that among other things his father told him that, if he would be a good boy, he would make a great man of him, and then disappeared. The boy then ran into the house and inquired: "Where is father?" His mother was surprised, and asked him what he meant. He told her what he had seen and heard, saying that he knew his father was in the house. The paper further stated that it had the intelligence from reliable parties who were at that time neighbors of Mrs. Garfield, and had often heard the circumstances alluded to by the members of the family. "It is, therefore," adds the editor, "no newspaper sensation, but one of the facts of Spiritualism, for which we have a scientific explanation."

I may mention further that I am myself aware of a little girl in Baltimore, under ten years of age, who has been in the habit for years of holding daily conversation with her mother, deceased when she was an infant. She was accustomed every day, when at home, to watch the clock for a certain hour, upon the arrival of which she would at once leave the rest of the family that she might go, as she said, and "talk with her mother in Heaven." Some officious friends, of course, remonstrated with the grandmother, saying that the child would undoubtedly become deranged. But the more sensible grandmother replied that it did the child no harm, but seemed to contribute materially to her happiness. She refused, therefore, to interfere in the matter, although the whole family were members of an orthodox church.

And, again, there is a dear little girl in our city, known perhaps to quite a number who hear me, who has been in the habit of seeing and conversing with spirits for years, having seen and recognized her deceased father at the early age of two years. She is now about thirteen. During the intervening years she has possessed this faculty, and being fortunately a member of a warm-hearted and spiritually developed family, she has herself been developed into a medium for independent voices. There are some, doubtless, in my audience who, like myself, have had the pleasure of attending her seances. God bless our dear mediums, young and old.

But, to resume. Gifted with a native intelligence, although unlettered,—pure, fervent, and elevated,—the Maid of Orleans began at an early age to live a second life within her laborious outer life, a life which all philosophical mediums of the present day, and of all time, know to be the most absorbing, the life of the soul. This sentiment of sanctity and holiness, characteristic of the medieval centuries, pervaded her whole nature. She fasted often, and fasted long, thus superinducing the mediumistic conditions to which I have referred, in a manner not unfamiliar in the present day. Absorbed and exalted in spirit,

mysterious sounds often thrilled in her ears, whilst her communications with her unseen visitors were naturally more or less colored by her educational faith and that of the age in which she lived. On one occasion, when thirteen years of age, it is recorded of her, she was meditating alone in the garden, when suddenly a great light broke upon her, and she heard a voice speaking out of it, saying: "Jeanne, be thou a good child and frequent at church, for the King of Heaven hath chosen thee to restore France."

In this connection it may be mentioned, also, that her father dreamed upon one occasion that she was leaving, to go away with the men-at-arms. Was this dream of her father's one of her hallucinations?

Again, Brother Richard, a mendicant friar, learned from his visions and declared that "a maid would arise and liberate France." Could the vision of Brother Richard have been likewise one of the maid's hallucinations, or the reflection of her own soul, as is alleged with regard to the phenomena that attended her throughout the important experiences of her brief career? But, alas, the minds who repudiate the spiritual origin of the phenomena attending the Maid of Orleans in the fifteenth century are of the same class with those who deny the facts claimed by the spiritual school of today; and, with regard to the occurrences of both periods, these opponents will accept any substitute, any explanation, however absurd or improbable, rather than recognize a demonstrated truth relating to the nature and destiny of the human soul which may happen to be foreign to the familiar and popular groove of ethical thought chiseled out by the accepted authorities of an earlier and a darker period in the intellectual history of the race.

Two or three years passed with the little maiden without any marked incident, except that the voices, as she termed them, continued. She grew into a fine, intrepid girl, handsome, indefatigable, and strong. She was, moreover, sweet-voiced and affectionate, docile and industrious. Her voices comforted and

encouraged her continuously. Not by weary seeking, high or low, says her biographer, did she realize what she esteemed as the Divine presence, but by trusting never to be left, never forsaken, never to ask and to go unanswered, never to weep and be un comforted. This was her faith, her sure and steadfast hope. And it would be far better for us of the present day if we felt a higher confidence in *our* voices, and in the loving presence of God's ministering angels; far happier for us if we, like the Maid of Orleans, could drink in continually the blessed influences of an abiding and holy trust. Notwithstanding her great confidence, however, the young maiden very naturally shrank at times from the attempt to execute the important mission assigned her by the voices which had so constantly attended her from her earliest years to her now budding womanhood. The well known mission predicted for her execution was "the saving of France from its then prostrated condition, and the crowning of King Charles at the city of Rheims." The importance of the work before her, and the improbabilities of its completion, may be realized when it is known that Charles was not even in possession of Rheims at the time of the prediction, and indeed that Orleans was the only town of importance then remaining to the king of France; and in Orleans he had long been besieged by the English when Joan was assigned the duty of saving him and the nation from threatened destruction. She would at first often weep in regard to the task before her, and plead that she knew nothing of war. The voices, however, answered her upon one of these occasions as follows: "What God bids thee, do without fear. St. Catharine and St. Margaret will teach and help thee."

At length, inspired by her voices, and imbued with a holy devotion and an unflinching courage, she departed from her childhood's home upon the doubtful and appalling mission before her,—a mission for a maiden which certainly no baseless vision could have incited, no mere hallucination have enforced. Through dangers and difficulties she succeeded in

entering the town of Orleans, and in presenting herself before the king. Among the evidences of the authenticity of her mission and of the supermundane character of the agencies under whose direction she was acting, she revealed to Charles, in a private interview had with her, "the purport and manner of an *unspoken prayer*" which had occupied his mind while in retirement, prior to her arrival. Could this, it may well be asked, likewise, have been done through the "reflection of her own soul," or by any method of "hallucination" whatever, whilst she was miles distant from the king whom she had never seen at the time of his silent devotion?

In obedience to her voices, she likewise informed the king that, in the conflicts that were about to take place, she must bear a certain ancient sword with five crosses on the blade, which she declared was buried behind the altar in the Church of St. Catharine, in a town where it was known the maid had never been, and requested that it might be sent for. An armorer was despatched, with the description, in search of it. The ecclesiastics of the church knew nothing of any such weapon; but they caused search to be made in the place indicated by the maid, and an ancient sword was found, marked as she had said, and very rusty with long lying in the ground.

This, too, I presume, will be classed among the hallucinations of the maid by those whose eyes are persistently closed to the truth.

Before Joan could succeed in establishing in the minds of others a similar confidence in her mission to that entertained by herself, she was subjected to the severest interrogations, the most unkind criticisms, as well as ridicule and insult on the part of the learned men of the day, both of the Church and of the world. But, although unable to read or write, she was equal to them all in the address and wisdom of her replies. So that even those who still denied the validity of her claims to inspiration were compelled to admit her wonderful powers of ratiocination, as well as her integrity of character, honesty of purpose,

and an earnest faith, on her own part, in the voices and in the intelligence that guided her. And in these particulars, likewise, I think it will not be denied that the analogy which I have claimed as existing between the experiences of the French maiden of the fifteenth century and certain similarly gifted individuals of the nineteenth is unmistakably continued. For, surely, no class of the community is subjected to more unwarrantable and annoying interrogations, or more unkind and unnecessary criticism, than have been the mediums of modern times,—and, I may add, with similar convictions in most cases as to the validity of their claims.

Finally, Charles himself became convinced, as he declared, that “to doubt Joan, and set her aside, would be to render myself unworthy of the succor of God.” And, at length, by his orders, the inspired and intrepid maiden was furnished with the state and attendance of a military commander, and assumed her position as one of the chief officers of the war with the same ease as she had assumed her martial equipments. Without a doubt in the voices that guided her, with no fear of stumbling or straying in her steps, it is recorded, she took up the commanding tone and perilous duties of a leader. By the lightning of her own pure faith and enthusiasm, she kindled a flame of energetic patriotism throughout France that flashed and rose victoriously for the king and for the nation. But, alas, owing to the ignorance, the bigotry, and the treachery by which she was surrounded, this flame fell and destroyed herself. No, she was not destroyed; but, through the fire and flame of persecution, her noble spirit passed into a closer union with her beloved voices in another and a better life; from whence *we*, likewise, may hear melodious and instructive *voices*, if we will but listen and allow our hearts to take heed.

Joan of Arc, as you are aware, was burned alive in the market place at Rouen, on the 30th day of May, 1431, having been condemned as a sorceress. This was done at the instance of the Duke of Bedford, of England,—a dreadful blot on the

character of a man whose life had hitherto been more than ordinarily blameless.

Such persecution, more or less severe, has been, alas, the fate of the world's saviors almost universally, whether upon the physical, the intellectual, or spiritual plane of action. But, let us hope that, in the organic progress of the race, such tendencies of the general mind are gradually modifying. Indeed, we know such modification exists in our own land, at least; but, alas, it is but a modification instead of an extinction of the dreadful spirit of hate for opinion's sake, which, in the ages that have past, originated, and for centuries perpetuated, the gibbet, the guillotine, and the stake. In our day, and in our land, however, we are cursed as yet with social ostracism and theological malediction against all who labor for the redemption of the race from the thralldom of other and darker centuries. Yet, thank God, we have a host of noble women in our day, as well as men, who, upon the rostrum and elsewhere, are battling for the rights of humanity. And, indeed, those women who are struggling for the equality of women before the law, for the rights of the wives and mothers of the day, and for the general elevation of their sex above the degradation arising from fashionable inefficiency on the one hand, and enforced sensual servitude on the other, are worthy successors of the beautiful Maid of Orleans. She assumed a military garb, and, inspired by her voices, fought upon a material plane for her king, her country, and her home. The heroines of today, inspired from angel life, both consciously and unconsciously, and impelled by the nobleness of their own natures,

"Have put on
The surest armor anviled in the shop
Of passive fortitude,"

and are battling, each according to her own conception of right, for the permanent welfare of the race, and in behalf of the dawning truths of the hour. As yet, they are met, for the most part, with ostracism, persecution, and calumny; but, still,

the magnetism of the truths they utter is winning its way. In the great battle of ideas now waging, the opponents and denouncers of these moral heroines will find themselves eventually far in the rear. True, we may not be able to assent to all that may be uttered, but we should nevertheless look to the motive, and properly estimate the true spirit, of these laborers in the reformatory warfare now in progress. The logic of events is rapidly bringing about a material change as to the individual, social, political, and religious rights of woman. And, in an age in which Elizabeth Browning has sung, Charlotte Brontë spoken, Harriet Hosmer chiseled, Mary Lyon taught, and Florence Nightingale lived; in a generation in which Lucretia Mott, Hannah Brown, and Elizabeth Cady Stanton have successfully labored,—to say naught of many another noble worker,—the cavaliers of the day as to woman's fortitude, and the sphere of woman's activities, will find that it is too late for the successful opposition of either prejudice or custom. Let our sisters, then, take courage. Armed with the breastplate of conscious rectitude, and crested with the helmet of truth, let them still work on, battling, as did the Maid of Orleans, for what they feel in their souls to be right, and victory shall yet perch upon their banner, and happiness and peace dwell in their households. For "ever the right comes uppermost"; and the door is already standing wide open through which woman shall advance to the consummation of her holiest hopes, and the gratification of all the higher impulses of her diviner nature.

But, to return from this rather natural digression to the immediate theme of my discourse, I can but endeavor to enforce the idea that the so-called voices attendant upon Joan of Arc were but the evidences of the ministry of angels, the communion of departed spirits still interested in what they believed to be the welfare of their native land; and thus, as I feel satisfied, constituting a striking analogy between the experiences of the Maid of Orleans and those of many of the mediums of the spiritualistic school of the present century. Nor is the history

of Joan of Arc the only similitude to be found in the past to the experiences of modern times. History is replete with facts and incidents involving the same fundamental idea which constitutes the basis of modern phenomena, so much repudiated by materialistic prejudice on the one hand, and theological bigotry on the other. Some clergymen, however, without recognizing Spiritualism as a system, have nevertheless recognized and given utterance in their pulpits to the very facts and ideas upon which Spiritualism legitimately rests. The Rev. Dr. Newman, in a sermon delivered in Brooklyn, N. Y., reported in the *New York Herald* of June 30, 1880, said as follows:—

“Swedenborg was visited by his departed friends, and Wesley confirmed the fact. Adam Clark entertained the opinion that departed spirits returned to earth. Hannah More, when dying, extended her arms to embrace some one; and, calling the name of a departed sister, she exclaimed ‘Joy!’ and expired. Such experiences are not uncommon in this our day. Strong presumptive arguments may be deduced from the immateriality of mind and the oneness of personal consciousness; but *the appearance of the departed is an unanswerable argument*. If we implicitly believe the Bible record, there should not be left the shadow of a doubt. According to that record, five persons returned to earth,—three of whom had entered the spirit world through the portals of the grave, one was translated and returned, and one was caught up into the third Heaven. The first who returned to earth was Samuel the Prophet; and what information did he give of the spirit world? That the sainted souls are at rest there; that they have a knowledge of what is taking place on the earth; and that they know the future. What did Moses and Elias say? That they were in their personal identity, consciousness, and knowledge, as previous to their departure; that they not only knew what was taking place on earth, but had a deep interest therein. From Peter, James, and John we learn that there is another life; that there are mansions of delight; that the inhabitants never die; and that the angels will escort us thither. And we have heard from that spirit land through one who was born here, went there, and returned to us, and remained on earth from A. D. 44 until June, A. D. 64,—a period of twenty years. And what does *he* say? That the

soul and body are separable; that the soul is conscious in this state of separation, and that the body could live (only for a brief period under the power of organic life) in the absence of the soul. It is contrary to reason, to all our ideas of the character of God, to the undying love of our nature, to suppose for one moment that those who have left our earth have either ceased to live, or are disinterested in our earthly welfare. The highest conception of Heaven by some persons is to loaf around the throne and play on a golden harp. Rather let me believe that the departed ones are still the heroes of earth and time, aiding us to fight the tremendous battle of life."

Thus spoke, in June, 1880, Rev. Dr. Newman, at one time one of the most popular divines that ever ministered to Christian needs in Washington. The man spoken of by the doctor, who went to the spirit land and returned, remaining on earth for twenty years afterwards, was undoubtedly Paul the Apostle. If his testimony, together with that of Peter, James, and John is to be received on the authority of ancient writings rendered doubtful through repeated translations, if from no other cause, upon what principle of good sense are we to reject the biography of Joan of Arc, and the history of the age in which she figured both as victor and martyr; or, much more, by what parity of reasoning shall we denounce similar manifestations in the present day, with living, credible witnesses all around us?

Again, the Rev. Dr. Morgan Dix, rector of Trinity Church, New York, in a sermon on the "Existence of Spirits," delivered March, 1876, reported in the *New York Herald*, expressed his views as follows:—

"Our actual knowledge is not to serve as the total of all that may be known. That *you* have not seen a spirit does not prove that there are no such things. What a solemn view of life this conveys! How greatly must a man's ideas expand when he takes this in mind! It is not superstition, but sober reason. We have heard of dreams, signs, and omens, as they were viewed in olden times. We hear, too, of communication with spirits of departed friends, warning us of danger. We have all heard of strange signs and sounds in vacant houses, where a crime has

been committed. The records of the spiritualistic operations in our day show, too, that there is subject for deep consideration. Doubtless, many of the so-called manifestations are but pure nonsense and transparent frauds; but is it not wiser to believe that there are things happening impossible to explain except under the doctrine of the supernatural?"

The same reverend divine, on a previous occasion, in a sermon upon the "Communion of Saints," reported in the *New York Sun*, Dec. 10, 1871, urged the importance of communion with the departed "as a religious duty," and said:—

"It should be brought out of the obscurity into which it has been allowed to fall, and be made to occupy its proper place as one of the great principles of Christianity. At present we are divided from the dead by a wall of darkness. This should not be; though not present in the flesh, the dead are with us, though in a brighter quarter of Christ's great house; and we can hold communion with them by the observances practiced by the early Christian Church, and enjoined by a long line of eminent divines of the Protestant Episcopal Church, among whom were Bishop Hobart and Bishop Wainwright, of latter days."

Yet again, the Rev. William Lloyd, pastor of the Madison Avenue Presbyterian Church, New York, in a sermon delivered as early as October, 1869, reported in the *New York World*, put himself on record as follows:—

"My position, concisely stated, is, 1st, that the invisible universe is in close contact with the visible; 2nd, that the inhabitants of the spiritual universe are interested in and influentially connected with the destiny of the visible; 3rd, that departed human souls are most deeply interested in the spiritual welfare of those who remain upon the earth. My arguments are derived from the Bible. . . . I am not disposed to doubt, much less to ridicule, those who claim to have seen visions. The *a priori* wonder is that more do not see them."

But enough of quotations for the present, or I might continue them to a very great length; and, indeed, if verbal confessions

were proper to be repeated, the list of educated clergymen who have confessed to a belief in the fundamental facts of Spiritualism, as well as in a disbelief in the popular dogmas of the Orthodox Church, would prove to be incredibly large, at least to those who have given but casual attention to the subject.

The point which I seek to establish from such testimony is that the opinions of the best educated and most highly-cultured of the clergy of the day are in harmony with the main features of the spiritual school, and that they are in harmony with the idea I have endeavored to enforce, as underlying the peculiar experiences of Joan of Arc, as a necessary sequence. But, still, the less cultured and more superstitious of the Church (which, perhaps, constitute the greater number) are denouncing the voices and experiences of the Maid of Orleans as "hallucinations," and the facts and philosophy of the spiritual school as delusion and heresy, whilst they continually inflict upon the adherents of the same (as far as their power extends) ostracism and condemnation in this world, together with damnation and eternal misery in the next.

And yet, all along the pathway of past centuries, in common with the age in which Joan of Arc listened to her spirit voices, have indications existed of the presence and communion of angels, more or less distinct and appreciable. At the dawning of the Christian era, and for the first four or five hundred years in the history of the Christian movement, it was deemed rank heresy to deny the possibility of the appearance of departed spirits, and their abiding interest in the affairs of earth. In the opening of the fifteenth century, when Europe was about emerging from the intellectual and spiritual confusion of the dark ages, Brother Richard of the Catholic priesthood had, as well as the Maid of Orleans, his interior visions and his spirit voices; and under certain restrictions the mother Church still recognizes the fact of spirit communion. It seems, therefore, to have been reserved for the Protestant Church, strangely enough, to be guilty of the wonderful inconsistency of proclaiming the infalli-

bility of the Bible, and at the same time denying the existence of spirit manifestations, when that book may be said to be full of evidence in favor of their existence. Indeed, extract from the Bible its spiritual facts, and what is left? Naught but what the fond mother holds when the pale messenger of organic law has taken her baby from her bosom to the arms of the angels, — *simply its external covering.*

In conclusion, notwithstanding the antagonism of the more bigoted portion of the popular churches of the day, voices from the spirit land are still heard, and other manifestations still continue to be presented with increasing frequency, and in some cases with enhanced beauty and power; aye, with such distinct and beneficent persistency that neither the pulpit, the press, nor the people have any sure defence against them. In the holiest and most receptive hours of the study, in the quiet moments of the work shop, the counting room, and even in the street, at times, gentle whisperings are often heard from the bright beings of another world, as the loved and long declared lost ones, to whom our fondest affections still cling, hover around us, both seen and unseen, seeking to drop into the mind blessed assurances of their undying love, together with cheering and rational thoughts concerning the mysterious and beauteous world where they reside, and its relations to this. So that it requires no prophetic endowment, as it seems to me, to bespeak for Spiritualism universal acceptance; indeed, it is becoming more and more apparent to all who are not willfully blind to the general tendency of thought in this direction that our glorious faith (independent of whatever ridicule or opposition it may yet have to encounter) is destined eventually to

“Weave its fame a rainbow round the sun,
And clasp its thought a girdle round the world.”

LECTURE IX.

HUMAN DESTINY,

CONSIDERED FROM THE STANDPOINT OF SPIRITUALISM.

WHENCE AND WHITHER.

To matter or to form
The all is not confined;
Beside the law of things
Is set the law of mind.
One speaks in rock and star,
And one within the man;
In unison at times,
And then apart again;
But both in one have brought us hither,
That we may know our whence and whither.

The sequency of law
We learn through mind alone;
We see but outward forms,—
The soul the one thing known.
If soul doth speak, we feel
The voices must be true
That give these visible things,
These laws, their honor due;
And tell of love which brought us hither,
Which holds the key of whence and whither.

This love through science plans
What no known laws foretell;
The wandering stars, and fixed,
Alike are miracle.

The so called death of all,
The life renewed above,
Are both within the sphere
Of this all-circling love;
The *seeming chance* that cast us hither
Accomplishes *love's* whence and whither.

“From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man.”

Thus sings the poet. But, what is man, and whither doth he tend? What am I? man asks in his moments of reflection. Of what strange elements composed! — body and spirit,—soul and mind. Are the body and external mind the slaves of the soul, of the spirit *per se*, or are they its jailors? In a normal state, we can perceive nothing, seemingly, but what they permit us to perceive, and through their means must be held all communication with things animate and inanimate in this outer world.

From this point of experience the atheist argues; and yet it is a fact that we can close our external eyes, and the intelligent principle, the soul, as if free from its hard bondage, can wing its flight afar, into the bright blue sky, and question of interior realms as to what is between them and ourselves. Can it be that man's existence in time is the great pausing point in the universe, and that between us and the eternal abodes of life, of affection, and of thought, there is one vast void, untenanted and inanimate? Or is yonder wide expanse of air, the stars, the heavens, the universe, peopled with beings whom we see not with the material eye, spirits divested of earthly trappings, whose lives have overleaped the seeming agonies of death, and have left their prison-houses of clay behind them? Are there creatures of light and joy now sporting in the sunbeams, reveling in the azure depths beyond, or breathing, anon, in the atmos-

phere of our homes? If so, is it not possible that there are means of communication between us and them? Or are our bodies unnatural and cruel barriers between the spirits within them and the hosts of spirits thronging around us?

In the great battle-field of material life we can but feel the effects, both in our minds and bodies, of the varying scenes through which we are compelled to pass. We can but feel our dealings with the rougher side of humanity, the wearisome, continuous, yet ever-changing struggle of life displayed all around us in this peopled earth; the infinite varieties of selfishness and folly, of vice and crime, together with the thousand anxieties superadded to loss of health and the means of living incidental to the unceasing treadmill of time. When we look around us in the world and see the innocent suffering; when we see the gentle and tender, the noble and true, the gay and sparkling, struck down by some withering blast of fortune, or through the misdeeds of one to whom they may have looked for happiness and support, the heart can but feel saddened, especially when it is known their lives have been spent in kindly acts and good deeds to their fellow-creatures all around them. And, on the other hand, when we see the coarse and the low, the base and the licentious, prosperous and successful, and rising on the ruins of the pure and the true; when we see wily schemes and villainous intrigues obtaining every advantage, and honesty of purpose and rectitude of action frustrated and cast down,—when the human mind, I repeat, finds the interrogatories I have propounded unanswered, and feels and sees all these painful and incongruous conditions abounding throughout Christendom, and in addition thereto hears a dreadful death and a fearful hell inculcated as among the almost certain possibilities of the near future, the appalled intellect labors ineffectually, indeed, to reconcile such torturing experiences — both immediate and prospective — with either the innate aspirations of the human soul, or the infinite attributes and special providences of a God worthy to be adored.

But the bright and glorious light of spiritual truth is now

dawning above the hill tops of superstition, of fanaticism, and of ignorance, and is shedding an illuminating ray over these vexed questions and experiences of the despairing soul, which all the theologies of the world, with their pains, penalties, and atonements, have certainly failed to reconcile. Spiritualism, through the integrity of its facts, and the solidarity of its teachings, is inculcating loftier conceptions of the nature and office of the human soul while encased within the body, together with a more just and beautifying apprehension of all the seemingly contradictory purposes and experiences of time. It is telling us there are no special and arbitrary providences in the dealings of the infinite with finite and dependent individualities. It is verifying continually its own many-voiced proclamation that there are no dead in all the gardens of a loving Father. It declares that an angry or a jealous God is an incomprehensible anomaly; and that a permanent hell-fire could but be a defacement of the economy and the escutcheon of the Infinite. It is peopling the upper air and the atmosphere of our homes with bright and beautiful spirits,—our own beloved and departed ones,—who are the willing messengers of the infinite love, and who are joyously telling us that earth's living heart, through this glorious gospel of the skies, shall yet glow with the fires of love divine, as the human mind shall recognize and appreciate its rational and consolatory precepts as to the inexorable law of cause and effect, with its compensations and retributions, both here and hereafter, proportioned to individual effort and desire.

Indeed, in all the physical, intellectual, and spiritual relations of human life Spiritualism may be said to have a corresponding effect upon the higher pleasures and more exalted faculties of the soul to that exercised by the fabled berry of the African coast upon all material nourishment taken into the human stomach. This berry, it is said, is so delicious that when once tasted it imparts its own sweetness to all after food.

So Spiritualism, in my estimation, when once fully appreciated, assuages all the ills and sorrows of time, while it sweet-

ens all our contemplations as to the prospective conditions of the inevitable eternity toward which we are all hastening.

The theory of the spiritual school touching the organic relations of spirit and matter is pre-eminently superior, as I apprehend, to every other system in the entire range of human opinion. Similar ideas may have been remotely entertained by other schools of thought, perhaps; but upon the despised phenomena of Spiritualism rests the practical demonstration of the true relations existing between these two grand principles of the universe.

The celebrated Leibnitz at one time entertained the belief that there was a pre-established harmony existing between these two principles, matter and spirit; or, in other words, that neither acted upon the other, and that the two were made to act in concert. This theory, however, I believe, has been abandoned, and is not seriously advocated at the present time by any school.

Another class of thinkers claim to have deduced that mind, or spirit, or soul,—the thinking principle,—is the result of the sublimation of matter; and those organizations believed by so many to be the repositories of spiritual truth, and the especial promulgators of the doctrine of the immortality of the human soul, have really done but little, it must be admitted, to disprove this materialistic idea. This theory, however, according to the teachings of Spiritualism, is wholly incorrect; and is the result, as it seems to me, of the confounding of spiritual substance with the functions of spirit, *per se*, or soul. And this confounding of two distinct principles has been the fruitful source of confusion and error throughout the entire class of material metaphysicians, from Aristotle to Hamilton, or to the distinguished Col. Robert G. Ingersoll, who, although faulty, as Spiritualism demonstrates, in his conclusions as to the future possibilities of the soul, is nevertheless doing much toward liberating the general mind from the ecclesiastical thralldom of the past, and in preparing it for the reception of those higher truths which his own logic,

powerful as it is, fails to furnish. The deductions legitimately drawn from the phenomena of Spiritualism, however, are destined, I can but believe, to remodel the entire school of metaphysics, establish upon the basis of facts the true relations existing between matter and spirit, and hence the origin of thought, together with the real functions and true destiny of the human soul.

Carlyle most truthfully says: "A fact is a divine revelation, and he who acts contrary to it sins against God." Said Dr. Chalmers, with the same import: "It is a very obvious principle, though often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings."

Spiritualism is nature's great gospel of demonstration; and it is upon what we have seen with our eyes and heard with our ears, indeed upon unmistakable facts which appeal irresistibly to our consciousness through *all* the senses with which infinitude has endowed us in common with our kind, that, as Spiritualists, we rely for the truth of our glorious system of philosophy, which has been so bitterly opposed, but which is cheering our hearts amid the tortuous pathways of time, and gilding even the portals of the sepulcher with a brilliancy and a beauty hitherto unknown. Through these facts Spiritualism has demonstrated the existence of a *spiritual substance* essentially distinct from what is known as matter, and of a real, substantial, spiritual world; and likewise the existence of man as a spiritual being, possessed of a spiritual organization, with spiritual senses adapted to spiritual objects as tangibly as are the physical senses to material objects. In fine, as taught by Swedenborg, likewise, that the spirit is the man himself, and not some formless essence or unsubstantial ghost, as too many have supposed; likewise, that the spirit world is not removed to a distance, as has been taught,—somewhere within the realms of space beyond the stars,—but that it is *here*, everywhere, in and around this

material world, at its center and circumference at one and the same time ; and that what is true of the earth is true of all inhabited worlds. So that every human being in any world can truly say, in common with the children of our own planet, *the spirit world is here.*

In Christendom, strangely enough, the most charitable declaration as to spiritual phenomena (or what claim to be such) is that they are contrary to the laws of nature. And then, with remarkable indifference, the most wonderful and startling facts of the age are allowed to pass without further investigation. How *can* such an anomaly exist in the experience and practice of the human mind, especially in Christian lands? Simply because,—and I mean no discourtesy by the assertion,— simply because, notwithstanding all the ecclesiastical teachings of the past and present touching the doctrine of immortality, *there is not in Christendom*, as admitted by a recent clerical writer, *such a satisfactory belief in the existence of a spiritual world that men can intelligently conceive of even the possibility of a sign that that world is near them.* The teachings of Spiritualism, that the spirit world is around and about them, and that they themselves are now in it — although not yet in the *world of spirits* distinctively — and connected with it as certainly as they ever will be, when they have thrown off “the muddy mask of time,” is to them a matter so inconceivable and ridiculous that it fails to arouse their feelings, or in any favorable manner affect their external consciousness. And yet, such consolatory ideas are being eliminated through the instrumentality of Spiritualism ; and through its teachings, likewise, the honest and earnest investigator is beginning to recognize and appreciate such thoughts and truths as are best calculated to elevate the race, together with all those high and ennobling virtues and sentiments that can but be more or less the legitimate outgrowth of angelic association. For, surely

“As the dark web that whitens in the sun
Grows pure from being purely shone upon,”

so the human heart can but grow purer, and the human mind grow stronger and happier by association with the good and true who have gone before, and who yet consent to bathe their burnished wings for a while in the troubled waters of an earthly tide, in order that we, who still remain in this lower life, may have a brighter pathway in time, and that we may likewise gather strength for the journey that awaits us all across the Niagara of death. And how I wish that, as Spiritualists, we practically appreciated the advantages of angelic communication daily, together with the absorption of spiritual ideas, especially on the part of our children, and the youthful minds that may be brought under our guidance and influence. Like a plant that has been lifted out of some cold recess in which it has found but the elements of a stunted growth, and set to bask in a flood of gracious sunshine, is the youthful mind when transplanted from the barren plane of sectarianism to the richer and more prolific soil of spiritualistic culture. The plant grows more and more beautiful under the nourishing influence that has been brought to bear upon it, and repays the sunshine with its most fragrant blossoms. So with the human mind,—and especially with young life,—when nourished and enriched by the consciousness of angelic love, and the sweet influence of spiritualistic conceptions. The inner life develops consciously, the mind grows in wisdom, and all the finer qualities of our nature unfold one by one, as delicate flowers unfold themselves under the sweet influences and the invigorating kisses of the sunlight.

We are further taught that man, as a resident in the earthly form, is naturally a progressive being, not totally depraved, as has been declared for centuries, but imperfect, designedly so; and that the experiences of the earth life are God's methods for his spiritual individualization and education, all of which will have their legitimate influence upon surrounding conditions amid the immortal realities of the succeeding spheres of existence. That with all the faculties with which man has been endowed, he has not the power of attaining to the perfect,

only the ability and the desire of reaching out after the perfect. And that all the members of the human family are so linked together by the creative will of the Infinite that the lower in the general scale of universal progress are more or less continually dependent upon the higher as to their mental and moral growth; the higher, through successive spheres, being the intermediate agents of that Divine Beneficence and Wisdom that originated and sustains us all. That no man could live isolated in thought and feeling from his kind, for "thought and feeling are the vital activities of the soul." And that, indeed, every mind is in some sense indissolubly connected with all other minds.

In illustration, it has been said by those presumed to have some knowledge of the laws of nature that, "if I venture to displace, by even the billionth part of an inch, the microscopical speck of dust which lies now upon the point of my finger, I have done a deed which shakes the moon in her path, which causes the sun to be no longer *the* sun of yesterday, and which alters forever the destiny of the myriads of stars that roll and glow in the majestic fields of immensity!"

So, also, scientists tell us that a single drop of water let fall into the bosom of the Atlantic ocean, imperceptibly, but none the less certainly, agitates every other drop in that vast body of water.

So, likewise, is it with each individuality in the great ocean of mentality. Each mind, either consciously or unconsciously, is perpetually influencing and being influenced by every other mind. Every mind being necessarily an emanation from and, so to speak, a part of the Omniscient Mind of the universe, all are so intimately and sympathetically conjoined that no one mind can at any time act separately and wholly independent of every other mind. I say all minds being *necessarily* a part of the Omniscient Mind—because, if God be *infinite* in knowledge, *man's knowledge must be God's knowledge in some sense*, however *finitely* expressed; and, hence, the connection of mind

with mind is *indissoluble*. The death, decay, and decomposition of the physical body cannot possibly contravene this fact, or abrogate this law of nature. Hence, *communion of spirits*, or disinthralled minds, in some manner, or by some method, with those who still remain within the sphere of earth, instead of being an impossibility, as declared by the opponents of Spiritualism, is *absolutely a necessity of man's being*. It is man's living connection, therefore, with the angel realm immediately surrounding him that enables him to enjoy more essentially and extensively the loftier faculties of perception, or the higher powers of analytical thought; interior minds, with whom he is *en rapport*, in like manner receiving mental and moral influences from still higher sources successively throughout the vast illimitable spheres of spirit existence.

Independent of legitimate deductions drawn from the facts of Spiritualism touching the continued progress of humanity to which I have referred, it may be said in this connection that "the best prophet of the future is the past," since a retrospective glance at the history of a man as a physical being and an aspiring thinker clearly enforces the general idea of universal progress, here and hereafter, as the divine method, through which the innate possibilities of the soul shall ultimately culminate in happiness to the entire human family. The idea, too, is as beautiful and philosophical as it is natural, to which many of our best writers have frequently referred. Man enters this world a helpless infant, an immortal germ, in the arms of his mother. She it is who in loving tenderness first kisses the dew of heaven from the lips of her gentle babe, and inhales their elysian sweetness. The first cherub smile that plays upon those rosy lips are hers, and from her generous bosom this frail promise of the future angel draws its physical nourishment. Man in this primal state has but one desire, and that is supplied by maternal love. Soon he grows beyond the infantile state, and leaves his mother's breast. The wide world is now before him. His second mother, the generous old earth, as did the

first, supplies him from her prolific bosom with every means of gratification for his increased desires and appetites, proportioned to individual effort. In the language of modern inspiration, man grows upon what he feeds, mentally, morally, and physically; his interior capacities begin to manifest themselves; aspirations, sentiment, love, put forth their efforts; the energies of an innate divinity that projected and animated the germ begins at the accumulation and appropriation of knowledge not necessary for self-conservation on earth; thoughts take an upward and an onward flight, and imagination, the beautiful mediatrix of all the several parts of the organism, soars loftily amid all those wondrous worlds that roll so majestically where "seraph's wing stirs the zephyrs of eternal morning." And, in time, wisdom asserting her prerogative, an equilibrium is established, as through the laws of being and the lessons of nature he learns to reason and to hope as to what the future may have in store. Thus far in his history he finds he is the creature of a system of beneficence whereby all natural desires are but the prophecy of gratification. Reasoning from analogy, if sustained likewise by the glorious philosophy of Spiritualism, he realizes that all the surgings of his inner and better self within its prison house of time—all the longings of his interior nature, for which the earth has no satisfactory response—may yet be explained and gratified under the law of progress, of which he is unmistakably the creature, and of which he has been the subject since birth. This glorious philosophy, from the experiences of those who have preceded him to the higher life, further teaches him that his ability to improve his spiritual nature is unlimited; that the more truly he improves and progresses in time the more readily may he advance hereafter; and that, when he shall leave the plane of the earthly for that of the spiritual, he will find that progress, even in an accelerated ratio, is both the theory and the practice in the future glorious home of the soul; and that there is no cessation of existence or arrest of this law throughout the countless cycles of eternity.

I am well aware that this conception of man's proximity to angel life, and of his progress beyond the grave, is contrary to the general teachings from the orthodox pulpits of the day, as it undoubtedly contravenes all dogmas hitherto recognized as to fixed conditions beyond the grave. The world has been told for centuries that heaven is a place, and that it is at a remote distance from the material universe, somewhere outside of and beyond the solar and astral systems, and that death determines irrevocably the fate of all, either in heaven or in hell. We are told that when the good die they go direct to heaven. How extremely absurd such declarations seem, even when viewed in the light of material science, independent of the revealments of Spiritualism? For instance, within the reach of telescopic vision, science declares, are fifty to seventy-five millions of central suns, each with a universe of planets similar to our own solar system revolving around them. Some of these suns are believed to give forth sixty times as much light as does our sun, whilst our sun is one million four hundred times larger than the earth we inhabit, which is twenty-five thousand miles in circumference, as you are aware. How many more of these central suns there are besides the millions known is, of course, beyond conjecture. The distance of these central suns or stars from the earth science determines by calculations founded on parallax. Parallax is defined as the difference between the position of a body as seen from the earth's surface and its position as seen from some other conventional point. The nearest known star (*Centauri*, in the Southern hemisphere) is estimated to be *twenty million million miles from the earth*. There are about a dozen others known of which the distance ranges from *two to five* times this number of miles, whilst all others are situated at distances much farther. Indeed, astronomy has discovered such an inconceivable number of suns and worlds dispersed throughout the vast regions of the material universe that it is asserted the annihilation of the globe we inhabit, with the sun that illuminates it, and all the planets that compose our solar system,

would leave no greater chasm in sidereal creation, comparatively, than the removal of a grain of sand from the sea-shore, or a drop of water from the Atlantic ocean. Further, according to the calculation of the distinguished astronomer, Herschel, if a person should start from the earth and travel with the velocity of light *two hundred thousand miles per second*, it would require *one million nine hundred thousand years* for him to reach the outer limit of the material universe already discovered. In view of these scientific facts, as I have remarked, how extremely absurd and comfortless is the orthodox idea of heaven, located outside the domain of facts and of human appreciation, and existing alone in the realm of speculation? In the light of such a baseless and hopeless faith, in what part of this majestic universe can father Adam and mother Eve be at this time, supposing them to have started heavenward early in the morning of creation, according to the Mosaic account? They cannot be supposed to have known much of the laws of spiritual locomotion, and hence we may conceive have not been traveling with any greater velocity than that of light; consequently, they have by this time attained only the *one three hundred and sixteenth* part of the way, whilst Elijah in his chariot of fire may be likewise still journeying through the trackless air. These travelers heavenward have accomplished at most only six thousand years, and have yet to travel for one million eight hundred and ninety-four thousand years before reaching the end of the journey assigned departed souls by the popular theology of the day. No wonder that believers in so remote a habitation for our beloved find it difficult to recognize the fact of angelic communion as taught by the spiritual school.

Now, is it not far more rational to believe, as demonstrated by the phenomena, and as recognized by most of the best thinkers of this school, that the spiritual universe surrounds and interpenetrates each and all material worlds? And is it not a glorious conception that there is no incalculable void between this world and that to which we are hastening? May we not,

therefore, readily believe that there is nowhere in God's wide domain of beneficence any dividing gulf over which angelic love and sympathy may not pass? Indeed, is not this a mighty thought, likewise, "that so-called space is filled with advancing worlds, peopled with progressive souls, a series of worlds involved, material and spiritual, the greater holding the less, and one illimitable and incomprehensible globe encompassing the whole as it floats in the ocean of infinitude"?

And is it not a consolation and a joy to reflect upon the assurance which Spiritualism thus gives that the sphere of life into which we shall enter amid the vast congeries of worlds to which I have referred, immediately upon leaving the body, is in such proximity and *rapproch* with the grand old earth and all its endearments that, instead of being transported to remote and unknown regions of incalculable distance, far away from the loves and sympathies of time, and far above any interest in the life-line of those with whom we have been linked for years in the fondest ties of reciprocal affection; that, on the contrary, even whilst our friends are laying away the casket we have left, we may, with the assistance of the beloved ones who will welcome us to the ethereal realm, be enabled to dry the falling tear and soothe the sorrowing heart; aye, through the agency of the despised phenomena of Spiritualism, we shall be empowered to reach across the imaginary but (to many) terrible chasm excavated between time and eternity by speculative theology, and again cheer our beloved and bid despondency depart from the hearthstone? The natural wish, likewise, expressed by many of the children of earth, to revisit it at some future time in the progress of years, through this glorious philosophy, is to be gratified by us, and is being gratified by those who have preceded us, every day and hour, as the laws of attraction and development warrant. The consciousness of this great fact, that the beloved and the departed are ever near us, is yet to become the most efficient lever in the world's redemption from sin and sorrow.

Again, we learn from this glorious system of philosophy that

all these concentric ethereal realms encircling the planets, the solar and astral systems, of which I have briefly spoken, are all teeming with angelic life — immortal souls of men and women, at some time inhabitants of this and of other earths — as matter below man is teeming with infusorial life; all of these below tending upward toward man, as man is ever tending upward toward the unappreciable beatitudes of archangel and celestial glory. The law of progress marks the stately stepping of infinitude throughout the entire realm of matter and of mind. Everything, we are told, from the aboriginal granite, is evolving something higher, and all ultimating in the organism of man. Thus, the rocks into metals, the metals into mineral earths, these into suns, these into vegetation, vegetation into animal life, and animal life through various grades to its highest type, humanity; and the human form possessed generically of an immortal soul, susceptible of those faculties of love and wisdom which invest the spiritual man in a finite sense with the nature and attributes of the Deific Soul of the universe.

Thus, then, this glorious gospel of Spiritualism — based as it is upon a dispensation of facts — teaches that the external body of man is the ultimate of all the material kingdoms that have preceded it in the grand triumphal march of evolving matter,— a wonderful microcosm of the vast majestic macrocosm by which it is surrounded; and that the interior or spiritual man, with all his wonderful possibilities, is the undeviating prophecy of all the glorious beatitudes that crowd the teeming womb of an unending future; that his physical body, therefore, is but an outside shell or covering, adapted to the conditions of the earth life, which, having been elaborated from the rocks, will, after dissolution, decompose into its original elements; but that the spirit or soul, the real man, the divine principle, which makes the conscious man of thought, of feeling, and of angel aspiration, will live on in an endless progression of wisdom, and in a boundless succession of altitudes in love and happiness, his identity unchanged, his conscious individuality perpetuated for-

ever, amid the infinite cycles of eternity, where "sceptered angels hold their residence." And thus, through the law of universal progress, Spiritualism truly "weaves a woof of hope around the heart of despair, and winds its warp within the storied temple of immortality." For, in the inculcation of the idea of the perpetuity of individual consciousness and individual affection beyond the grave, and the doctrine of universal progress forever, this system, more than any other the world has ever known, offers consolation in the storehouse of the future to the darkest soul in deepest misery, without thereby doing violence to the laws of being, or in any wise detracting from the infinite attributes ascribed to Deity. Born into the inner life by an immediate resurrection from the body, God's multitudes of children — in the ratio of individual effort and desire — soar around the concentric spheres of love and wisdom, whilst their choral melodies reverberate amid the arches of the sky, hearts beating in unison with hearts, soul answering to soul, as the universe of mind is echoing with the melody of human love and human sympathy; and all those broad plains, "where angels walk and seraphs are the wardens," forever bespeak the grandeur and glory of progressive and still progressing thought.

Viewed from the standpoint of Spiritualism, then, all advanced spirits tell us, man has entered upon an endless pathway of progression of which his life here is but one of its ascending gradations. Inherently divine and immortal from the nature of his origin, as an individualized entity, he shall live on as long as God shall live, forever advancing, and forever unfolding loftier capacities, higher purposes, and brighter felicities. "His predecessors in time are still before him in this angel-trod pathway. The residue of his earthly existence, and the broad experience of unending development, lie between his earthly desires and the grand temple of truth, which, in its absoluteness, he may ever approach, but never reach. Bright spirits of the beloved and the departed are his pilots, and are forever beckoning him upward and onward. Forever striving to soothe him in his sor-

rows, sympathize with him in his joys, and advise with him in his doubts and difficulties." And the angelic injunction is that our aspirations and our efforts should ever be for a higher and still higher appreciation of the *right*, as it appertains to ourselves and our surroundings in every department of human thought and action, squaring our lives individually by all those ennobling principles comprehended in the universal brotherhood of man, common motherhood of nature, and eternal fatherhood of God.

In conclusion, my friends, thus possessed of so grand and glorious a philosophy, of so beautiful and beautifying a religion, independent of the anathemas of ecclesiasticism, unsubdued by the ridicule of the press, or the ostracism of society, and undaunted by the theologically threatened tortures of eternity, the true Spiritualist, constantly sustained by the ministry of angels, "can march on in the beauty of conscious rectitude, and in the strength of the invigorating spirit of truth; on, though we march over the graves of the most reverend errors, and disturb the repose of the most crippled, grey, and upholstered wrongs of antiquity; on, though we track straight through the greenest pastures of pet falsehoods, and the ripest orchards of our cherished prejudices; on, for the ever-renewing prize of the never-ending labor; whilst cowards sink supine in the refuge of falsehood, and bigots are locked in the close prison-house of sectarian thought." Ever gratefully remembering that

"A God of holy love may yet be known,
A God who rules creation as his own;
Without a power to hinder or delay
While nature moves in its appointed way;
A God with but one plan, one grand design,
In which all systems, suns, and spheres combine;
Whilst man, the crowning apex of the whole,
Through laws eternal, shall his powers unfold;
For, as these worlds revolve their tireless rounds,
Man, still advancing, hath no spheres or bounds;
But while unending ages onward roll,
No power can stay the *progress of the soul*."

LECTURE X.

THE SPIRITUALISM OF THE APOSTLES.

The waves of time, in the rolling revelry of death, are constantly kissing the white shores of eternity. Spiritualists should ride these waves, however tempestuous they may seem at times, undismayed, and with a sweet serenity, confident as they are, through the ministry of angels, of a secure and happy harbor when the golden gate of death shall have been passed forever. For, indeed,

“A voice within us speaks that startling word,—
‘*Man, thou shalt never die!*’ Celestial voices
Hymn it around our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.”

Permit me to invite your attention to the following texts, 2 Peter, ch. i., vs. 13, 14, 15: “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must *put off this my tabernacle, even as our Lord Jesus Christ hath showed me*. Moreover, *I* will endeavor that *ye* may be able, *after my decease*, to have these things always in remembrance.”

In this connection, please bear in mind, likewise, the declaration of Paul, 1 Cor., ch. xv., v. 44: “There is a natural body, and there is a spiritual body.” Or, as the Greek reads: “There is a *soma psuehekon*, and there is a *soma pneumatikon*”; a better rendering of which would be, there is an *animal* body, and

there is a *spiritual* body. For the spiritual body is as much the result of the operation of natural law as is the outer form, a fact too frequently lost sight of in Christendom.

From the text in the Epistle of Peter, first cited, allow me to remark at the outset, it has been strangely and improperly argued that there is to be a decease or death of that *intelligent ego* which announces he must shortly put off the tabernacle of the body. But the term *death*, as commonly understood in Christendom, is not a correct signification of the original word. The Greek word in the text, translated *decease*, is *exodos*, which, properly translated, means the very opposite of the term *death*, as interpreted by theologians. Its meaning, as is well known, is "to move out," "to depart." It is, therefore, evident that Peter believed that the occurrence called death, in his case, was to be *his departure from the tabernacle of the body*, which is precisely what Spiritualism teaches with regard to all humanity, and in which it is opposed by the majority of churches today.

Permit me to offer, further, a few thoughts which have been suggested to my mind by the texts which I have repeated in your hearing, and which certainly, as I have said, seem to harmonize in a remarkable manner with the deductions drawn from the facts of Spiritualism.

"Universal instinct is transcendent law," said an Eastern sage, very truthfully; and the instincts of humanity in all ages and among all people point to no one item of faith with greater undeviating precision than to the doctrine of immortality. The Hindoos, from time immemorial, the Egyptians, Persians, Chinese, Greeks, Romans, Aztecs, and the North American Indians, all, in some sense, believed in a future state when first visited by travelers from Christendom. And yet it is loudly proclaimed upon the authority of the orthodox interpreters of the Bible that Jesus Christ brought life and immortality to light, and many, in the face of history and without due reflection, actually believe the declaration; whilst orthodox theology arrogantly assumes to consign all who do not thus believe to irre-

mediable woe in an endless hell. It is true that during the time of Jesus the doctrine of immortality was first incorporated into the faith of the Jews as a subject of revelation. But, it is equally true that all the rest of the world, well nigh, had recognized the doctrine of a future life before Jesus was born, and, indeed, some of them before the Jews had an alphabet. The Vedas of India, the sacred books and hieroglyphs of Egypt, the Zend-a-Vesta of Persia, the scrolls of Assyria, the philosophies of Greece and of Rome, and even the fetichistic symbols of savage life, were replete with beatific recognitions of the idea of immortality long before Jesus gave practical illustration of his spiritual individuality in his personal appearance to his apostles and others after his crucifixion; which appearances, by the way, seem to be so sadly misunderstood by his professed followers of today,—for, in the creeds of most of the churches of the present age is to be found the following declaration: “I believe in the resurrection of the body, and the life everlasting.” And this is the general faith of Christendom, based upon the *supposed material resurrection of Jesus*.

To this faith of Christendom the spiritual school is most decidedly opposed; and in this opposition we are sustained by innumerable unmistakable facts in nature accessible to all; by the known laws of matter of which the human body is composed; and by the very book itself from which the doctrine of a material resurrection is said to be derived. But, independent of the latter testimony, the facts of Spiritualism, harmonizing beautifully with the laws of nature, clearly establish the utter fallacy of this theological idea. Besides, returning to the book, in the words of my text, it is evident, as I have intimated, that Peter did not believe in a bodily resurrection, as taught by the theologies of today, either as to himself, or as to Jesus of Nazareth. How else shall his declaration be interpreted: “Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has showed me.” It is also clearly evident that he believed he would be possessed of *intelligent spiritual*

activity after he had put off the tabernacle of the body,—after his decease,—after he had taken his *exodus* from his material covering of time. Else, why should he have said to those whom he addressed: “After this [after my decease], *I* will endeavor that *ye* may be able to have these things always in remembrance.” Certainly, the language of Peter admits of no other interpretation, legitimately.

Again, Luke says, in ch. xxiv., v. 31: “And their eyes were *opened*, and they knew him not; and he *vanished out of their sight*.” And John says, ch. xx., v. 19: “Then, the same day at evening, *when the doors were shut*, when the disciples were assembled, . . . came Jesus, and stood in the midst, and saith unto them, peace be unto you.” Again: “After that he appeared *in another form* unto two of them, as they walked, and went into the country.” From these texts, harmonizing with the declarations of Paul and Peter, as they do, together with others that might be quoted, it seems to me quite clearly manifested that the theological teachers of the present age are inculcating a faith not only at war with the known laws of the material universe, but wholly at variance, likewise, with the ideas entertained by the early followers of Jesus with regard to his resurrection, and which must have been invented after both the Nazarene and his disciples had gone to their guerdon in the skies.

Believers in the infallibility of the Bible, you are aware, object to the alleged phenomena of Spiritualism on the ground that they are contrary to both the letter and the spirit of that book. Now, the questions we wish to present to such objectors in this connection are as follows: Did Jesus live and walk forth in *another form* after his crucifixion, as is stated? and was he seen, under *proper conditions*, by those who were sufficiently clairvoyant? and when, either through fright or some other cause, those conditions were destroyed, did he “vanish out of their sight,” as I have just quoted? Such incidents are foreign to the known qualities of mere gross matter. Hence, it is but rational to conclude that Jesus of Nazareth, while acting as a

teacher, must have been possessed of an "animal body and a spiritual body," as Paul claims for all other men. And after the laying aside of his physical body, through what is termed death, he must have appeared upon the occasions adverted to in a spiritual form, in which he was seen and known only by a few. And when he suddenly stood in the midst of the disciples, when the doors were shut for fear of the Jews, it must likewise have been as an individualized spirit that he entered the closed room, since gross matter or material substance, as we have learned through modern spiritual phenomena, is no obstruction to the locomotion of advanced spirits. But, when he exhibited his wounded side and hands for the purpose of convincing the doubting Thomas, it must have been in a *physical form*,—*materialized for the occasion*, but *de-materialized* before he could have left that closely-shut apartment. I say such facts *must* have thus occurred, because we are aware of similar phenomena occurring in the present day, evidently through such a course of procedure on the part of the spirit manifesting; and the Spiritualists feel satisfied that those of the past and those of the present were and are alike the result of the harmonious action of natural law. With the law of materialization and dematerialization, however, we are as yet but slightly conversant; but we are not without hope that our knowledge of the same, as with laws relating to other phenomena, will increase as honest and earnest investigation of this peculiar phase shall continue. Thus far, with the knowledge already attained, together with its extensive observation and experience, the spiritual school, more than any other, can recognize the truthfulness of history as to the recorded phenomena of other ages, both Pagan and Christian, from what has been received through the demonstrations of the present dispensation. And through this glorious dispensation more effectually than through the old we have learned that death, so called, is but the severance of the spiritual from the earthly body, the disengagement of the spiritual man from his fleshly surroundings; and that this connection having been

formed under *natural law* for the educational and individualizing purposes of time, *under law*, likewise, is thus severed. Dust returns to dust; but the spirit, or real man, by this process is born into a higher life, prepared for him, and proportioned to his individual effort and desire to enter into broader activities and diviner possibilities.

But, in reply to such assumptions on the part of the spiritual school, our opponents affirm that there is a wide difference between the phenomena recorded in the Bible and those claimed for today, however much similarity may appear to exist. Those attributed to the prophets and seers of other days, as well as those recorded of Jesus and his apostles, it is affirmed, are to be considered in the light of miracles, while those of the present age, if occurring at all, are to be despised as the work of the devil, *per se*, or, at best, as attributable to the terrible influences with which his numerous agents, it is alleged, are empowered to torment mankind.

Just here I can but remark, by way of parenthesis, that those theologians who attribute the phenomena of the spiritual school alone to the devil and his agents must have a horrible idea, indeed, of the God whom they profess to love and to serve. For, by such assertion, they practically affirm that there is a law in the infinite economy by and through which devils are permitted by their fiendish presence to torment the children of our common Father, and yet none by and through which angels are allowed to cheer us by their nearness and bless us with their smiles. Sad, indeed, would be the fate of poor humanity if this were true. But it is *not* true. The continuous presence of our angel friends, as messengers of infinite love, are a living contradiction of such a terrible blasphemy.

But let us examine the theological assumption as to the miracles of the past for a moment or two. A *miracle*, theologians tell us, in effect is a *wonder* constituted or existing through a deviation from the course of nature. And, according to Webster, a miracle is a *supernatural event*. Who, then, I may

appropriately inquire, in the first place, can determine *when* a miracle *is* performed, for who, even in this enlightened age, can tell *what is* or *what is not above*, or a deviation from, the course of nature? And, in the second place, a miracle in this sense, Spiritualism affirms, never did and never can exist; for the reason that the laws of this majestic universe are necessarily perfect, being in harmony with the infinite attributes of Deity, and hence can in no wise be abrogated. To attempt the founding of a system of religion upon the performance of miracles, in a theological sense, therefore, is an impious absurdity, since it is an attempt to base such system upon the *inharmony of the Divine attributes*, and consequently taking from Deity that which alone renders him infinite. The Spiritualist, therefore, ignores altogether the term miracle, in the sense referred to, as in anywise applicable to the perfected operations of the divine economy.

But, further, the word miracle, as interpreted by theologians, and by Webster, is a mistranslation from the original Greek. This word is one of the many adopted into the English language from the Latin. The Latin word is *miraculum*, a noun derived from the verb *mirari*, which means *to wonder at*. The original Greek word, translated *miraculum* in the Latin and *miracle* in the English, is *semeion*, and its exact equivalent or meaning is *not miracle*, as this word is understood in the pulpit, but is simply *sign*.

In the Protestant Bible now in use, and in the new version, likewise, the word *miracle* does not occur in the book of Matthew at all. It occurs once only in Luke, ch. xxiii., v. 8. It occurs twice in Mark, first in ch. vi., v. 52, where it is printed in italics, to show that it does not occur in the original Greek, but was supplied by the translators; and in ch. ix., v. 39, where it is said: "For there is no man which shall do a *miracle* in my name that can lightly speak evil of me." The phrase in this text, which is rendered *do a miracle*, is in the Greek *poiesei dunamin*, which simply means *to do or exert power or force*,

and hence the word *miracle* is a forced translation, and is altogether unwarrantable.

In the Gospel of John the word *miracle* occurs eleven times, and in each case is a forced translation of the Greek noun *semeion*, as it is in the twenty-third chapter and eighth verse of Luke, likewise. This word *semeion*, as I have said, means simply and precisely a *sign*. It occurs very frequently in all the Gospels in the Greek version, but, with the exceptions I have named, is always translated *sign*. In all these cases, then, I repeat, the Greek word translated *sign* is the same word which is translated *miracle* eleven times in John and once in Luke. The word *sign* is no doubt the correct translation, as I think all unprejudiced linguists will agree, and the word *miracle* a forced translation, adopted it would really seem to meet the preconceived views of the translators, or perhaps of the superstitious King James himself, who authorized the translation.

The difference between *wonderfulness* and *signification*, in their bearing upon the human mind, is greater in this connection than may be at first supposed. A little reflection, however, will at once illustrate the utter uselessness of the one term and the entire appropriateness of the other. Before an array of facts or a logical proposition can be useful, or at all beneficial, the mind to whom the same is presented must pass beyond the mere condition of wonder, and must hold whatever is before it for consideration as significant,—*significant for or against* some proposition sought to be enforced.

And this is the light in which the phenomena recorded in the Bible, and the spiritual phenomena of the present day should be regarded. They were and are not occurrences outside of the course of nature, designed to excite the *wonder* of humanity, but events beautifully in harmony with the laws of the universe, and are *significant of the grandest truth of all the ages*. Significant of the immortality of the race; significant of the perpetuity of individual consciousness beyond the grave; significant of the fact that earth's kindred ties of fond affection are

not severed by the visitation of God's pale angel called *death*, but that our beloved and departed are still bound to us by golden cords of undying sympathy, seeking to cheer our hearts and brighten our hopes continually through the inculcation of loftier and truer conceptions as to the unsolved enigma of time, and the glorious possibilities of the eternity that awaits us all.

A proper translation of the Greek word *semeion* renders the phenomena which were presented at the dawning of the Christian era and those of the present spiritual epoch strikingly analogous, the more especially when due attention is given to the actual and evident purpose of each. But the philosophy deduced from the phenomena of the present age is far in advance of that system of creeds and dogmas which has been erroneously promulgated as the outgrowth of the spiritual dispensation of the past. The truth was undoubtedly the same at both periods, whilst the phenomena were almost identical. But the lack of spiritual culture at the early age referred to, and the consequent misappreciation on the part of the people in whose midst they appeared, rendered the brilliant light of immortality but as a dim taper, as it were, amid the murky atmosphere arising from the arbitrary institutions which so soon followed their inception, and which so soon crushed out all practical benefit therefrom, by the imprisonment of the soul in an iron net-work of dogmatic theology. Under the developing influences of the present century, however, the same truth, through similar agencies, is already shining above the horizon of the mental hemisphere, and if man be true to himself it must inevitably reach the zenith.

But, again, the matter of the entire universe around us has been scientifically assorted into certain elements, or simple substances, which are said to constitute the bases of all matters. These existed first in the granite incrustations of the globe which we inhabit, which incrustation was the legitimate result of its rotary motion as a ball of fire-mist for ages. This rocky surface through succeeding ages, including the glacier period,

produced the soils. From these, through the forces of nature, guided by Infinite will, vegetables were first evolved, as individualized representatives of the life principle of the universe. These vegetables, through the incidental conditions of decomposition, decay, and growth, lifted up and advanced a sufficient number of the primates so as to constitute in time lower forms of animal life. These, again, contributed through the same laws in elevating and potentializing the elements composing successive animal organisms until finally man's organic structure becomes the grand reservoir and epitome of all that has gone before him; so that, in fact, as declared by A. J. Davis, "there is nothing in any segment of iron, in any mineral compound, in any anatomical structure, in any physiological function, in any psychological process, or even in any spiritual sphere of being, which may not be found, fundamentally, germinally, radically, or prophetically in man, either in partial or full development." Man's body, therefore, is an ultimate of the material universe, comprehending in a refined degree all the elements that compose the varied and multiplied structures and forms that exist below him in the scale of being.

Science has likewise demonstrated the existence of a more refined substance,—invisible and intangible to the material senses,—filling all space, so called, and penetrating all grosser matter as a constituent element. And, further, that in the vibrations and impulses of this ethereal element is to be found the philosophy of light, heat, electricity, and, indeed, all the physical energies of nature. In harmony with these scientific facts, Spiritualism declares that as, through the functional arrangements of existence, the external body is being built up and sustained from kindred elements in the material universe to those of which it is composed; so, in like manner, and as naturally, is the spiritual body being built up from and sustained by its kindred elements in the ethereal realm of which I have spoken; whilst the intelligent principle within, the divine spark or soul, is continually acting as a magnetic center, and holds

this spiritual body to itself as an organized unity in time, and as one of its means of personal identity in the worlds that are to come. This divine spark in man is the basis of his immortality. As a conscious, intelligent soul, he is uncompounded and indestructible. As a finite creature, and in a finite sense, the soul of man is possessed of the attributes of the Infinite source from whence it has emanated, whilst in its essence this intelligent principle is as incomprehensible as is the Father Soul and source of all. The spiritual body, as the dial-plate of eternity shall indicate revolving ages, will doubtless be subjected to changes in some manner corresponding to the death of the physical body in time, but that inexplicable combination of principles which we term the soul, or the spirit, *per se*, is without beginning or ending, eternal in the *past* as an *essence*, eternal in the *future* as an *individualized entity*. Neither the cremation of its outer encasement, or its burial beneath the surface of the earth, or the ocean, nor the devouring of the same by wild beasts or cannibals, or even the seeming destruction of the germ in the placenta walls of maternity, can ever destroy this immortal being, this individualized representative of the living God. For man, as the ultimatum of the material universe, is to a greater extent the recipient of the divine life than any other individuality in the realm of the finite. He is the manifestation in a limited sense, and the incarnation, of the Deity. However covered up beneath the misdirections of education and association, this divine spark is centered in the race, although too often unseen, like shining ore beneath a rugged soil. And this important fact constitutes the essential and true dignity of humanity. This great truth Spiritualism is endeavoring to enforce as the basis of a system of moral rectitude in this wise: self-respect is certainly one of the surest guaranties for the integrity of personal character. If a man can succeed in securing and preserving his own approbation, he need trouble himself but little as to what others may think of him. It is most emphatically true that

“One self-approving hour whole years outweigh
Of stupid starers, and of loud applause ”;

and, yet, it can but be admitted that too often in the present state of society in Christendom *reputation* is man's idol, whilst *character* is lost sight of. Reputation is secured by what others may think of you, character is established by what you know of yourself. Thus, from the high and ennobling thoughts of humanity, together with the innate dignity and possibility of the race as inculcated by Spiritualism, it is hoped, will be eventually engendered a paramount desire in every soul to act worthy of its divine origin.

Human life, as we well know, throughout all its varied ramifications, is continually adventurous. Events are perpetually occurring, even in the quietude of domestic existence, which change, sometimes in an instant, the whole train and tenor of thought and feeling, thereby influencing both fortune and character. It is strange, and sometimes as profitable as it is singular, to recall our state of mind on the eve of some new acquaintance, which terminates in transfiguring our entire being ; with some mind whose philosophy revolutionizes entirely all previous convictions ; or with some other personage whose fascinations metamorphose our whole physical career. Spiritualism gives the key to all such retrospective meditations ; and, when her intuitions are heeded, is fruitful of self-knowledge, and of wisdom. That equilibrium of character which is sought to be established through the intuitions of the sky will result eventually to those who seek to profit thereby in an essentially harmonious life,—a life with no fierce alternations of rapture and anguish,—no impossible hopes, no mad depressions. It frees the mind from those delusions of time which succeed each other like scentless roses in the great garden of materialism, and compensates for the absence of perfume by angel ministrations. It saves from that excitement which brings exhaustion, and from undue indulgence in passions that procreate remorse. To those who earnestly seek and heed angelic association and counsel, it

gives a beautiful and luminous mental condition, in which recognized and paramount duties dispel the harassing cares of time, and sweeten the bitter of human experience. Such, even in this life, are the consolations of Spiritualism when its intuitions are heeded and its lessons practically appreciated.

In contradistinction to this elevated conception of man's innate qualities, and the glorious possibilities of his future, is arrayed the horrible and inconsistent teachings of the pulpit, both Catholic and Protestant. The low estimate in which theology holds the race, indeed, its puerile conception of human intelligence, disconnected with what it terms grace, the lamentable views entertained with regard to the intent and purposes of human affection, together with its terrible inculcations as to the natural tendencies and final destiny of the soul, constitute a picture so intensely revolting, even to the lowest order of mind, as to force the conviction that such a system of thought could only have originated in the barbaric imagery of a mental darkness, well nigh inconceivable to the cultivated mind of the present age; and such monstrous ideas only find a lodgment in the literature of the nineteenth century through the psychological influences of sectarian education, and that sacredness of feeling which generally clusters around the idea of antiquity, and the supposed pathway in which our fathers may have trod.

At the same time it is doubtless a fact — to my mind, at least, it is so — that many of the objectionable features of theology are corruptions of earlier truths, which, through the misdirection and ignorance of the darker centuries of the past, have been perverted from their original meaning. "He would be a great man," says an able author, "who should detect and eliminate the latent and disfigured truth that lies at the root of every falsehood ever yet believed among men." Although there are both truths and beauties to be found in certain portions of the Bible, and also in some of the ethical theories of ecclesiasticism, nevertheless, it is evident there are many inconsistencies to be found likewise in the former, and many dogmas of the

latter that do violence to the character of both God and man. Many of these defective doctrines, however, it seems to me, may be justly considered as imperfect and inaccurate expressions of certain mighty and eternal verities that prevailed during the early part of the Christian era, which fact further illustrates the idea I am attempting to convey, *viz.*, that the spiritual dispensation at the opening of the Christian era, and that of the present day, are the same in essence and in purpose ; but that, owing to the materiality of these early centuries, and the consequent speedy establishment of arbitrary organizations, together with the incorporation, according to the declaration of Mosheim, of the popular pagan customs of the period with Christian rites and observances, under the direction of ambitious and self-styled, but misnamed, vice-gerents of Heaven, the innate spiritual faculties of the race were very soon well nigh covered up beneath an incrustation of traditional paganism, ecclesiastical arrogance, and popular ignorance, — the effects of which, alas, are too apparent in the sectarian teachings of the present day, — in many cases diametrically the opposite of each other, yet all alike claiming the same personal God, the same personal Saviour, and the same infallible book.

Thus, for instance, as I have partly shown, the actual individualized spiritual appearance of Jesus of Nazareth, after he had put off the tabernacle of the body, as Peter certainly believed, has been perverted by ecclesiasticism into the unphilosophical, unspiritual, and sad belief, previously adverted to, of a material resurrection ; and this dogma, so contrary to the known laws of matter, has been, I doubt not, the legitimate and fruitful source from whence has indirectly originated the horrible idea of annihilation entertained by the atheistical school of thought. For many minds, disgusted with so monstrous an absurdity, in the supposed absence of evidence, have fallen into the opposite extreme of rejecting the idea of immortality altogether.

Again, the idea of the infallibility of men or books, claiming to be divine, in other words, the assumed especial inspiration of

the prophets, seers, and apostles of the Jewish and Christian dispensations, together with the added assumption in modern times of the inspiration of the Holy Ghost exclusively on the part of the so-called watchmen upon the walls of Zion, are but arrogant perversions, as I conceive, of the great truth in nature, as inculcated by Spiritualism, that *inspiration is universal*. The declaration of Paul in this connection, "God above all, and through all, and in you all," conveys the true idea of the spiritual school, as I understand it; which idea, however, constitutes brother Paul—in common with the Spiritualists of today—what is termed a believer in Pantheism, a doctrine which the Rev. Mr. Moody has recently denounced as contrary to the teachings of the Bible. The entire universe, Spiritualism teaches, both animate and inanimate, exists alone through inspiration from the Infinite central source of all life, all love, and all wisdom. An unbroken chain of intermediate agencies, and interdependent mental activities and magnetic influences, exists continuously from man, on the one hand, far away down to the inorganic elements of uncreated worlds; and, on the other hand, from man up to the highest archangel nature that revels amid celestial joys unappreciable by the minds of earth. Each intermediate individuality is through law an agent for the one above, and an almoner to the condition below. Man, in co-operation with nature's laws, inspires all below him, either directly or indirectly; the spirits of the departed children of time who have ascended to higher conditions, and who have become the recipients of grander truths and purer joys, are the legitimate and certainly the most natural channels of inspiration to man; whilst these again receive still loftier thoughts and brighter conceptions from conditions still above them,—the connecting links extending higher and still higher along the spiral pathway of love and wisdom, until to finite comprehension all individual sources of thought are lost in the grand ascending scale of archangel glory. Thus, then, the great Bible of nature, with Spiritualism as its exponent, is teaching that inspiration is uni-

versal, and that whenever truth is opened to any mind there only is revelation. Individual soul-consciousness is, normally and forever, the revelation of God. The inspirational differences that occur, therefore, are in degree and direction, not in nature. The divine influx naturally partakes of the individual qualities of the channel through which it comes, and sometimes is colored more or less by the inharmonious idiosyncrasies of the party to whom it comes, and yet all the while the truth is one, as God is one.

A similar perversion of an original and actual truth exists in the orthodox dogma of the eternity of future punishments, which is certainly false in its ordinary signification in Christendom. And yet there is in this doctrine of the Church — libelous as it is upon the true character of the Infinite Father — a glimpse of one of the grandest and most indisputable truths of nature, *viz.*, the unavoidable operations of the law of cause and effect. Learned men* tell us that the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they may be in the immediate neighborhood of the speaker, and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. But the waves of air thus raised perambulate the earth's and ocean's surface, and in less than twenty hours every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. Even thus Spiritualism teaches, as to the inexorable law in the moral world of cause and effect, that the external and ineffaceable consequences of every action *must* succeed the performance of the same; that every word and every deed produces effects which must, in the very nature of things, reverberate throughout eternity, so that the whole future of the soul would be different had that word never been spoken,

* W. R. Gregg, "The Great Enigma."

or that deed enacted. And this is the great truth in nature which theology has tortured into an arbitrary and cruel decree of the Infinite, consigning a portion of humanity to the irremediable woe of hell-fire eternally,—a conception so horrible that the worst mind of the present age can scarcely imagine the state of impiousness and ignorance in which it must have been born. In connection with this unescapable law of cause and effect to which I have referred, however, Spiritualism is teaching the glorious truth of universal progress beyond the grave. Under this law the human heart can find its consolation and its joy. Whilst retribution is inevitable, compensation is equally sure. For it is declared by the blessed ones who have gone before us to the Summer-Land of the future that “all our sufferings hereafter are to be probationary and purifying, and therefore terminable; whilst our joys will be elevating and improving, and therefore forever advancing.”

The orthodox idea of Deity, the especial divinity of Jesus of Nazareth, and the conception generally attempted to be enforced in Christendom of a personal God, it seems to me, are irrational and unwarrantable in the extreme. For it must be apparent that Omnipotence itself could not infuse into finite conceptions any just estimate of the Infinite, and that no possible change in the bounded capacity of the finite mind could enable it to receive a full knowledge of Divinity, *per se*. On the contrary, human intelligence can but be at fault in its attempts to grasp the infinite theme; human language can give no adequate expression to an idea so sublime; human comprehension must ever remain shrouded in an obscurity impenetrable, whilst human imagination can but be utterly subdued, and human thought retreat in conscious imbecility. And, yet, theology assumes to dogmatize upon so majestic a theme, and damn every questioning soul who fails to receive its puerile limitation of the illimitable, wherein it is sought to clothe the inconceivable spirit of the universe in the one finite form of the Galilean Teacher; and condemns as religious renegades all who, in their sincere en-

deavors to solve the enigma of existence, are indulging in more refined, elevated, and philosophical speculations as to the relations existing between each and every member of the human family and the infinite primal source of all being. In thus making Jesus God theology destroys him as an example to humanity. We can dwell no longer upon his beautiful character for imitation if this doctrine be true. If he was God, then it is the merest irony to speak of him as a type, a model, of human excellence, as is often done. But, if he was a man, then is he our pattern, and, in the language of Theodore Parker, he was "the possibility of the race made real."

Considering Jesus in this light, we can readily perceive in how far the doctrine of his special divinity is but the corruption of a grand fundamental truth in nature, which, in addition to what I have already said in this connection, may be thus briefly stated:

Man is divine by nature of his origin. Every human soul is an emanation from the great Father Soul of the universe, and in his essence, as before remarked, is as inexplicable to the human intellect as is the primal source from whence he has emanated. Hence, the doctrine of total depravity is a horrible remnant from the mental darkness of past ages, and a libelous arraignment of that infinite love and wisdom which characterizes the economy of the universe. Man, therefore, instead of being the miserably depraved wretch he has been represented, must be and is in his essence pure, innately good, instead of innately bad. Jesus, in an eminent degree, for the age in which he lived, and in comparison with those by whom he was surrounded, outworked *his* divinity into practical life, and such, likewise, may be *our* glorious privilege if we but listen continually to the pure and ennobling impulses of our inner and better nature, as well as the glorious lessons of love and wisdom which are now reaching us from angelic life through the instrumentality of the much-despised phenomena of Spiritualism.

And, further, as Peter evidently believed, and as Spiritualism is teaching, the spiritual nature of man is not merely a deport-

ment of character, or a separate faculty of the general mind, needing the earthly body hereafter, through which to express itself, but it is the sum of the whole man in a more perfect, exalted, glorious, and permanent form. It is constituted of the physical, moral, emotional, and intellectual, with each respective faculty quickened and refined into that spiritual body which is the true casket of the soul, or divine spark of intelligence, and which united constitute *the man* in the highest and most absolute sense. The change effected by what is called death, therefore, is not a change of character, but merely a transference of the immortal and constructive elements, assembled under a like form, with like features, like sentiments, and like emotions. There is a phenomenal change, which chemists affirm to have been observed in plants, which will serve in some slight degree to illustrate the Spiritualist's idea of death. Take any flowering, aromatic herb, or shrub, and place it in a retort; separate the liquid parts from the solid by distillation, or even reduce it to ashes, and precipitate the ashes in water. After a while that which constituted the sap or spiritual property of the plant may be seen through a powerful lens to form itself into a perfect picture of the root, stem, leaves, and flowers as they appeared in the fiber, the vital principle still manifesting the same attractive and formative power, and proving that the vegetable still lives, though under a more ethereal aspect, being in fact what may be called the spiritual plant.

And thus it is with man. After having undergone seeming destruction, through the powerful lens of spiritual truth, he may be seen and recognized still *as a man*, demonstrating the fact that physical death is but the divinely-established method of the spirit's exodus from the tabernacle of the body, and further evincing his capacity, as is now being realized by the Spiritualist in common with Peter, to keep his friends, after his decease, always in remembrance.

But I must bring my remarks to a close, though the theme is so prolific of thought that I might add much more.

The truth is, my friends, the more fondly and fully my mind is enabled to grasp the fundamental idea of the spiritual truth now dawning above the hill tops of superstition and fanaticism, which have so long obstructed human vision and human appreciation, the more profound becomes the conviction that the phenomenal facts characteristic of Judean literature in the life-time of Jesus and his Apostles are strikingly identical with those of the present epoch, however much the peculiar nature of the underlying truth of the incidents of that age may have become shrouded and perverted through the materiality and ignorance of the centuries after Christianity took the place of philosophy, and the stake and the sword became the proselyting agents of Christianity. Truth is a unit, however diversified or finite may be its expression. The great fact of the ministry of angels, the actual communion and personal appearance of the spirits of the departed, in other words, universal inspiration, with the legitimate sequences of thought, the immortality and divinity of the race, were all true two thousand years ago, however much misunderstood and misappreciated; and, thank God, they are true today.

The diamond-powdered lilies of the field folded their perfumed petals under the Syrian dew, wherewith, through law, they were baptised, in token of ceaseless guardianship; and the sinless fowls of the air nestled serenely under the shadow of an Almighty wing; and shall not God's star-eyed messengers of love, our own beloved and departed, minister to their brethren, the desolate and the destitute, wending their weary way amid the uncertainties of time? Aye, over the hills of Judea, out of the crumbling walls of Jerusalem has floated on the wings of eighteen centuries, and on the great bosom of nature for untold cycles, the message of infinite benevolence, the message of all time, though but feebly appreciated in the past, that of *universal inspiration*, superadded to the great truth of *the Immortality and Divinity of the entire race*.

LECTURE XI.

HEAVEN.

In my Father's house are many mansions.—John, ch. xiv., v. 2.

It has been very truthfully said that he who has studied the various phenomena of nature, read the history of the past carefully, and thought on both deeply, needs not to be told that progressive change is the law of the universe, both animate and inanimate.

In this connection Spiritualism teaches most emphatically (as I understand it) that there is no such condition, either in the physical or moral departments of nature, as absolute retrogression, as is taught in other schools of thought. Philosophic observation, however, discloses the fact that in the realm both of mind and matter there is a *seeming* and an *actual* truth in this respect, the former, through the finiteness of human perception, too frequently taking the place of the latter. Thus, at times, in the broad field of inanimate nature, and in the individual man, in the physical and in the mental, retrogression is *seemingly* apparent. But such conditions, as I apprehend, are only in the seeming, and cannot exist otherwise. The infinite perfections of Deity, in whom all things “live, move, and have their being,” it appears to me, must certainly forbid any other conclusion. To the unlettered observer of the sidereal year, as you are aware, it is a seeming truth that the natural sun in the heavens is revolving around the earth. To the astronomer, nevertheless,

it is an actual truth that our little globe is revolving with harmonious precision around its parent sun.

So, also, occasionally it is a seeming truth that there is really a dark spot on the surface of our natural sun. It is at such times an actual truth, however, that one of the members of our solar system is passing between the earth and the sun whilst pursuing the tireless pathway of its legitimate orbit around the parent luminary, simply casting a shadow there for a few hours with each recurring century.

The florist tells us, likewise, that the beauty of the rose tree, which has been purposely deprived for a time of light and moisture, seems faded and gone; silent and in darkness it stands, dropping one fading leaf after another, and seemingly going down patiently to death: But, to the practical horticulturist, it is an actual truth that this is a process of improvement and growth; that when the plant stands stripped to the uttermost, a new life is even then working in the buds, from which spring a richer wealth of foliage, of beauty, and of fragrance. And, thus, in the moral garden of God, Spiritualism teaches that all the experiences of time, however seemingly dark or sad, if properly improved, are *actualities for good* in the illimitable future of the race.

Great nature, in her mighty and mysterious workings, manifests at times in the physical universe what is seemingly a retrogression. Terrible convulsions have shaken the earth to its center, and tremendous tornadoes swept violently over its surface, blasting the granite's firmness and the lily's growth. And, in the past, theology has stood amazed at these phenomena of nature, whilst superstition quailed before the seeming and supposed anger of the Deity. But, to the present age, science has demonstrated the actual truth that such manifestations are but successive steps in the pathway of the grand old earth in its progressive march toward the ultimate consummation of its planetary development. Richer beauties and increased splendor have succeeded each convulsive throe; old hills and mountains

may have disappeared, but new ones have lifted their emerald heads, kissing the sky, whilst atmospheric influences have become purer and sweeter with each successive storm.

As time continued his flight along the centuries, ancient cities with their once venerated civilizations have perished; but mightier and more beautiful occupy their places. Indeed, whole races of men have passed away, but nobler and fairer have come upon the stage of action, and higher in the scale of moral and intellectual development. In this connection the poet beautifully sings:—

“’Twas but the ruin of the bad,
The wasting of the wrong and ill;
All of good the old time had
Is living still.”

In other words, change, progressive change, has been the order of the universe. And yet orthodox theology contends there is no progress, especially none in religious ideas.

True, there may have been but slight changes in church creeds; theological dogmas may still exist as intellectual fossils of the past; and yet the philosophic observer of the general growth of ideas cannot fail to perceive that the popular mind, without the pale of the Church, has undergone very important changes as to its items of theoretical faith. Within the borders of the Church, it is likewise observable that many, very many, minds are far in advance of the creeds and dogmas of other days. But, with regard to no one item of the faith of the past, perhaps, has the general mind become so divided and subdivided in sentiment as upon the subject matter of my present discourse, namely, the character and condition of a future world of enjoyment. Most ideas entertained upon this theme within the Orthodox Church are based upon the expressed opinions merely of theologians, which opinions are rather the reflex of the mythologies of the past than in accordance with the teachings of the record on which they ostensibly rely as infallible. For, it cannot be consistently claimed that any distinct or appreciable

facts respecting the character of a future world of spiritual existence are to be found in the Bible; no idea, at least, in consonance with the character of a loving Father, or in harmony with the warrantable hopes of an aspiring soul. The Hebrews, as well as other ancient nations, applied the Hebrew term *shamayin* and the Greek term *ouranos* (meaning heaven, or the heavens) to the open space above the earth; and, limiting it to the area above the visible horizon, made that the residence of Deity and all other superior beings. For you doubtless remember that when the Old and New Testaments were written, and for centuries later, the learned of that period in the history of the world had no other idea of the earth than that it was a flat plain of unknown extent, around which the sun, moon, and stars made their diurnal circuit, and that they were made for this purpose only. Heaven, therefore, could not have been regarded at that age as greatly exceeding the earth in geographical dimensions. So limited a cosmical theory tended very naturally to contract their ideas as to the extent of the spiritual universe, as well as to the character of the supposed ruler of the same. Hence, Bible writers, as you are aware, compare the kingdom of Heaven to an earthly kingdom, and distinguish it by all the forms of state, the regal display, and glitter of oriental despotisms. Little, however, as you doubtless recollect, is said in the Old Testament of the condition of departed souls, or of the doctrine of a future life; whilst, as regards the teachings of the New, in the time of Jesus, but one sect of the Jews (who derived it from the Persians during the Babylonish captivity) believed in the doctrine of immortality at all; but during his life as a teacher this doctrine was first propounded to the Jews as a subject of revelation, and as an article of faith. And thus, in reference to the Jews, especially, it was legitimately declared that Jesus had "brought life and immortality to light," but in no other sense whatever. For, it is a well-known historical fact that the doctrine of immortality had been taught by the

advanced minds of other nations a thousand years before Jesus was born.

The ideas as to a future world of happiness, originally deduced from the New Testament, and believed in by the primitive Church, were similar to those inculcated for some years back by the Millerites or Second Adventists, and were briefly as follows : The Jewish kingdom of Heaven was especially regarded as the kingdom of the Father ; whilst another kingdom, which was considered as the kingdom of the Son, was to be established for the reception and exclusive benefit of Christians. This kingdom was to be set up in Palestine, and was earnestly looked for even during the life of the Apostles. From what is said in the New Testament, as you are aware, the advent of this kingdom was to be somewhat in this wise : Upon the fall of Jerusalem, Christ was to appear in the clouds, attended by his holy angels, who were to summon the nations, by sound of trumpet, to judgment in the valley of Jehoshaphat, when the dead were all to rise.

It seems to have been believed in the early days of Christianity, and is believed by some in the present day, that when what is called death arrives the soul as well as the body is to be placed in the grave, there to await this general judgment. A few years since, while engaged in lecturing in Illinois, I had a conversation upon the subject of death with a young married lady whose husband had just removed from New England to one of our prairie towns. In the course of her remarks, she said : " I do not so much fear death, come when it may ; but I have a most unconquerable horror of being put under the ground, and lying so long out there in that cold, lonely prairie, waiting for the final resurrection," in which dogma she had been taught to believe. In my reply, I, of course, endeavored to satisfy her mind as to the teachings of the dear spirits touching the true and immediate resurrection of the individual spirit from out the body, through the occurrence of the phenomena termed death, and assured her that she herself would never be placed under

the ground. Since then I am happy to state that this friend, having become more familiar with the glorious facts of Spiritualism, rejoices now in more cheering and satisfactory reflections as to the coming hour when the pale angel of organic law shall call her hence.

In confirmation of the existence of a belief in this terrible doctrine of a material resurrection at a period in the past, not very remote from the present, I visited a graveyard in one of our Eastern cities some years since, and among others read the poetical epitaph of a departed saint, cut into the solid granite, terminating with the following couplet:—

“The righteous shall in glory rise,
And wipe the dust from out their eyes.”

At the close of this judgment, it was believed that the apparent heavens were to melt with fervent heat, and that the earth was to be consumed by fire, and pass away like a scroll, together with all unbelievers; whilst the righteous, saved in some mysterious manner from all fear of harm, would await the new heaven and the new earth which were immediately to succeed the old. Then the New Jerusalem would come down from God, adorned like a bride for her husband, to occupy the site of that which had fallen. Here Christ would set up the throne of his father, David; and of his kingdom there was to be no end. Palestine, re-created, was to be the garden spot of the new earth. Here, every ambitious thought of the early disciples, every dream of luxurious delight and voluptuous appetite was to be realized; tears were to be wiped from all faces, and sorrow and sighing were to flee away forever.

Such, as most of you are aware, are the doctrines to be gathered from the New Testament, and from the traditions of the age immediately succeeding the ascension of Jesus; and these were the received opinions of the Church for several hundred years. And, indeed, such is the faith of a portion of the membership of the Church today. There are others, however, who, though

professedly believing in the infallibility of the Bible,—from the letter of which this faith is derived,—and at the same time denying the possibility of the progress of religious ideas, who would feel highly indignant if told this doctrine of the early Church was the sum of their faith. Such is the incomprehensible inconsistency of the theological platform.

Some twenty years since I read the discourse of a Unitarian clergyman upon this theme,—whose name I am unable to recall,—which deeply impressed my mind; the more especially as the ideas were in harmony with my own researches, and with the teachings I have received from angel life. In continuing my remarks, I shall necessarily follow the same method of reasoning, mingling his ideas, doubtless, with my own unavoidably, as the logical deductions sought to be arrived at can be reached by no other chain of reasoning so satisfactorily. I mention this fact so as to avoid the charge of adopting, without acknowledgment, the ideas of another, even in the slightest degree.

The history of the Church shows that, from the fourth century and onward, through the introduction of a more metaphysical and speculative element, much of this materiality of belief to which I have referred disappeared; and, as the expectation of the second coming of Jesus was deferred from age to age, this doctrine at length gave place to a theology of a more visionary and transcendental character. The darkest feature of the early Eastern faith — the doctrine of the sinfulness of matter, and of the inherent depravity of human nature — was introduced into Christian theology, the result being that this beautiful green-browed earth of ours was put under ban as the possession and domain of the devil, where it has remained ever since, if this heathenized Christian doctrine be true. The writings of some of the early Church Fathers, such as Augustine, Ambrose, Athanasius, Chrysostom, Jerome, and others, favored these fearful ideas borrowed from the murky literature of the early ages of culture, and they became at length a part of the creed of the Catholic Church. At what is termed the Protestant Reforma-

tion, the creed of the mother Church was but partially discarded ; for the orthodox Protestant theology of today is characterized by the refining away of everything rational, tangible, and emotional, until the original truths of the system are lost in a lurid splendor as uninviting and as cold as the reflected light of the sun upon the frozen surface of an inland lake.

Under the influences of the speculative tendencies to which I have referred, as well as of ecclesiastical ambition,—which arose early among the Fathers of the Church, and which is still in a great measure characteristic of the orthodox clergy as a class,—the spiritual facts so numerous and so prominent in the early history of Christianity seem to have been entirely lost sight of, and their true significance utterly ignored. You will hear, well nigh every Sunday, learned speculations and even declarations as to heaven and hell being two conditions in the spirit world, and the only two, notwithstanding the words of my text, taken from the record declared to be infallible. But if you will ask one of these watchmen upon the walls of the orthodox Zion, what is that spirit world? he is entirely unprepared to give an answer at all commensurate with the demands of the age, or the hopes of the race. Neither his Bible, as he has been taught to interpret it, nor the Church, ancient or modern, can furnish him with a reply at all adapted to the needs of the philosophic mind, or in unison with the character of a beneficent God. The cause of this uncertainty is to be found in the fact that the Church of today has never logically determined or ascertained the spiritual foundation on which her system rests. While humanity has been advancing in every department of thought outside of her borders, the Church, as a system, has been standing still, looking backward for her rule of life rather than forward. Her theories, although so dogmatically heralded to the world, are not the result of any legitimate method of reasoning. Neither her conclusions or her creeds are warrantable sequences, logically drawn from fundamental truths or first principles, but are merely arbitrary decrees of

the past, attempted to be rendered obligatory upon the blind faith of the present. To a very great extent, indeed, reason is practically interdicted to her members. Consequently, her lessons, based upon the traditions and doctrines of a period of ignorance and superstition, are but ill adapted to the necessities of the advancing mind of the age.

In contradistinction to the intellectual apathy of the Church, to which I have referred, and in addition to the multiplied facts demonstrative of her theories touching the conditions of a future state, Spiritualism enjoins further, especially for the satisfaction of the merely external reasoner, who has not yet reached phenomenal demonstration, the exercise of that correct method of reasoning upon these questions that has led to almost every discovery of modern science that now blesses the race,—I mean the Baconian, or inductive, method. And it will be found that the legitimate deductions arrived at by this method of reasoning are in accord with the lessons received by the spiritual school through the theologically condemned channel of spirit communion.

In connection with the introduction of this method of reasoning, permit me to remark that the middle or dark ages of our world's history have been described as comprehending the thousand years from the taking of Rome by the Goths, in the middle of the fifth century, to the taking of Constantinople by the Turks, in the middle of the fifteenth century. The revival of letters in the West succeeded this invasion of the Turks, having been brought about mainly by the learned exiles whom the destruction of the Grecian Empire forced to take refuge in Italy; and the human mind thenceforward manifested a disposition in well nigh every department of thought—more especially in regard to the material sciences—to throw off the trammels of prejudice and authority to which the race had been so long subjected. Bold and original thinkers arose, determined to see and know for themselves as far as possible touching the realities of nature and the revealments of thought. But the war against the old despotic formalities of the schools (says a recent writer)

was not commenced on anything like a grand scale, or carried on with adequate vigor and system, until the gigantic intellect of Bacon entered the field of experimental investigation. The method taught by him, as you are doubtless aware, was that of experiment and induction,—that system of philosophy, for instance, by which we determine the qualities and characteristics of an entire class from what we may have learned of a single member of that class; that mode of reasoning which enabled a Buckland and a Sedgwick, from the teeth and bones of long-extinct animals, and from the leaves or trees that have decayed for thousands of years, to raise up from the waves of time an image of a by-gone world, and people it with monstrous things, such as the eye of man probably never beheld in actual existence; that method, likewise, which enabled Cuvier to judge from the fragment of a bone, and Agassiz from a scale, the form and character of the creature to which each belonged. Prior to this, we are told, the earlier philosophers may have been accurate observers, but they were not real experimenters. They heard and recorded what nature stated of her own accord, but they asked her no questions. The experiments made in the dark ages, prior to the revival of letters, were made simply for the purpose of obtaining some material result, never with the object of detecting or testing a principle,—somewhat in the way certain minds professedly investigate the spiritual phenomena of today; one class simply as an alleged fact in nature, and the other merely for the gratification of their own private feelings; both utterly regardless of any ethical or philosophical bearing these phenomena may have touching the temporal or immortal destinies of the race. Bacon, on the other hand, “taught the bringing in or collecting of facts, and assorting of them according to their bearings, for the purpose of thence deducing those inferences which properly constitute philosophy.” Reasoning by this inductive method in regard to man’s future condition in the spirit world, we shall not only reason from correct premises, but be enabled, I apprehend, to reduce to a demonstration what the Orthodox Church

practically declares lies beyond the recognition of the human faculties. Let us see. As I have previously said, no appreciable idea as to what the spirit world may be is obtainable from the Bible. Deductions drawn from thence have been simply conjectural, whilst speculations are as numerous as are the dreams of sectarianism,—none of which, however, have proven satisfactory to the aspiring minds of the age. But let us now apply the method of reasoning to which I have referred to this question: What is the spirit world? The answer at once presents itself to a mind confident of infinite beneficence, legitimate and consolatory, *viz.:* *The spirit world is a world suited to be the residence of human beings born into this world to the end that they may ascend to that.*

This answer you at once perceive is the necessary product of the question; and is naturally followed by a second enquiry, *viz.:* In what does this suitableness consist? The answer to this instinctively forces itself on the mind thus: *This suitableness consists in such things as will meet the demands and gratify the desires of human beings.*

And, in order that we may ascertain what these things in the spirit world are, we must necessarily reason from what we know of the habits, desires, capabilities, and future possibilities of man, — the being who is to be elevated to that world, and to whose demands and desires they are to be adapted. For, in order to ascertain the truth of any proposition touching the destiny of man, you need only to reason from what is known of the higher qualities of his nature from those qualities which have found but little or no expression or gratification in this lower world; since every reflective mind can but feel that in the operations of the divine economy the best means are invariably adapted to the best ends; that co-existent with the Infinite Author of man's existence are such unvarying laws that all proper desires are but the prophecies of legitimate gratification, and that every faculty or sense must have its appropriate object, either here or hereafter. This must be so, or that man exists at all would be

most fearful irony on the part of the Source from whence he has emanated.

And, now, to reach the appropriate solution of the original question: What is the spiritual world? In order to do this,—adhering to the inductive method of reasoning recommended,—it is, of course, only necessary that we should determine as to the enquiry: “What is man?”

In answer to this important interrogatory, a certain Greek philosopher has said that “man is a two-legged animal without feathers.” An English chemist has defined man to be “a little less than fifty pounds of carbon and nitrogen diffused through six pailfuls of water.” Orthodox theology declares “man to be a worm; religiously fit for nothing; and the natural man fit only to be damned.” Spiritualism declares man to be a physical, an intellectual, and a spiritual being; and, as such, innately divine, and destined to live forever amid substantial and immortal realities in another and a better world. That we may form an approximate conception, through inductive reasoning, of what man’s future home necessarily must be, let us consider him for a moment or two as Spiritualism defines him generically.

First. Man is a physical being, that is, he has an external form that has been outwrought from inner potencies for the uses and purposes of time. Everything in the universe is made to contribute to the subsistence, growth, and well-being of this material form, which is the outward personal expression of some inner and intelligent personality; and in which all the elements of the material universe ultimate and fulfill their destiny.

Second. Man is a moral and an intellectual being, and in this respect is pre-eminently distinguished from all other animal existences. Through this external mind or intellectual faculty may be developed into exercise a moral judgment or rule designed to regulate and define the character of his sentiments and actions; and, proportioned to the continuous development of which it is capable, this department of the being becomes

the harmonious or discordant exponent of the divine principle within.

Third. Man is an emotional or spiritual being. The spiritual nature of man, however, is not merely a department of character, or a separate faculty of the creature; but, as the facts of Spiritualism demonstrate, it is the sum of the whole man in a more perfect, exalted, glorious, and permanent form. This interior man is constituted of the physical, moral, emotional, and intellectual properties, quickened and refined into that spiritual body of which St. Paul spoke in his Epistle to the Corinthians, which is the true casket of the intelligent principle or soul, and which, united with the soul, constitute the man in the highest and most exalted sense. The change, therefore, of which Job speaks, now called death, is not a change of character, but of conditions merely,—a transference of the constructive elements of the spiritual body to be re-assembled under a like form, with like features, like sentiments, and like emotions, upon a more congenial and appropriate plane, upon another and broader field of activities.

Thus, then, if I have made myself intelligible, it will be perceived that, through a legitimate and warrantable process of reasoning, we arrive at the unavoidable conclusion that the future home of the race is a purely natural one, in the sense of its adaptation to the immediate and highest demands of the individual soul. In other words, upon leaving the old worn-out tenement of clay, through the natural processes of the phenomenon termed death, the individual soul or spirit, under the operations of the divine law of cause and effect, harmoniously gravitates to such conditions as he has prepared himself or herself for, and which are naturally demanded through the culture of the moral, intellectual, and emotional qualities with which each has been possessed in this world, entering immediately upon such heaven or happiness, and upon such alone, as each is capacitated to enjoy,—thus constituting heaven a condition and not a place, in accordance with the teachings of the Nazarene; and rendering the inner or spiritual world the common

home of humanity, the house of the Universal Father, truly, as asserted in my text, and necessarily a place of "many mansions."

Again, on the other hand, those who have been derelict to duty in the earth life ; those who have failed in their duty to themselves and their fellow-men ; those who have oppressed the poor and the needy ; those who have been consciously false to principle, and have done violence to their own highest convictions of right, either in acts of omission or commission, will find themselves amenable to the operations of the same law of cause and effect as are those who have done well, and will feel themselves likewise gravitating to such conditions and associations as they have fitted themselves for, consequently realizing that the kingdom of darkness is within them ; and they must so continue until, through aspiration and effort, they shall rise to higher and better conditions through the operations of the law of generic progress, which, according to the teachings of the spiritual gospel beneficently prevails throughout every department of God's majestic universe. But, it is not of this latter class I am to speak, especially upon the present occasion. It is not of retribution, but of compensation ; it is not suffering, but happiness, or heaven, which constitutes the theme of my discourse. And this heavenly condition in the spirit world, together with the means of its attainment, is surely worthy, eminently worthy, the earnest attention of every aspiring soul.

It is alleged by the opponents of Spiritualism that its teachings are demoralizing, and calculated to produce a disrapture of the best conditions of society. Such allegations, however, can originate alone in unwarrantable prejudice, or in a degree of ignorance wholly unjustifiable in the present age of enlightenment, and amid the innumerable facilities for investigation continuously proffered by the representative minds of the cause. True, inharmony, misdirection, and folly may at times have been observable among some calling themselves Spiritualists, but such unhappy individual manifestations and conditions are not necessarily attributable to the system itself, although the

enemies of the cause so declare. No one should think less of the spiritual conceptions of John, the practical ideas of James, the philosophical tenets of Paul, or of the general system of ethics advocated by them because Thomas doubted the good medium of Nazareth, because Peter in the most cowardly manner denied him, or because Judas treacherously betrayed him. To the reflective mind it must be apparent that the inharmonies and delinquencies adverted to in connection with our cause are due to misconception and to the idiosyncrasies of individual character rather than to any defect in the fundamental precepts of this glorious gospel of the skies, which is being so beneficently transmitted to us through angel ministration. For good angels invariably tell us that happiness is the normal condition of a race legitimately claiming divine origin; that happiness either here or hereafter can only be attained by being and doing good, and that the condition of unalloyed happiness is heaven.

For the attainment of such a condition in time, and for its immediate possession when time for us shall have ended, let us continually strive for higher and nobler attainments; let us learn to know more and more of ourselves and of our diviner possibilities through our own creations in all the departments of thought and feeling; let us cultivate that beautiful and exalted aspiration of the soul that unceasingly reaches out after brighter thoughts and holier feelings from a recognition of their affinity to the divinity within; let us discard, as far as possible, all the deleterious influences of those darker channels through which thought wrought its way when mind was a suckling, lifting the standard of perfection, to which we would aspire, higher and still higher; and, as it recedes, beautiful and still more beautiful, rest assured, will be the invitation onward, "like unto the gorgeous belt of the rainbow, receding from him who seeks to find the spot where its mellow foot is planted as it springs its angel-trod arch over the waves of the retiring storm. Oh, despite the animadversions and ostracisms of the age in which we live, as the dear spirits enjoin, let us continually aim for the elevation

and advancement of the race, ever cultivating bright thoughts, beautiful thoughts, of all things, of all that is above, beneath, and around us ; pure thoughts, kind thoughts, of each other ; and be sure that there is not an angel bending from the snowy clouds that roll as an ocean of drapery over the blue depths of the sky but will smile with exceeding beauty upon all such efforts," whilst they continue to assure us of the undimmed joys of the beautiful Summer-Land, the home of the aspiring soul. Let us ever remember that the surest guarantee of a heaven in the future is the study and the practice of the good, the true, and the beautiful in the present, whilst we confidently rely upon the guidance and protection of our dear departed,—the white-winged messengers of the Living God.

LECTURE XII.

HELL.

The wicked shall be turned into hell, with all the nations that forget God.—
Psalm ix., v.17.

“When will the world understand that theology is not religion?” inquires an able writer of the present day. In other words, when will the human mind be able to comprehend that nothing is truer than truth, emanate whence it may, and that truth is no more sacred when it comes to us through supposed revelation than when established upon unimpeachable human evidence? Orthodox theologians have fought against this idea, but have been invariably driven to the wall. Truth, wherever found, by whomsoever uttered, or in what manner presented, is sacred because it *is* truth, and has its birth in the Infinite. We know of no reason, therefore, why a theological dogma should be esteemed, necessarily, more sacred than a political dogma. Nor can we understand why, in the interest of true religion, a theological dogma, if deemed erroneous, may not be as freely discussed as a dogma in political economy. At any rate, the spiritual school of thought which I have the honor to represent proposes to do this upon all proper occasions, not in a spirit of iconoclasm merely, but with a view to the promulgation of what is believed to be established truth.

Hence, I have no hesitation this morning in presenting my views against the truth of the dogma of an eternal hell of torture, founded upon this and other texts of the Bible, and inculcated by the orthodox theologians of the day, believing as I do

that it is wholly at variance with truth, antagonistic to all known laws of the universe, and utterly at war with all the divine attributes of a God worthy to be revered and adored.

Nor am I alone in this opinion, or in my feelings of horror in regard to orthodox dogmas, since, as doubtless some of you have seen in one of the ablest and most independent secular journals of the day,* after adverting to the apathy and deadness of faith, together with the prevalence of rationalism, in the churches, the brave and thoughtful editor suggests that it is advisable for Protestants of all sorts to consider the rapid changes that are taking place in popular belief, that they may not imperil the whole of their system by attempting to save dead dogmas that the whole soul revolts at.

An increasing skepticism admittedly exists throughout Christendom with regard to certain ecclesiastical dogmas that have been transmitted to us from the darker ages of the past touching the human soul and its destiny. So wide-spread, indeed, is this skepticism throughout the general mind that there may be said to be well nigh an eclipse of faith in some directions. And yet, through the force of sectarian education, dogmatic theology still exerts an immense influence with regard to eschatological conceptions, and still arrogantly disposes of the trusting souls of humanity with an unsparing and a cruel hand. The dogmas of "total depravity," an "angry God," a "vicarious atonement," an "eternal hell," and a "voracious devil," still darken the religious literature of the nineteenth century, claiming authority for existence in the idea of "infallibility," claiming authority for existence in the alleged infallible teachings which have come down to us from the earlier ages of the Church, when that portion of the race from which we gather our religious records may be said to have been in its childhood, circumscribed in thought, and fast tied to the apron strings of old time. This doctrine of infallibility, in relation to finite productions, Spiritualism declares has undoubtedly been a stumbling-block

* *Baltimore American.*

in the pathway of human progress, and exceedingly detrimental to the best interests of the soul in every department of spiritual thought. The Catholic Ecumenical Council, which assembled in Rome in 1870, proclaimed the Pope to be infallible, which proclamation all orthodox Catholics accept. The Catholic Ecumenical Council, which assembled at Carthage in A. D. 397, declared the infallibility of the authors of the books at that period included in the Bible, and Pope Innocent I. confirmed this decision, which decision all orthodox Protestants accept, with the proviso, however, that this important virtue applies to such books only as have been retained since the dawning of the Protestant Reformation, as it is termed, or to such books as are to be found in the authorized version, or King James Bible, now in use in England and the United States. This version, as you doubtless are aware, was translated by forty-seven bishops of the Church of England, in accordance with the command and under the supervision of King James I., who sent to each translator before they assembled fifteen items of instruction, including the absurd and bigoted command that "all the old ecclesiastical words should be kept." Hence, doubtless, the existence of many words in this volume that offend the classical scholarship of the present age, and are likewise at variance with any true conception of a God worthy to be revered and loved by a sympathetic and intelligent mind. No claim is made for the infallibility of King James, or for his translators, yet, strangely enough, the work of their minds is proclaimed by all evangelical theologians to be the infallible word of God, for the ignoring of which claim you and I are ostracized in this world, and eternally damned, we are told, in the next. The fact is that King James, instead of approximating infallibility in his character, was really one of the most superstitious and wicked monarchs that ever sat upon the English throne. A reliable English author says of him: "Though learned and witty, he presented to his people the pattern of all that is despicable, low, and vicious in a man; all that is hateful and contemptible

in a monarch ; a tyrant, without energy or courage ; a tricky politician, without perspicuity or judgment ; vain of his religion, yet wavering in his doctrines ; irreligious in his conduct, and blasphemous in his discourse ; proud of his cunning, yet always deceived and frustrated ; assuming the tone of command, yet led like an infant or a fool ; governed by others, though a despot himself ; and only perfect in grossness, selfishness, and treachery."

And yet this is the individual mind to whose royal instructions we are more or less indebted for the painful and irrational dogmas of ecclesiasticism, perpetuated through numerous mis-translations admittedly existing in the version of the Bible of which I am speaking. This fact, in addition to angelic inculcation, together with many other facts in connection with the external history of the Bible now in use, warrant us in denying its infallibility, its plenary inspiration ; and the entire history of Christendom for the last three hundred years may be said to be in harmony with this denial, indirectly so, at least ; else, why such unmistakable unrest throughout her borders ? Why such wonderful changes of sentiment, resulting in the formation of so many sects of Christians ? It can but be from the insatiable longing of humanity after immortality, and an abiding distrust and horror of the terribly unsatisfactory future, inseparable from a literal interpretation of the King James Bible, so often and so mistakenly pronounced infallible. In confirmation of the existence of the unrest to which I have referred, even in the highest ecclesiastical quarters, I may state that I stood only two years since in the far-famed Jerusalem chamber, an apartment in the venerable Abbey of Westminster, in London. In this chamber ecclesiastical gatherings have been held and ecclesiastical decrees been prepared for nearly a thousand years, more especially within the last three hundred and fifty years since Protestantism took possession by force of all the ecclesiastical houses of the mother Church in Great Britain, and in lieu of St. Peter assumed the control of the souls of the English-speaking races. In this chamber a commission composed of

high officials of the Church were then in session, engaged in the revision of the identical King James Bible of which I am speaking. Since that time they have completed their labor, and have given the new version to the world, shorn of a few of the errors that have existed for centuries, resulting in leaving the others all the more glaring. While standing in this ancient chamber, the question suggested itself, and still recurs to my mind, why this revision at all if the King James Bible now in use be infallible, as declared by evangelical divines for nearly three hundred years past both in Europe and America?

On another occasion I sat in the Abbey church itself, and listened to the clarion tones of the learned Canon Farrar, of the Church of England, as he announced his conviction that the present version of the Bible is emphatically erroneous, together with the earnest hope that the commission then sitting in Jerusalem chamber would at the conclusion of their labors present to the world a copy of the Bible divested of existing errors, and especially of those errors having reference to the nature and duration of punishment in the future world; and Canon Farrar is admittedly one of the most learned Protestant divines of the present century.

In further testimony to the unrest and unsettled condition of the prominent minds of Christendom in regard to the general idea of infallibility, I may mention, in addition, that in 1847 the American Bible Society appointed a committee of its members to prepare a standard edition of the King James version of the Bible "free from errors." This committee prepared such an edition to the best of their ability, correcting, as they stated, *twenty-four thousand errors*.* The Bible Society approved what their committee had so industriously effected, adopting all the changes, and cast new plates for their issues. They put forth a splendid volume from their fresh stereotypes. This they kept in circulation unquestioned for several years. In December, 1856, they openly sent a copy of this corrected edition to several

statesmen of our own country as a complimentary gift, and a copy also to Queen Victoria, accompanied by a letter, in which they told her Majesty that "they believed it to be an unusually correct edition." And a recent able writer declared this corrected edition to be "a witness to the fidelity, the learning, and the patient laboriousness of the committee on versions,—the most fair and beautiful thing the American Bible Society ever gave to the world." But, alas, when these presentations became known, there commenced among the clergymen themselves a war of opposition against the new version. Almost before Queen Victoria could have received her copy, in January, 1857, the Rev. A. C. Coxe, then rector of a parish in Baltimore, afterwards one of the Bishops of the Episcopal Church, published a pamphlet, in which he charged that "Christian men had surreptitiously gone into the circulation of a cold, modernized, vulgarized work"; and violently arraigned the Bible Society for seeking, as he said, to "supercede the time-honored version in its integrity." The war was continued in a most violent and abusive manner until, finally, bigotry and superstition triumphed over this embryonic attempt at the correction of the glaring errors of the King James version of the Bible; and during the following winter the Bible Society actually suppressed its corrected edition, and went back to the publication of the former version with its *twenty-four thousand discrepancies*. And this is the Bible now in use in America, for denying the infallibility of which Spiritualists are arraigned before the bar of public opinion today as infidels, and for which, likewise, they are to be eventually turned into an orthodox hell.

Whatever may be the views entertained by the clergy regarding the corrected version of the Bible supplied by the committee of revision in England, or of any other that may hereafter appear, the spiritual school in regard to the general idea of communication from the higher life can but retain its present convictions; and one of those convictions most assuredly is the fact that the need of the hour in Christendom is a more general and legiti-

mate conception of what the terms inspiration and revelation truly mean, which a more rational appreciation of the laws of spirit communion and of spiritual manifestations will most certainly supply. Spiritualism inculcates the existence of universal inspiration, but not plenary inspiration. It teaches the existence of revelation,—but not infallible revelation. Both inspiration and revelation occur through natural laws; the one graduated by the channel through which it reaches us, the other modified by the conditions of the recipient party. In other words, inspiration may reach us through innumerable channels, both animate and inanimate; but this *inspiration* becomes *revelation* only in the ratio of our interior appreciation, for soul-consciousness alone is the deathless revelator of God's will to man.

As another instance of existing unrest among the orthodox clergy of the present day and generation, I may state (as perhaps you are aware) that the Rev. Henry Ward Beecher rejects the dogma of the existence of hell as inconsistent with the idea of Divine Fatherhood; that he rejects the doctrine of the fall of man, together with the idea of atonement through the sacrifice of innocent blood; that he claims that miracles are as possible now as ever they were; and likewise rejects the inspiration of the Bible, except in the broad sense that Shakespeare may have been inspired.

And what is still more significant is the fact that the Congregational Association of New York and Brooklyn have expressed "concurrence in his beliefs." Verily, are the successors of Calvin departing from the faith which he taught was once delivered to the saints?

But let us approach more directly the consideration of my text: "The wicked shall be turned into hell." The doctrine of "endless punishment" has been perpetuated through the orthodox interpretations of this word hell, together with other words occurring in the King James Bible now in use amongst us, and declared to be infallible, as I have stated. This doctrine of the theological school, however, it seems to me, is so intensely hor-

rible that all good men and women, instead of seeking to perpetuate it, should continually pray for its utter and entire abnegation,—a doctrine “that darkens this otherwise beautiful universe by obscuring the perfections and purposes of its God; a faith that can but lead to thoughts dark, cheerless, and desolating; dark as midnight without a star of hope; horrible as the hiss and roar of hideous monsters; hot as Arabian simoon, withering every flower of natural affection; desolating as the lava of a burning mountain, covering field and home with its consuming flood; a faith which is the foulest aspersion of God and man possible to the perversion of the human mind; for it makes of one a fiend and of the other a devil, and the end of creation a hopeless failure and a blasphemy.” A creed that should be blotted from the assumed statute book of Heaven, and the entire literature of earth. For humanity, with an innate longing to reverence and adore the Infinite Father, starts back appalled at the character His professedly evangelical children give Him, and can but instinctively exclaim:—

“Hath nature’s soul,
That formed this world so beautiful; that spreads
Earth’s lap with plenty, and life’s smallest chord
Strung to unchanging harmony; that gave
The happy birds their dwelling in the grove;
That yielded to the wanderers of the deep
The lovely silence of the unfathomed main;
And filled the meanest worm that crawls in dust
With spirit, thought, and love; on *man alone*,
Partial in ceaseless malice, wantonly
Heaped ruin, vice, and slavery; placed afar
The meteor happiness that shuns his grasp;
But, serving on the frightful gulf to glare,
Rent wide beneath his footsteps?”

And when these scenes shall end, has man but a baseless hope of joy, and doth *hell* await *him, alone*, of *all* the creatures God has made?

Such, indeed, may be the startled exclamation of human souls,

deceived as they have been, and are, through the instrumentality of creeds and dogmas,—originating amid the Gothic darkness of the past, and but ill adapted to the dawning truths and aspiring hopes of the present.

The word hell, in my text, among others, as I have stated, has contributed to the perpetuation of the terrible doctrine to which I have adverted. If a stranger to our language should hear the word hell for the first time, and should naturally turn to Webster's dictionary to ascertain its meaning, he would find it thus defined: "*The place or state of punishment for the wicked after death.*" And the orthodox theologian would tell him that his case was fully made out. Such is the common mode of proving the doctrine of endless punishment. But, at the risk of being deemed presumptuous by a certain class of minds, I must be allowed to assert that such a mode of proof is exceedingly superficial; the premises are incorrect and the conclusion altogether erroneous. Let us, then, look elsewhere than in Webster's unabridged for a correct definition of this word. And, first, we are told by those who have thoroughly investigated this matter that this English word *hell* is derived from the Saxon word *helle*, a term used to express the thatching or covering of a house,—meaning originally *to place under cover*. The English word *heal* has the same derivation, and is understood to mean the covering up of a wound. So, that, as far as the derivation of the word is concerned, there is no idea whatever of endless punishment conveyed. Again, based upon the derivation referred to, printers have in their offices what they term a hell, a place of deposit for refuse type which they wish to place out of sight. No idea in connection with eternal punishment can be intended by the printer's "hell," since it is a fact that, when the refuse type have sufficiently accumulated, they are sent to the foundry to be re-cast, or exchanged for new.

But let us examine the word hell as it occurs in the Old Testament, from whence my text is taken. In the Old Testament of the King James Bible there are thirty-nine different books,

which contain nine hundred and twenty-nine chapters, and twenty-three thousand two hundred and fourteen verses. In all these books, chapters, and verses the word hell occurs thirty-two times. In the same books the word Jehovah, one of the names of the God of the Jews, occurs seven thousand times ; the word heaven about five hundred times ; and, yet, if you listen to the orthodox ministers, especially during what are termed revivals, you will hear the word hell uttered much oftener than the other two ; since it is unfortunately too true that the sensation of *fear* seems to be the necessary concomitant, or rather precursor, of such seasons of religious excitement. I may remark, too,—but with no expectation of determining the question by majorities merely,—that it is a little singular that the words Jehovah and heaven should be numbered by hundreds and thousands, whilst the word hell occurs but a little over a score and a half of times ; more especially as the latter is deemed so important and all-powerful a factor in the orthodox theologies of the day.

Further, in the Old Testament, the original Hebrew word translated hell is, as many of you know, *sheol*. The Greek of the same word is *hades*. This original word occurs in the Old Testament sixty-four times. As already stated, in thirty-two passages, it is translated hell, and in the remaining thirty-two it is rendered twenty-nine times *grave*, and three times *pit*. Now, the question naturally arises, why this difference in the translation of the same word ? If the Hebrew word *sheol* was really understood to mean a place of eternal torment, and the English word hell was understood to convey the same idea, why not so translate it whenever it occurs ? From this translation of the word *sheol*, sometimes *hell*, and at other times *grave* and *pit*, it is certainly evident, as declared by the closest searchers after truth in this direction, that the translators of the King James Bible did *not* regard the word hell as a place of punishment, but that they used this word in the sense properly attached to it from its derivation, *viz.*, a place under cover, hidden from view, — literally, the mysterious region of the so-called *dead*, which

the Jews, from their limited knowledge of a future state, naturally supposed to be a place in darkness; really, however, in modern language, the spirit world.

But, if the word hell is the correct translation of the Hebrew word *sheol*, and hell is a place of endless torment, as orthodox theologians teach, then any other translation of the original word, with a view of obtaining a milder word, would be wholly wrong. This must be admitted by any and every mind when divested of the prejudices arising from educational faith. Adhering strictly, however, for a moment or two, to the orthodox interpretation of these two words, it will be seen at once how inconsistent and exceedingly absurd the Old Testament scriptures become. For instance, in Genesis, ch. xxxvii., v. 35, Jacob says of his son Joseph: "For I will go down into *sheol*, unto my son, mourning." Certainly, no one can suppose that Jacob hoped to go to an orthodox hell, or that such was the most likely place to find the exemplary Joseph. And in ch. xlii., v. 38, of Genesis, you find Jacob refusing to allow Benjamin to go into Egypt with his brethren for fear his gray hairs should be brought "down with sorrow to *sheol*." Surely, it cannot be said that the venerable Jacob anticipated making his abode in a place of eternal punishment. Again in Job, ch. xiii., v. 17, the afflicted patriarch is represented as saying: "If I wait, *sheol* is my house; I have made my bed in the darkness." And in the 16th verse, same chapter, he speaks of going down to *sheol* for rest. Certainly, Job did not think of making his bed in an orthodox hell, nor could he expect to enjoy much rest there, if the theological ideas of today in regard to it are correct. David, likewise, although said to be a man after God's own heart, in Psalm lxxxviii., v. 3, speaks of his "life drawing nigh unto *sheol*." Surely, it will not be asserted that these sages of the Jewish scriptures looked forward to being domiciliated in a place of eternal torment with the satisfaction they seem at times to have expressed.

To avoid the inconsistency that would thus be presented in

the orthodox faith, however, and at the same time still retain the doctrine of a hell of torture for the wicked, the translators of the King James Bible, in the texts I have just quoted, have interpreted the Hebrew word *sheol* to mean *grave* or *pit*. But, as must be apparent to every unprejudiced thinker, *if* so significant a word as hell — with the orthodox meaning — be the correct translation of *sheol* in *thirty-two* passages, then it is the grossest insincerity and folly to force a milder interpretation with the design of adapting other texts containing this word to preconceived notions of individual character. One of these translations must certainly be wrong, as they are altogether dissimilar in signification.

But, in continuing my argument against the assumed doctrines of the Bible, permit me to call your attention likewise to certain theological claims as to the teachings of the New Testament translation. The advocates of eternal punishment for the wicked rely also upon the original Greek word *hades*, which occurs eleven times in the Greek Testament, and in the King James version is translated *ten times* hell. But, when the translators reached in their labor 1 Corinthians, ch. xv., v. 55, for fear it would seem that this monstrous yet strangely cherished doctrine of hell would be overthrown if they should be consistent and uniform in their rendering of the Greek text, they translated the word *hades* as meaning *grave*. Thus, "O *grave*, where is thy victory?" It would not have served the purpose, you perceive, to have this text intimate that *hell* would not prove victorious when all other theological deductions convey the idea that at least nine-tenths of the human family are continuously wending their way thitherward. And, to this day, it is undoubtedly a fact that certain theologians seem to be actuated by the conviction that an eternal hell and endless torment must be preached, or religion will go to pieces. If, however, *hades* means an orthodox hell *ten times*, why not the *eleventh*? But the truth is that, although many clergymen insist upon relying on the letter of the King James Bible, and continue preaching

the doctrine of hell-fire for the impenitent, some of the ablest commentators of the Bible, Dr. George Campbell, Moses Stuart, and others, declare that the word *hades* signifies *obscure, hidden, invisible*, and that "it ought never, in Scripture, to be rendered *hell*."

Just here I may remark, in passing, that the learned gentlemen to whom I have referred as having recently completed their revision of the New Testament have left the Greek noun *hades* untranslated altogether. So that, in the ten instances to which I have referred as occurring in the King James version, the readers of the revised edition will now find the original word *hades* substituted for the word *hell*, to which, of course, they may furnish a rational interpretation, if so minded.

But, alas, these revisers, as is done in the King James Bible, persist in torturing the Greek noun *Tartarus* into meaning a place of eternal torment. This word occurs but once in the Greek of either the Old or the New Testament, and is translated *hell* in 2 Peter, ch. ii., v. 4. A perusal of this text, however, clearly shows that the word *Tartarus* does not refer to a permanent place of suffering, but rather to imprisonment for a limited period of time. This word *Tartarus* is believed by a portion of the theological school to refer to the atmosphere around the earth, where the devils are said to be confined until the day of a general judgment. An orthodox clergyman in Chicago some time since asserted that "the atmosphere surrounding the earth is *hell*." If this be true, then the locality and dimensions of this horrible place have been at last ascertained. If the atmosphere extends forty-five miles from the earth all around it, as science tells us, then the area of *hell*, according to calculation made by a competent party, may be set down at eleven billion, two hundred and forty-nine million, five hundred and thirty-five thousand, five hundred and twenty-eight square miles (11,249,535,528).

The Greek word *Gehenna*, however, translated *hell* twelve times in the King James version of the New Testament, we are told, is the principal term relied upon to prove the existence of

a world of eternal torment. This word is likewise translated *hell* in the revised edition. But, certainly, as has been repeatedly shown, from the Universalist pulpit, especially, this reliance is without sufficient warrant. "This word *Gehenna* is derived from the Hebrew words *Gi Hinnom*, meaning the valley of Hinnom." This was the place outside of the city of Jerusalem, where was thrown all the dead carcasses and filth of the place, and was not unfrequently the place of executions, since in the darkest portion of this ravine was Topheth, where the Israelites at times sacrificed their sons and daughters to Moloch (2 Kings, xxiii., 10). It became, therefore, extremely offensive, and, to preserve the pestilential air in any manner pure, it was necessary to keep fires burning there continually. Among the Jews, we learn, there were three degrees of condemnation: first, that by the judgment; second, that by the council; and third, that by the *fire of Hinnom*. In the Old Testament the words *Gehenna*, or *Gehenna of fire*, which has been translated hell-fire in the New, are never used to symbolize eternal punishment or a world of woe. The word was used by the ancient Jews, first as the name of a literal place, and second as the symbol of utter destruction, or death, not protracted suffering. And, hence, one class of Protestant sectarians, the Second Adventists, refer to this word in proof of their doctrine of the final destruction of the wicked after the general judgment which is anticipated. Indeed, this opinion prevailed among the earlier Christians, as you doubtless recollect, when it was believed that, at the close of the judgment, the heavens were to melt with fervent heat, the earth to be consumed by fire, and pass away like a scroll, together with all unbelievers, whilst the faithful, secured in some mysterious way from fear of harm, would await the new heavens and the new earth, which were immediately to succeed the old. This was the received opinion of the Church, in connection with the expected second advent of Jesus for several hundred years. But, from the fourth century and onward, as the second advent was deferred from age to age, these opinions gave way to

a theology of a more visionary, speculative, and transcendental character. *Gehenna*, therefore, properly understood, symbolized nothing more or less than a miserable and disgraceful death by the severest mode of punishment known to the Jews. A Jew could have understood the use of this word by Jesus in no other sense, as he was supposed to have understood the writings of the ancient prophets, and was constantly calling their attention to them. There is, therefore, no warrant for imagining that Jesus, as a Jewish teacher, used this word in a different sense from what the Jewish prophets did.

Besides, the best writers upon the Old and New Testaments agree in declaring that the word *Gehenna* should never have been translated at all any more than the words *Babylon*, *Jerusalem*, *Sodom*, or *Egypt*. These are all names of literal places, and all used figuratively in both Testaments. No one is misled by these names not being translated. The seventy-two learned Jews who translated the Old Testament into Greek, under the auspices of Ptolomy Philadelphus, two hundred and eighty-four years before the birth of Jesus, at Alexandria, left this word untranslated. And the work of their minds, the Septuagint, is esteemed by linguists as among the highest and best-translated authorities. The presumption, therefore, amounts almost to a certainty that these learned men, together with the writers of the Old Testament, as well as Jesus himself, were never cursed with so horrible a dream as that of the modern orthodox hell.

Again, if orthodox interpretations are to be accepted as correct, and the theological declarations as to the existence of a local hell be true, then, as the liberal-minded clergy agree, there are three distinct hells taught in the Bible, two now in existence, and one to be built in the future. First, *Hades*, designed for the occupancy of souls between (so called) death and the general judgment; second, *Tartarus*, the atmosphere, for the present home of devils; and, third, *Gehenna*, to be provided somewhere after the judgment,—that anomalous ordeal through which, according to theological teachings, the souls of poor, defenceless

humanity will have to pass, when that indefinite period, the end of the world, shall arrive.

In addition to the establishment of these three hells, what further has been gathered, actually and by reference, from the King James Bible? Let us see. According to Revelation, ch. xx., v. 14, Hades, the first hell, is to be destroyed. The second hell, or Tartarus, where the prince of devils and his angels reside, will of course have an end when he is destroyed; he can then be no longer "the prince of the air," for, I apprehend, the air of the new earth will necessarily be too pure for him to reside in, that is, if he be as black as he is painted. And as to the third hell, or Gehenna, as this word signifies utter destruction, the inference is this must likewise fall, after it has served the purposes of a "valley of slaughter," as Jeremiah terms it in ch. vii., v. 32, and ch. xix., v. 6, since there will be no use for it after God has slaughtered all His children. For the inference is likewise legitimate that not a single soul will escape the eventual destruction in the Gehenna of fire,—since the same creed that teaches the existence of this hell likewise declares "there are *none* that doeth good, no, *not one*," and, in the words of my text, "the wicked shall be turned into hell, with all the nations that forget God."

Could any possible conceptions or assumptions, allow me to ask in all sincerity, be more monstrously absurd, as well as intensely horrible, than are these unavoidable conclusions from orthodox premises?

One thought more with regard to the advocates of eternal punishment. I certainly do not wish to be understood as charging such minds with an over-anxiety for the eternal suffering of a portion of their fellow-creatures; but such a thought unavoidably suggests itself, to some extent at least, when we reflect that the best writers in their own text-book, the Bible, furnish no authority whatever for their fearful threatenings. This fact, it seems to me, in connection with the questionable character of the words relied on, as I have shown, should silence such hor-

rible utterances against poor, blind humanity forever. For instance, St. Paul preached thirty years, and has fourteen epistles attributed to him, and is not known ever to have intimated the existence of a hell, if he knew or thought there was one. And the word "Gehenna" is not found in a single passage in the Gospel according to St. John, nor in the Acts of the Apostles, nor in the Epistles of Peter, nor in the book of Revelation. Certainly, this is a most remarkable omission on the part of these early pioneers of the Christian dispensation, if it be true, as asserted by its *modern* representatives, that the human race is hourly in imminent danger of being cast into everlasting hell-fire.

But, enough for the present in this direction, or I may task your patience beyond forbearance. In closing my argument thus abruptly, however, let it not be understood that, in rejecting all idea of the existence of an orthodox hell as contrary to the unmistakable character of the All-Wise Father of the race, and as antagonistic to the innate and prophetic aspirations of the human soul, as well as upon Biblical grounds, likewise, as I have shown,—let it not be understood, I repeat, that Spiritualism ignores man's responsibility, either for the commission of sin or for the neglect of duty. Far from it, indeed. Whilst we reject altogether the orthodox sentiment of Dr. Watts, that

"A heaven, a hell, and these alone,
Beyond the present life are known,"

still, we unhesitatingly recognize the fact of both retribution and compensation in the future destinies of the race; and fully believe that every violation, or attempted violation of law, which includes all false words, and all false deeds, all cruelty and oppression, all lust and vanity, all uncharitableness and wrong-doing of whatever nature, must inevitably pay the penalty of the same, through the legitimate outgrowth of the deed committed, or the duty neglected; the penalty being necessarily modified or intensified by the conditions and circumstances

attendant thereon, of which, individual consciousness, through infinite law, is, and ever will be, the sleepless arbiter.

And this view of the spiritual school in regard to the conditions of the next life, it seems to me, is in harmony with the character and experiences of the race in this. For, surely, none of us have sufficient control of our actions, or of surrounding circumstances in this life, to justify an arbitrary and unqualified decree when it is ended, either of approbation or condemnation. While you sit there listening, and while I stand here speaking, who can say what alterations or combinations are taking place all around and about us, even in what are termed little things, without our will or knowledge, to alter materially in time the whole course of our contemplated existence in eternity? We are none of us wiser than destiny, and none of us can control our fate, boast as we may of our independence and free agency; and the impossibility of doing so is good, very good; or otherwise many an individual craft, now floating securely, would have long since been wrecked on the uncertain sea of circumstance. Yet, I do not wish to be understood as advocating the dogma of predestination, which involves an arbitrary decree on the part of an Infinite Mind as to future conditions. This is widely different from the incidental results of an unalterable law of cause and effect. To simplify my idea, man's career is rather like that of the rubber ball with which your children may amuse themselves. The course of the ball is determined by the thumps and kicks of those who take part in the game, modified in a degree by its own elasticity. In the game of life there are both visible and invisible players. Individual physical organizations are the instrumentalities of modification, or intensification. Human responsibility, therefore, is comprehended in the legitimate results growing out of the manner in which the temporary game of existence has been conducted, impressed as they necessarily will be upon the consciousness of the real or spiritual man, who alone survives the conclusion of earth's experiences, which results the diamond-pointed pen

of organic law has rendered unmistakably legible and enduring.
In other words,—

“The mind, which is immortal, makes itself
Requital for its good or evil deeds;
And is absorbed in sufferings or in joy,
Born from the knowledge of its own deserts.”

LECTURE XIII.

THE DEVOTIONAL ELEMENT IN MAN,

IN CONTRADISTINCTION TO THE DOCTRINE OF TOTAL DEPRAVITY.

In addition to the cardinal feature of the philosophy and the religion of Spiritualism, that angels can, and under harmonious conditions do, commune with mortals, the Spiritualist believes in the existence of an all-pervading Infinite Spirit, who governs man solely by the properties which have been implanted within him as an emanation from this omnipotent source, and the general laws of nature appertaining thereto. He believes that this Infinite Spirit, whom he terms God, is necessarily inexplicable to the finite mind, to be apprehended only through the majesty of His works, in the ratio of individual elevation and appreciation, under the law of generic progress. He sees the evidences of the presence of this infinite principle of good in everything by which he is surrounded in the universe, and he feels this Divine presence in the pulsings of his own being. Independent of written revelation or assumed cosmogonies, he realizes that, through the laws of evolution and continuous changes in the realm of matter, his God has made

“A wilderness of worlds; that His will and strong
Propelling spirit shook a thousand systems,
Like golden dew-drops, from his waving wing,
To roll in beauty through abysmal space,
And chant the chorus of His Love Divine;
That he made the Milky Way to span the sky,
A starry bow of promise, every drop

That sparkles there a singing, shining world ;
That he woke the music of the northern harp,—
The wild, wierd chiming of the Pleiades ;
And bade the arches of the southern sky
Reverberate their hallelujahs high,
And earth's bright realm among the rest,—peopling
All,—that the harp of truest love
Should sound amain till Death himself expire ;
Till truth has made man free immortally,
And time has turned to dust upon his lyre."

From the majesty of the universe, therefore, and from the intuitions of his soul, the Spiritualist feels that no teacher is needed to tell man either through oral or written revelation of the existence of a God, and that all dogmatic assumptions and teachings in that direction but serve to mystify and confuse rather than to instruct and elevate.

In harmony with this idea of the Infinite source of human existence, and the legitimate corollary of the innate divinity, in lieu of the doctrine of the total depravity of the race, the philosophic observer of the past cannot have failed to perceive, says an able writer, the influence of two elements at work in man, the finite and the infinite, the human and the divine, the material and the spiritual. Hence, the wonderful variations and contrasts that are manifested in the history of the race; the singular ebb and flow of society; its revulsions and convulsions; its seeming retrogression, and its progression. In some ages of the world, and among some nations, it is true, there is a seeming predominance of evil, but ever with a struggle and a tendency toward good. The history of man in this connection has been appropriately compared to two streams flowing down from some broad table-land, rushing through the gorges and over the valleys of time, sometimes converging, at other times diverging; the one disturbed and vexed, as if by storms, the other profound in its depths, calm and beautiful on its surface, both tending in the same direction, and both ultimately destined to the same harmonious confluence.

But the theological dogmas of the present day, as well as those of the past, are opposed to this idea of the organic tendency in man toward the good, and are teaching exactly the opposite; that instead of being innately good, as Spiritualism teaches, man's tendencies from infancy to the grave are all evil. Theology is likewise inculcating the idea that the entire human family have descended from one pair; that this pair, by, at the worst, a very puerile offense, forfeited the favor of a personal deity, thereby entailing upon all their successors the terrible malady of total depravity. Opposed to this fearful conception, Spiritualism is teaching that man is many, and not one; that is, that the race is not descended from one pair, created by special act of God, but that man is the child of evolution, under Divine impulsion, from the kingdoms that have preceded him; that he is the result of generic growth; and that, in the language of the gifted Emerson, "the builder of heaven and earth has not so ill-constructed his child that religion can fall out"; in other words, that, from the nature of this Infinite source, devotion is as natural to man as egoism; and, further, that

"God sends His teachers unto every age,
To every clime, and race of men,
With revelations fitted to their growth
And shape of mind; nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore, each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, REVERENCE,
Enfolds some germ of goodness and of right."

First, then, as I have said, Spiritualism teaches that man is many, and not one. Let us examine this proposition for a few moments in the light of science and history. The earth upon which we dwell is a globe of about 8000 miles in diameter, and about 25,000 miles in circumference. So vast a body can be best appreciated by comparison. For instance, a locomotive engine running day and night without stopping, at the rate of

twenty-five miles an hour, would require six weeks to make the circuit of the globe ; and if the body of matter composing our globe were resolved into a single column, with a base about the size of the "fast-anchored isle" of Great Britain, it would reach the enormous height of over four and a half million of millions of miles. About fourteen hundred millions of human beings, it is estimated, occupy the surface of the earth, and this vast number of creatures has been divided by ethnologists into, first, families ; second, tribes ; third, races ; and fourth, stocks, or typical races, whilst these last have been variously estimated at from one to sixty-three. Philologists declare the existence of about three thousand languages, and about one thousand different religions, among this immense concourse of human beings. Man is spread over the entire globe, from the extreme North, where mercury freezes, to the extreme tropics, where ether boils. Wherever man has been, with the exception, perhaps, of a few islands of the ocean, there has he found his fellow-man, and there, too, he has found him characterized by a vehement clinging to localities with this peculiarity proportionately strong, as the nations or tribes were aboriginal and undeveloped. As we ascend the scale of civilization, we are assured, men become more mercurial, more friendly, and more cosmopolitan ; that the Ethiopian, the Malay, and the Polynesian in the present day reside for the most part where their fathers resided centuries ago ; but the Caucasian, in his progressive pathway, has borrowed, as it were, the lungs of the fish and the wings of the bird, and has gone wherever there has been water to float him, or snow or land upon which to stand.

Archæological research, likewise, sustains the declaration that man is many, and not one. Investigation into the history of the past as far back as the epoch termed the Fourth Dynasty, that is, about three thousand four hundred years before the birth of the Nazarene, exhibits unmistakably, we are told, the most distinct and positive national characteristics, such as now exist, especially between the Asiatic and the Egyptian.

Comparative craniology, also, forcibly illustrates the thought of many, and not one, in connection with the origin of man, wherein it is shown that a striking persistency in the form and capacity of the head appears, when the skulls of ancient nations have been compared with those of the same nations at the present stage in the history of the world.

The same idea is conveyed, likewise, by the numberless vases taken from the tombs of Etruria, by the pictorial delineations of the Chinese annals, by the antique sculptures of India, by the venerable ruins of Ninevah, and by the undated tablets of Peru, Yucatan, and of Mexico. All of these, learned men declare, present such distinct national characteristics as to be distinguishable at a glance.

Investigate, on the other hand, the history of those nations that have been migratory, and have mingled in wars and conquests, becoming thus distributed, as it were, and attempt to trace them back to their sources,—such as Rome, Greece, the Gauls,—and you will find, by following them back, that they do not run to a single race, but that they break into numerous streamlets, so to speak, more and more numerous, until lost in the desert of the past.

Another fact in nature, developed by comparatively recent scientific investigations,—reasoning by analogy,—goes far to establish the assumption that the chief characteristics of the multitudes of races now existing upon the earth have ever been permanent. I allude to the discoveries of the flora and fauna of our earth,—in other words, with regard to the general distribution of seed and of animals over the surface of the globe. Some of you, doubtless, can recall the lessons of your youth, in which was conveyed the then prevalent idea of Christendom, that the seed of all fruit, flowers, and grain originated in the fabled Garden of Eden; and from thence, through the agency of the winds and other causes to mankind unknown, were distributed over the face of the earth. Also, that the animals had their origin, primarily, at that famous but still unknown spot; and,

secondarily, that they proceeded from that remarkable herd that is said to have come forth from the Ark, after the subsidence of the waters of the mythical flood so vividly impressed upon our childish imaginations. But scientific discoveries have entirely obliterated these adolescent fancies in harmony with the Adamic account of the origin of the earth and its productions. It is now authoritatively declared that the various families of plants are naturally confined to particular countries ; and that latitude, soil, elevation, and climate are but secondary causes in the distribution. The same law holds good, also, in regard to the fauna of earth, that is, the congregation of animals, both of the land and sea ; since one of the most distinguished scientists of the present age has demonstrated that the boundaries within which the natural combinations of animals are known to be circumscribed on the face of the earth coincide with the natural range of distinct types of man. And this, he adds, is a most impressive view, forcing the inference upon the mind that this can be no chance collocation ; that plants, and animals, and men have not assumed this arrangement through casual influences ; but that it denotes a great general plan, by which all the myriad spheres of life have been disposed and co-ordinated into a grand organic whole, wherein the organized life of the globe is distributed into distinct circles and spheres, larger and smaller, the less developed plants and animals constituting the several circumferences, and certain advanced races of men constituting the several centers.

This brief summary of facts in nature, as it seems to me, is sufficient on the present occasion in illustration of the truthfulness of my first proposition,—that man is many, and not one.

In advocacy of my second proposition,—that the devotional element in man is innate ; that the tendencies of the different races of men have ever been toward good instead of evil,—I propose to offer a brief review of the moral and religious proclivities of the leading nations of the earth as manifested during the ages that have preceded our own, from the history of which, it is evident to my own mind, at least, that an innate conception

of some Deific power superior to man, and a belief in the immortality of the human soul, more or less definitely entertained and expressed, have been among the primary recognitions of human consciousness.

And, first, permit me to refer to the history of the ancient people dwelling in the land of the Indus, Hindustan. We are told that the Hindoos, from times coeval with the most authentic records have been able to calculate eclipses, and that within their sacred temples are to be found the twelve signs of the Zodiac, represented by almost precisely the same emblems that are today in use in Christendom. Their observations of the heavenly bodies extend back over five thousand years. The Sanscrit language, in which their sacred books are written, is so ancient that no people have been discovered who spoke it; and their mythological sculptures, covering immense masses of rock, are said to be so ancient as to render the Pyramids of Egypt young in comparison. These people estimate the age of the world millions of years back of the date given by Biblical chronology. They state that the earth has passed through three eras thus far in its existence; that the fourth era was entered about five thousand years since; and that, although this fourth era is to be very much shorter than either of the others, it still has to continue about four hundred and thirty thousand years. Their records certainly give evidence of great antiquity, and, also, of the fact that these ancient people have always believed in a God,—in essentially a *good* God. For, be it known, the character of the Hindoo God, which has been more or less definitely ascertained by learned men in their investigations of the sacred books of Hindustan, far excels in benignity that of the Jehovah of the Jews; and, indeed, it is declared that no estimate of God presented by what are deemed the most advanced nations of the earth at the present day surpasses in benevolence and wisdom that given of their deity in the Hindoo Vedas, or sacred books. But they found great difficulty in accounting for the origin and existence of evil; they did not, however, attrib-

ute it to a bad God or devil, second only in power to their good God. They had a number of theories bearing upon this question, the most prominent of which was that the union of spirit and matter in man produced sin, sickness, and death; in other words, that the sinfulness of matter resulted in the depravity and suffering of human nature. About the opening of the fourth century the Christian mind began to be affected by this old Eastern doctrine. With it came celibacy, monasticism, penance, vigils, fasting, and other most unnatural devices of superstitious mind and morbid feeling through which God was sought to be propitiated, and the soul elevated to communion with celestial beings. The writings of such men as Augustine, Jerome, Chrysostom, and Athanasius greatly favored these doctrines, and they became at length a portion of the creed of the Catholic Church. Hence, the gratifications of sense were shunned as corrupting, and the external world put under ban as the possession and domain of the devil. When the Protestant Reformation, as it is termed, took place, these ideas were not altogether discarded, since the Protestant orthodox theology of today is characterized by the same vagueness and repulsive coldness, a refining away, as it were, of everything human and emotional, until it is lost in a general splendor of imagery, as beautiful, perhaps, but to the loving soul of the race as cold and as uninviting, as the Aurora Borealis.

So that the Hindoos, however otherwise in error, at a very early period, long prior to the date of the introduction of man upon the earth by the Mosiac account, were searching after a knowledge of God, and serving him according to their highest conception of duty.

Indeed, modern culture is beginning to feel a reverence for the religious light of the East, so long despised, under the influence of theological teachings; and modern writers have given amazing revelations of the rich treasures of Asiatic meditative religious philosophy, and of many sweetnesses and simplicities of Buddhistic and Brahmanical life, notably Edwin Arnold, in

his "Light of Asia," and Friedrich Buckert, in his "Wisdom of the Brahman." "Brahmanism was to Buddhism," says a recent writer, "about what Judaism is to Christianity, the older and less ethereal consecration of the soul of man to its own highest ideal." And yet Buckert gives the following as a specimen of the devotional tendency of the Brahmanical mind:—

"How still the candle burns, when sheltered from the wind!
So burns devotion's flame within a tranquil mind."

"No bounds of time or space can compass God around;
Whene'er, where'er, He works, God then and there is found;
And God works all the time, and God works through all space;
Forever is His time, and everywhere His place;
He is the center, He circumference also,
World's end, and Genesis; His breathings ebb and flow."

"The light of God hath come into this world of night;
We are aroused, and can no longer sleep for light."

Between the Hindoo and the Egyptian an ancient intimacy existed; and the latter-named likewise taught, especially to the higher classes, the existence of one Great Father Soul, from whom emanated all other souls; and this great and good God, as they esteemed him, they never attempted to portray in either their paintings or sculpture. Their minor gods were but the emblematical representatives of the one Universal Soul. The renown of Egypt in religion, in the arts, and in the sciences attracted thither at an early day many illustrious men of other nations. Josephus says that Abraham visited Egypt to become an auditor of her priests, and to compare their religious ideas with his own. Herodotus, the oldest Greek historian, went thither about four hundred and forty-eight years before Christ. Plato, the celebrated philosopher, also visited Egypt; so, likewise, did Solon, the Greek law-giver. The Egyptians claimed great antiquity; and Plato states that, upon one occasion, when Solon was conversing with the Egyptian priests with regard to

what he deemed ancient events, one of the priests exclaimed: "Solon, Solon, you Greeks are always children." These ancient people, as I have said, believed in and taught the existence of one Eternal Source of being, clearly illustrative in part, at least, of the truth of my general assumption as to the universal existence in some form of such an idea.

The Chinese claim a very remote antiquity, likewise, their traditions going back millions of years. Modern scholars have satisfied themselves that this people accurately calculated an eclipse two thousand one hundred and fifty-one years before Christ. In their idolatry they recognize, especially among the higher classes, "One Invisible Being," "One Great First Cause." The greatest name among them was that of Confucius, a moral teacher of the fairest reputation. He was born 551 years before Jesus of Nazareth; and 500 years before Jesus was born had given utterance to what is now termed the "golden rule," and believed by many to have been original in the New Testament, "Never do to others what you would not have them do to you." The Chinese have a tradition that Confucius was born of a virgin, who conceived him from the rays of a star.

Chaldea, likewise, is of undoubted antiquity. When their famous capital, Babylon, was captured by Alexander, the Chaldean priests boasted to the Greek philosophers who followed his army that they had continued their astronomical calculations through a period of more than 40,000 years. The Chaldeans also believed in one Supreme Being, and a multitude of subordinate deities, the principal one of whom was Baal.

Persia, likewise, was not without a God in the ages that have passed. Their great teacher, Zoroaster, combined the elements of the Persian faith into a system comprehended in the *Zend-Avesta*, which signifies the "Living Word." They believed this to be a portion of the primeval word by which creation was produced, and that every syllable of it possessed an inherent virtue. They believed in a good God, *Ormuzd*, and a bad God, *Arimanes*. The former, they were taught, created the world

in six successive periods. When all was finished, he devoted a seventh period to a festival with the good spirits. These ideas are not dissimilar to certain orthodox dogmas of the present day. The Persian faith, however, has the advantage to the extent that the Zend-Avesta gives hope to the wicked after their probation of suffering shall have passed, corresponding somewhat to the Catholic idea of purgatory.

The ancient Greeks and Romans have been denounced as idolatrous and innately depraved, but the most enlightened minds among them believed in one Supreme Being, and this belief, we learn from the pages of the best authors, became more distinct as knowledge increased. Allow me to present a few poetical and philosophical ideas from some of the thinkers of Greece and Rome, illustrative of the tendency of their minds toward the recognition of a ruling power in the universe.

Eusebius, one of the early church Fathers, in a work entitled "*Preparatia Evangelica*," quotes from a lost tragedy of Euripides the following : —

"Thou self-sprung Being that doth all enfold,
And in thine arms Heaven's whirling fabric hold."

How forcibly this couplet reminds us of Bryant when, speaking of the Deity, he says : —

"Whose love doth keep
In his complaisant arms the earth, the air, the deep,"—

the one uttered by an alleged heathen, the other by a professed Christian.

The "*Sibylline Oracles*," indorsed by the philosophic Plato, have the following : —

"One God there is, alone, great, uncreated,
Omnipotent, invisible, seeing all,
Himself unseen by mortal flesh."

The following is from the works of Pausanias : "Zeus was, Zeus is, Zeus shall be, O Great Zeus."

The name *Zeus* is synonymous with *Jove*, and is derived from the verb signifying to live.

Zenophanes, one of the early philosophical writers, in one of his productions, exclaims : " There is but one God alone, the greatest of gods and of mortals, neither in body to mankind resembling, neither in ideas."

Pythagoras taught the existence of " One God as an essence, and, likewise, the immortality of the human soul, as well as the reality and eternity of virtue."

Plato declared his philosophical teachings to be a " God-given Wisdom."

Socrates inculcated the evidences of adaptation and design in the universe as proofs of the existence and moral government of God.

Seneca, in his 41st letter to his friend Lucilius, says : " God is near you, is with you, is within you. A sacred spirit dwells within us, the observer and guardian of all our evil and our good. . . . There is no good man without God."

Does this not forcibly remind you of St. Paul's declaration (1 Cor., ch. iii., v. 16) : " Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you " ?

Epictetus, in his manual, reproduced by his pupil, Arian, among many other beautiful injunctions, says : " If you always remember that, in all you do in soul or body, God stands by as a witness, in all your prayers and your actions, you will not err, and you shall have God dwelling with you."

Again : " And to what better or more careful guardian could he have entrusted us? So that, when you have closed your doors and made darkness within, *remember never to say that you are alone*, for you are not alone ; God is present there, and your guardian spirit, and what need of light have they to see what you are doing? "

Marcus Aurelius, the last of the pagan Emperors of Rome, with Seneca and Epictetus, just named, was a stoical philosopher, and was admittedly one of the purest and best of men that ever

lived. He was the author of a work now receiving the title of his "Meditations, or Thoughts," which is replete with the most exalted ethical and philosophical truths. It has been translated into the French, Italian, Spanish, and English languages, and is esteemed the "purest and noblest book of antiquity." A modern Christian author says very forcibly: "In the sad 'Meditations' of Marcus Aurelius, we find a pure serenity, sweetness, and docility to the commands of God which before him were unknown. . . One cannot read his book, unique in the history of pagan philosophy without thinking of the sadness of Pascal and the gentleness of Fenelon. We must pause before this soul, so lofty and so pure, to contemplate ancient virtue in its softest brilliancy, to see the moral delicacy to which profane doctrines have attained; how they laid down their pride, and how penetrating a grace they have found in their new simplicity." For myself, I would advise the closest study of this work to any man or woman who seeks improvement in morals or advancement in happiness, be they Christian or atheist, Jew or Gentile.

But permit me to offer one more extract from a Greek author. The Apostle Paul, in his address before the Athenian Areopagus (Acts, ch. xvii., v. 28), recognizes the religious spirit of the past in favor of which I am arguing, in his reference to the "unknown God" whom he said was ignorantly worshiped. Paul, it is understood by students, referred to a paraphrase, written by Aratus of Tarsus, of a lost poem by the Greek poet Eudoxus, in which he exclaims:—

"With Jove we must begin, nor from him rove,
Him always praise, for all is full of Jove.
Jove's presence fills all space, upholds this ball,
All need his aid, his power sustains us all;
For we his offspring are, and he in love
Points out to man his labor from above."

This paraphrase, we are told, was written three hundred and seventy years before the birth of Jesus, and it is certainly questionable whether any language in the entire fourteen Epistles

of Paul more forcibly or more beautifully recognizes the existence of a God as the common Father of us all.

Permit me now to refer to the history of the ancient Jews in confirmation of the idea I am attempting to enforce. This people are condemned by the Christians for lapsing into alleged idolatry, although designated as the chosen people of God. But I am not disposed to condemn them altogether. This denounced misdirection on their part, in erecting a golden calf, and in seeking other gods than Jehovah, was unmistakable evidence on the part of the Jewish mind that they were not satisfied with the God whom Moses had given them, and consequently were searching for another deity. True, in doing so they may have committed an error; but that fact does not detract from the intrinsic merit of the impelling motive, the progressive tendency that actuated them. Agitation of mind, we are told, is the beginning of wisdom, and agitation of mind, even in the wrong direction, is ultimately safer and better than a dull, lethargic assent, or a blind faith, as to what may be dictated on so important a theme as the exercise of devotion on the part of the human soul. Further on in their history, during the days of the Maccabees, and in the age just preceding the birth of Jesus, it is declared, there was an evident struggle on the part of a portion of the Jewish people after some higher recognition of the divine, or at least after something better and higher. But, still, so material was the tendency of the general mind, that they resolved their conclusions into nothing more elevated than the reconstruction of a temporal or earthly kingdom.

During the reign of the Asmonean kings, under the influence of the organic tendency of which I am speaking, the sect of the Pharisees sprang into existence. They sought originally to restore the faith of their fathers to what they conceived to be its primitive integrity; but, increasing in numerical strength, and in wealth, and consequent importance, they grew proud and ambitious, evincing still the predominance of the material. I am afraid that even in the present day may be found more than one

parallel to the Pharisee even among some professedly free religionists.

A portion of the Jewish mind was partially prepared for the recognition of Jesus as a moral teacher, when he presented what to the majority was an entirely new idea. So utterly material, however, as I have said, was the general tendency of the age, and of the nation, that they could not conceive of the beautiful spirituality of the man, nor the lesson of exalted humanity which he sought to convey. And, my friends, although more than eighteen hundred years have elapsed since his advent, many today it is feared, who name themselves his followers, have but slight conception of the true character of the Nazarene. Scholastic theology has dogmatically given its definition of the mission of Jesus, differing very essentially, as it seems to me, from what he himself declared to be the relation existing between himself and his fellow-men, his God and their God, his Father and their Father. His life and manifestations stand out unmistakably perceptible upon the unrolled panorama of time as, perhaps, up to that period, the most beautiful individual evidence of the divinity and spirituality of the entire human family. He fully exemplified, indeed, what Theodore Parker termed "*the possibility of the race made real.*" But, as I have said, his character and mission were not, as I apprehend, and still are not, appreciated except by a minority of modern thinkers. A special Divinity has been assigned him, and he has been termed the very God himself, whilst, in fact and in the light of advancing reason, he was but a beautiful moral teacher in his day and generation, bringing "life and immortality to light" to the clouded comprehension of the ancient Jew, teaching the Jew the knowledge of this great truth, which had been taught by heathen nations in varied forms for full a thousand years.

In further illustration of the object of my discourse, when the Spaniards invaded Mexico and Peru, they found, we are told by the historian, an "abiding faith in a God, and in immortality." Roman Catholic missionaries, in their early travels, found every-

where, even on the distant islands of the oceans, a firmly-rooted belief in the existence of some Supreme Being, and in a future state. The North American Indians, when first visited by Europeans, entertained beautiful conceptions of a Great Spirit, and of a happy hunting-ground. We are told that more recent explorers of Africa found among its most ignorant inhabitants the recognition of a God, and of a future state. And thus is indicated that all nations and all men everywhere, independent of the Christian plan of salvation, have entertained a soul-consciousness of God and of immortality, more or less definitely or indefinitely expressed. Hence, the assumption of the innate depravity of the race is seen to be wholly without foundation in fact, and must have been born of a darkened imagination in some dark hour of human existence. For, surely, such a fearful conception is at war with the character of a God worthy to be loved and revered. It is at war with all the intuitions and affections of the human soul, and is likewise at war, as I have briefly shown, with human experience, as exemplified in the history of the race.

Again, let us follow the history of human faiths and human development along the more familiar and more recent pathways of thought down to the present era of investigation. And, allowing a common honesty to our fellow-men, what are the evidences touching the question at issue? What idea can we gather from the fact that Adrian I. combined the elements of the Papacy into the Roman Catholic Church, but that he and his contemporaries believed in the discovery and in the promulgation of a higher conception of God than had been previously entertained? What other idea can we entertain of the Protestant Reformation, as it is termed, than that the Protestants of Europe believed they had found a better God than Roman Catholicism had furnished? Why did John Wesley, in his devotional enthusiasm, introduce and enjoin new modes and methods of worship from those of the Church of England but that he believed he had found a different God, with different requirements, from those

recommended by the Archbishop of Canterbury? The existence, likewise, of the numerous orthodox sects of the day furnish additional evidence in favor of the general idea I am attempting to enforce, whilst the broader and more beautiful platforms of the liberal churches, in like manner, demonstrate that the human mind is still in search of grander and nobler conceptions of the infinite source of all that is.

In conclusion, this is likewise true as regards the aspirations and convictions of the spiritual school of today, which constitutes the latest phase of religious thought, and which claims that its philosophical and ethical conclusions are based upon demonstrated facts essentially in harmony with the known laws of nature. The evolution theory of physical science has undoubtedly had a corresponding influence upon the devotional ideas of the centuries as to their outward manifestations in the history of the race. As the physical sciences are enabled to trace the physical man through all the different phases of life incidental to the various kingdoms which constitute the splendid macrocosm of the material universe up to his present stage of physical and intellectual development; so, in like manner, may it be said that religious thought, in the practical manifestation of its innate properties in the life of man, has advanced out of idolatry, black superstition, religious wars, persecutions, and burnings at the stake, together with most of the horrible teachings of dogmatic theology, and that devotional ideas, as a consequence, are becoming more and more manifestly spiritual.

Let us hope that the progress of religious ideas may become more practically operative and more essentially evident until all errors of the past shall be entirely obliterated, as all nations and people imbibe loftier conceptions as to the dealings of the divine in nature, as well as a truer realization of the duties and destiny of the soul; and when, through the ministry of angels, all hearts shall rejoice in the fullest realization of the common fatherhood of God and the common brotherhood of man.

LECTURE XIV.

THANKSGIVING DAY.

“I do not like to hear him pray
Who loans at twenty-five per cent,
For then I think the borrower may
Be pressed to pay for food and rent;
And in that book you’re taught to heed,
Which says the lender shall be blessed,
As sure as you have eyes to read,
It does not say ‘take interest.’

I do not like to hear him pray
On bended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour;
I’d rather see him go to mill,
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray
‘Let blessings on the widow be,’
Who never seeks her home to say
‘If want o’ertakes thee, come to me.’
I hate the prayer so loud and long
That’s offered for the orphan’s weal
By him who sees them crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to work for less.

Such pious souls all should despise,
 With folded hands and airs demure,
 Who lift to heaven their angel eyes
 Whilst using thus the worthy poor.

I do not like those prayers to hear
 Which tell the living God of all
 Whom he should bless, or when forbear,
 Or whom on earth the rain should fall,
 Nor yet those prayers that seek relief
 'Gainst nature's laws, or through pretence
 Of some inherited belief
 Devoid of truth and evidence.

I do not like such soulless prayers,
 If wrong, I hope to be forgiven,
 No angel wing them upward bears,
 They're lost a million miles from heaven.
 I do not like long prayers to hear,
 And studied from the lips depart;
Our Father lends a ready ear,—
 Let words be few,—*He hears* the heart."

Once in every year Thanksgiving Day is observed throughout the length and breadth of our land, with more or less of enjoyment, proportioned to mental conditions and individual surroundings. The celebration of a day of thanksgiving was at one time confined entirely to the New England States, and had a double origin. The one arose from the feeling of thankfulness entertained by the people of Plymouth colony for success in their newly tried agricultural and social arrangements. The other originated in a sense of gratitude for the triumph of the Protestant arms at a particular period in the history of the religious wars of Europe, from whence the Puritans had then but recently fled under pressure of religious persecution. The first celebration was in December, 1621, under the auspices of Gov. Bradford, in gratitude, as stated by him, for the excellent crop of everything that had been sown on "the plantation,—that they might rejoice together in a special manner after they had

gathered of their labors." The second occasion to which I have referred arose from a different cause altogether, as follows: Gustavus Adolphus ascended the throne of Sweden in 1611. In 1629, 1630, 1631, and 1632 the Emperor of Austria, aided by the King of Spain and the Pope of Rome, was prosecuting a war of persecution against the Protestants of the free states of Germany. Sweden was a Protestant realm, and her king determined to draw the sword and mingle likewise in the strife, so irreligiously carried on in the name of the Good Man of Peace. In 1630 he gained two victories over the Catholic troops. In 1631 he formed an alliance with the Saxons, and defeated the Austrian army at Leipzig, under the Austrian commander Tilley; and during the same year he overthrew the Catholic forces again, when Tilley was slain. The Austrian Emperor then placed at the head of the Catholic troops Wallenstein, one of the most renowned of the generals who figured during the terrible thirty years of religious warfare that carried such desolation throughout Europe. Another great engagement between the Catholic and Protestant troops took place in November, 1632. Gustavus Adolphus was killed early in the action, but his army gained a complete victory. And the second Thanksgiving celebration to which I have referred took place in Plymouth colony in commemoration of this triumph of the Protestant cause. This celebration, because of its association with the fall of the great Protestant leader, partook somewhat of a somber cast, very naturally. And it is to be regretted that this gloomy feeling upon Thanksgiving occasions seems to prevail to some extent even in the present day among the more austere religionists, for what reason I am at a loss to conceive, unless it be that, under the influence of orthodox teachings, in the language of Elizabeth Barrett Browning, "some people always *sigh* in thanking God." But, generally, most people very properly observe the day as one of innocent festivity, cheerfulness, and gratitude, amid the happiness engendered by family and friendly reunions. The pleasures of the table, likewise, the theater, the

circus, and the dance constitute interesting features of the day with some; gay laughter, happy smiles, and frolicsome revelry gladden the hearts of many,—all evincing in a greater or less degree the gratitude of the people to the Giver of every good, the common Father of us all.

Another custom, likewise, has obtained in our larger cities, especially,—a beautiful, a beatifying, a holy custom,—that of administering as far as possible to the wants of the poor and needy. When aching human hearts are led to forget their sorrows for a time, through the wealth of practical sympathy bestowed by other human hearts less desolate, the angels smile, and the broad arches of the higher life echo with increasing joy, in thus witnessing human hearts made glad through human effort. But, alas, how prone we are to overlook the great duty, with its consequent great happiness of aiding and comforting others? Instead of this we are too apt to seek for sorrow and discontent for ourselves, and, when found, seemingly we set about nursing our gloom so persistently that, with a great deal of truth, it may be said of some that they are never happy unless they are miserable. One whines over man's ingratitude; another takes to heart the scorn of the prosperous; another broods over his or her merit neglected, or good deeds forgotten. Man, too, very frequently, doubles all the evils of his fate by pondering over them; a scratch becomes a wound; a slight an injury; a jest an insult; a small peril a great danger; and a light sickness sometimes ends in physical death by the brooding apprehensions of the individual; while even some good Spiritualists, and other liberal thinkers, momentarily forgetful of the glories and beauties of their divine philosophy, or their majestic platform of free religious thought, are too apt to murmur

“When their sky is clear,
And wholly fair to view,
If but a little speck appear
In their great heaven of blue.”

“But, were we wise, and did good without thought of thanks;

were we bright in mind, and found pleasure in the mind's exercise; were we truly fraternal and sisterly, and found happiness in the joy of others, we would merit more and repine less, and be the surer of our reward in the end." For, let metaphysicians and fashionable theologians say and do what they may, it is a great truth that ought to be remembered on Thanksgiving Day, if at no other time, but all the better if recollected at all times, that those who with willing hearts participate in loving service to humanity, whether Catholic or Protestant, saint or sinner, atheist or deist, infidel or Spiritualist, whatever their faith, or their want of it, sound a loftier note of praise, and offer a sweeter strain of gratitude than ever sounded from pulpit oratory, or than ever echoed in cathedral aisles from the rounded periods of the high-toned and richly-decorated prayer.

Not that I would wish to be understood as saying that Spiritualism ignores prayer, as is alleged by its opponents, or even verbal gratitude, when one has none other to offer. It is only the fashionable mode and customary method of prayer that the school which I represent objects to. On the contrary, it teaches that the impulse to aspiration, or inward prayer, is innate, and one of the collateral evidences of the divinity and immortality of the human soul. The atheist has said that the predisposition to prayer so common to the human mind originated in man's ignorance and fears of the phenomena of nature; that it is fear or ignorance which, "when rocked the mountains, or when groaned the ground, taught the weak to bend, the proud to pray." But, as argued by Bulwer and others, the brutes are more forcibly impressed in one sense by natural phenomena than man. The bird and the beast seem to know better than we do when the mountain will rock or the ground groan; and their instinct leads them to shelter, but not to prayer. As I have said, one strong argument in favor of the existence of an immortal principle in man, as I conceive, is to be found in his inherent capacity to receive ideas from and to be impressed by nature herself, with some conception of a power superior to and acting

upon and through nature, with which divine power he may establish communion more or less direct, through intermediate angelic agency, and through that passive receptivity which is superinduced by the earnest aspiration of the soul, or inward prayer, as well as by other agencies of individual harmonization. And this communion, I may add, we know to be the best engendered, and best preserved, through the blessed agency of our dear departed ones, whose love has been greatly enhanced since they passed through the flower-encircled portals of the beautiful hereafter. Spiritualism does object, however, as did Jesus of Nazareth, to the necessity of those wordy public prayers uttered to be heard of men; it does object to those mistaken appeals to Deity, as an angry tyrant, to be appeased by the ignoring of that noble selfhood with which his creatures have been endowed, and of which all true manhood and true womanhood should ever be laudably proud; it does object to that rhapsodical method of taking heaven by stormy prayers, such as are generally exercised by revivalists, praying bands, and evangelists, by and through which sinners are psychologized and supposed to be converted into a sort of spasmodic piety, without, it is to be feared, any abiding advantage. It repudiates entirely that style of prayer which conveys the idea of a partial and revengeful deity, a special providence which arbitrarily blesses one man for his belief and damns another for his disbelief, when both conditions of mind are equally natural as the result of the organism, antecedents, and surroundings of each; and it does most emphatically ignore all prayer that implies the changeableness of God's laws or the mutability of God's purposes. Hence, Spiritualists generally do not admit the necessity of public prayers upon their rostrums, although the practice obtains with some, and thus is practically removed from the minds of their representatives on the rostrum the temptation of that glittering but sacriligious bauble of ecclesiastical ambition, to be considered "highly gifted or mighty in prayer."

In illustration of the absurd length to which some minds can

be carried who believe in the efficacy of prayer, independent of the known laws of nature, I was told by a reliable person, residing on the banks of the upper Mississippi, of an actual occurrence in that region. During a protracted drouth, a minister was asked to pray for rain. As is often the case in that section of the country, a violent storm of wind and rain occurred soon after the compliance of the minister with the request made, with considerable loss of property as the consequence. Of course, the storm was believed to be due to the intense ardor of the minister's prayer. The following year a similar drouth existed, and the minister was again called on to pray for rain, with the additional request that the Lord would modify His answer to the extent of giving them much less rain than he had sent the previous year. In compliance with the desire of his congregation, the next Sabbath the minister uttered an earnest and lengthy prayer for rain, concluding as follows: "But, O Lord, we beg of Thee do not give us such a terrible drenching as Thou didst last year. It is not needed now, O Lord, but Thou canst just let it drizzle-drozzle for about a week."

Another and more rational minister, however, when asked to pray for rain, in the same section of country, replied that he would do so if the congregation desired it; but, for his own part, he saw no use in praying unless the wind changed.

But, permit me to refer again to one of the beautiful customs of Thanksgiving Day, already adverted to,—a custom which, I trust, may endure as long as rivers run unto the sea,—as long as the holy ties of consanguinity and the bonds of human love proclaim the falsity of the assumption that man is totally depraved,—I mean the rendering of Thanksgiving Day an annual family festival. This custom is becoming general in almost every part of our country; but it was formerly mainly confined to New England,—rock-bound New England, whose wintry winds are a terror, but whose warm hearts are a blessing; and whose comprehensive brains are a power in the land. Nothing can be more touching than a convocation of the family circle

upon such occasions,—the honored father, the dear, kind, old mother, the devoted brothers and sisters, with their loving husbands and wives, and the dear little children,—all met together, for one day at least, free from the turmoils and trials incident to the battle-field of life. No scene is more beautiful on earth than the one where love presides. Oh, the joys of pure, unadulterated human love, sweetest boon from the land of the beautiful,—divine emanation from the Great Heart of the Infinite,—thou art as enduring as are the pillars of the Temple of our God.

But, on the other hand, amid the changes incidental to an earthly existence, when the family circle has been called together on such occasions, one or more vacancies may have occurred since last you met; the old arm-chair may have become vacant, or the nursing-chair, or the little, high chair, or the cradle,—some one of which, that had its occupant a year previous, may now be vacant,—that dear father, whose loving words or stern rebuke made you a better man or woman, or was designed to do so, may be absent; perhaps the dear, kind-hearted, loving mother, whose affectionate heart never grew cold to you, but clung the closer as the world grew dark,—she who shrinks not when men cower, and grows stronger when man faints, and over the waste of worldly fortune sends the radiance of her quenchless fidelity, like a star; she, too, perhaps, may have become invisible to the natural eye; or, perhaps, the pale angel of organic law may have called during the year for a beloved wife or husband, sister or brother, child or friend, and the family circle on earth has thus become incomplete. And, oh, how sadly incomplete it seems, as you turn for consolation to the dogmas of the fashionable church, or the orthodox minister of the day, when, in consonance with the doctrine of a material resurrection, he tells you practically to seek your beloved, but departed, ones beneath some fresh mound in a cemetery, or, perhaps, in a more distant sod. Oh, sad, doubly sad, would be the so-called Thanksgiving Day of our nation were it indeed true that the ceme-

tery of the soul, as well as of the body, could be reached by the street cars.

With reference to Thanksgiving Day, as observed by the nation, I may remark, first, that it is undoubtedly a fact that history assumes its adequate significance only when regarded as a grand intellectual and moral method, a continuous demonstration of which, through infinite methods of intermediation, God constitutes the premises, and God the conclusion. Most emphatically may this be said in regard to the history of the United States. And what a picture does our country present to admiring and appreciative minds throughout the entire universe! The long-mooted question of whether or not man is capable of self-government has been fully tried, and most assuredly has our nation stood the test. The people of our country have shown that they are capable of maintaining and retaining their individual and collective rights. Efforts from within and from without have been made to overthrow the majestic fabric of our government,—the forlorn hope of social, political, and religious freedom,—but all in vain. The wrath of the billow, and the storm of the sky, have surged and threatened ineffectually; and our republic today may be compared to a volcanic mountain: internal fires may at times seemingly consume the majestic fabric; assassins may incidentally appear upon the surface of society, striking down even the rulers chosen by the people; but no foreign power can ever work the nation's overthrow. These internal fires and eruptions serve but to throw off the lava and smoke of individual wickedness and personal monomania, while the mountain will stand through all time. Indeed, it may be safely said that, if all the earth were overwhelmed with an ocean of political anarchy, the United States would stand like another Ararat, upon which the ark of humanity could anchor securely.

In addition to the fact that the permanency of our institutions may be said to have been established by the logic of events, we have further cause for gratitude, in common with the

rest of our fellow-citizens, in the continued and continuing enterprise and industry of our people. The North, the South, the East, and the great West are year after year pouring their riches into the common granary, whilst the talent and ingenuity of all classes are contributing to the general prosperity of the nation. The iron arms of enterprise are making their connections all over the land, whilst, by more than one route, the winged steed, the great promoter of civilization, that feeds upon the forest, and drinks from a boiling cauldron, may be heard neighing in the valley of the Mississippi, and screaming along the shores of the Pacific, well nigh before the breezes of the Atlantic have dissipated the breath of his nostrils. In view of our great national prosperity, then, upon each and every Thanksgiving Day, let mountain top from distant mountain catch the flying joy of our people, whilst our valleys and our prairies roll the glad hosanna around.

Whilst I advert, however, to the political, social, and agricultural blessings of the hour,—so indicative of Divine beneficence, and so suggestive of general thanksgiving,—standing as I do, the representative in part of this gospel of the skies, this glorious religion of Spiritualism, star-eyed as it is, in its researches, demonstrative in its facts, and profound in its conclusions,—I cannot allow the occasion to pass, and I would not if I could, without adverting especially to this system, in all the force of its phenomena and the grandeur of its conceptions, as an additional and eminent cause for unbounded gratitude on the part of all lovers of spiritual truth.

The United States, I have said, is the freest country upon the globe, ostensibly, touching official interference with individual opinion in religious matters. Under the provisions of national and State constitutions and laws, no authority can legally prevent the people from worshiping God under their own vine and fig-tree, and in accordance with the dictates of individual conscientiousness. Still, it cannot be denied that there appears from time to time an under-current of religious bigotry, the outgrowth

of sectarian education, which seeks to crush out of existence any new conceptions as to God and humanity, and the relations claimed to exist between the two. No matter how grandly beautiful and glorious such conceptions may be, if they but differ in the slightest degree, or be supposed to differ, from the traveled grooves of customary religious thought, at once the dogs of war are let loose upon the adherents of such ideas in the form of personal ridicule and abuse, of social ostracism, of public denunciation on the part of both the press and the orthodox pulpit, and in some localities, alas, even in the form of civil and criminal prosecution in the courts of the land. In the experience of the Spiritualists, at least, such has been and still is the case in an astonishing degree. Only a few weeks since in Philadelphia,—the city of brotherly love, professedly,—the Universalists were refused the use of the hall of the Young Men's Christian Association for their convention on the ground that they were not evangelical Christians! If bigotry could possibly decide upon human destiny, I suppose, my friends, you would be denied a seat in the orthodox heaven, on the same grounds, and be compelled to take your place with the Spiritualists, who have long since been consigned to the other place, the terrible hell of theological imagery. But let us find no cause of rancor in this fact, since we know that by our opponents it will some day be seen that "the atheist's laugh is no reward for Deity offended," and that social ostracism will prove in the end but poor compensation to those who may seek to wield it in the destruction of individual rights. Neither national, State, or municipal enactments, or ecclesiastical denunciation can stay the progress or even the extravagance of human thought. Hence, as Spiritualists, and as liberalists, we can bide the time as to the growth and extension of our own immediate opinions, and upon all proper occasions unite with our fellow-citizens in thanksgiving for the constitutionally religious freedom of our country, the freest and happiest upon the globe.

As individual Spiritualists, then, permit me to remark espe-

cially, it seems to me, my friends, that *our* deepest debt of gratitude is due to Infinite Goodness for the glorious sunlight of spiritual truth which, through the conscious ministry of angels, is now dawning above the shadowy mountain tops of the superstition and fanaticism of the past ages. This glorious system is unfolding a new and brighter gospel to humanity, God's great gospel of facts, through which we are beginning to realize that inspiration is universal, proportioned to individual receptivity; and this inspiration becomes revelation alone through individual soul-consciousness. This soul-satisfying gospel teaches, in brief, in contradistinction to the established orthodox theories of Christendom, that man exists beyond the grave as a man, as a conscious, impersonalized spiritual man, possessed of every faculty that characterized his individuality in the earth life, and that through law he can return with the blessings and experiences of the inner and higher life to commune with and comfort the loved ones of time. It teaches, as does liberal Universalism, likewise, I believe, that man is not by nature the totally depraved and wicked being he is represented to be in the Adamic account of the race as given in Genesis; but that, being an emanation from a divine source, he is, and of necessity must be, innately good and pure by inheritance, whatever may be the incidental and external misdirections of his earthly career; that he has within his spiritual nature all the elements of individual harmony; that he is endowed with all laws necessary to growth and happiness, amid both the circumstances of time and the conditions of eternity; indeed, that he is a focal concentration of all interior harmony, beauty, and use. And, further, this heaven-born gospel aims to impress upon the mind that the free and spontaneous outgrowth of these inherent powers constitutes the harmonious man, the happy man, the good man, independent of all canons, creeds, and professions; but that the perversion, undue restraint, or excess of these inner potencies must inevitably produce the inharmonious man, the unhappy man, the man of sin and shame, although a thousand prayers, or a thousand ser-

mons, constitute a part of his record. Hence, the glorious gospels I have named enjoin that man should constantly aim at individual development, fearlessly, nobly, truly, by outworking those diviner faculties of his spiritual or real self into practical life. Spiritualism declares that our dear, departed friends of earth are God's ministering angels, and that, as his messengers of love, they are continually seeking to aid us in this process of development under the law of universal progress; and, further, that this law of progress is essentially applicable to man's spiritual nature, and as perpetual and enduring as are the cycles of eternity; so that man is to be the recipient of its glorious benedictions amid the ceaseless beatitudes of an unending future.

And, oh, what consolation is to be derived from this beautiful gospel of the skies,—although we are so much maligned and ridiculed for its acceptance, for which our souls should ever be in a thanksgiving condition. How the ineffectual fires of all orthodox creeds pale before the glorious sunlight of its majestic truths,—the fact of personal identity and individual consciousness beyond the grave,—the capability of a return to the friends in earth, together with the existence of an eternal and universally operative law of progress,—all of which are in process of demonstration as divine truths, as I have said, through the phenomenal phases of this mighty gospel of facts. All idea of a permanent hell and an angry God are thus obliterated; the torturing grief of earthly partings is wonderfully and happily assuaged by the beaming smile of conscious delight, which, through unmistakable facts, we know so soon succeeds the death-rattle of the worn-out tenement of clay, as our friends bid adieu to earthly surroundings; and a pathway to eventual happiness is thus opened to even the most hard-hearted and mis-directed of all the members of God's great family. Aye, the fear of death, come in what shape it may, is thus destroyed by the profound consciousness of God's great love to His children, as exemplified in the laws of their being, through the indisputable revealments of this heaven-ordained system. The Spirit-

ualist, thank God, *knows* that his friends who are lost to material sight are neither dead nor damned; that the external body may be in the grave, buried in the mine or in the ocean, devoured by wild beasts, or consumed by fire, but the elements of the soul, — activity and desire, intellect and affection, — the real man, indeed, has been transferred to another and a higher state of being; and that his departed friends have only thus gone before in the same pathway on which he is traveling, being but a day's journey nearer the more exalted home of the soul than himself. Under the influence of this soul-satisfying gospel, therefore, death is no longer to be considered as the grim monster, the cowed skeleton, of angry desolation and eventual destruction; but rather, when approaching through the legitimate pathways of organic law, as the smiling messenger of undying love, opening the lily-crowned door through which the soul enters the everlasting lodge of fraternal and immortal felicities.

And, my friends, it may be well for me to add that this glorious gospel of truth of which I have been speaking — this system termed Spiritualism — is no ephemeral conception, no newly-fledged idea, born of the imagination, and destined to die at the first cold touch of science, as has been asserted, or the first keen gaze of material philosophy. On the contrary, it has but *seemed new*, from the prevailing materialism of the ages that have gone, and a consequent misappreciation in this the supposed century of its birth. But, the truth is that the principles which underlie the facts and the philosophy of Spiritualism are as old as the eternal hills, and as broad and general in their application as the sun-lighted atmosphere of the universe. Is not, then, a system so world-wide in its benefactions, so beautiful in its conceptions, so philosophical in its researches, so convincing in its facts, so logical in its deductions, so beautifying in its results, and so truthful in its precepts touching the well-being of humanity, both here and hereafter, as Spiritualism undoubtedly is, — is not such a system, I repeat, worthy of the profoundest thought and the deepest love, together with the most unfeigned grati-

tude to the Almighty and Infinite Geometer, who rules the universe we inhabit with such unerring precision, and such unbounded beneficence?

Spiritualism is broader and deeper than either Catholicism or Protestantism, for which our souls should be ever truly thankful. It affirms that "God still inspires man as much as He ever did," and that He is as immanent in spirit as in space. It relies on no church tradition or scripture as the last grand infallible rule. It accepts these things as teachers, if they teach, not as masters; helps, if they help, not authorities. It relies on the Divine presence in the soul of man, the eternal word of God, which is truth, as it speaks through the faculties He has given. It believes God is as near the soul as matter to the sense; believes the canon of revelation has never been closed, and that God has never become exhausted. It sees Him in nature's perfect works, hears Him in all true scriptures, and feels Him in the inspiration of the heart. It calls God Father, not king; Jesus brother, not redeemer; heaven home; religion nature. It loves and trusts, but fears not. It lays down no creed, asks no symbol, reverences exclusively no time or place. Its temple is all space; its shrine the good heart; its creed all truth; its ritual words of love and utility; its profession of faith a true life; works without, faith within, love for God and man. It bids man do his duty, and take what comes of it, — grief or gladness. In every desert it opens a fountain of living water, gives balm for every wound, a pillow in every tempest; tranquility in every distress. It takes all the helps it can get; counts no good word profane, though a heathen spoke it; and no lie sacred, though a prophet may have uttered it. Its redeemer is within, its salvation within, its heaven and its oracle of God within; it makes each man his own priest, but accepts gladly him that speaks a holy word. Its prayer in words, in works, in thought, and in feeling is: "*Thy will be done.*"

In conclusion, endowed with such a consolatory religion as this, — with such a glorious philosophy, — surely, the Spiritual-

ists, of all people in the world, should be possessed of grateful and cheerful hearts, and should ever cordially welcome the return of each Thanksgiving Day, as the years roll on. Indeed, blessed as we are in time, and buoyed up as we may be with the glorious possibilities of the future, our entire lives should be but one long Thanksgiving Day,—one long bright day of gratitude and joy,—more and more joyous as we continue to drink in the sweet assurances of our angel friends.

LECTURE XV.

DO WE EVER FORGET?

An able writer of the present day has well said that, in regard to spiritual and eschatological conceptions, Christendom is to a very great extent the slave of false knowledge. The mind is more or less crowded with theological ideas that have but slight foundation in truth. Humanity has learned to lean on these ideas, and hence the sum of experience is but little more than a dizzy dream of the conduct of past generations, generations that acted in almost complete ignorance of their natures. A series of ecclesiastical systems have mystified existence, whilst the current of original thought touching the soul and its possible or probable destiny is well nigh stagnant. Men of the present generation believe in what their fathers credited; their fathers credited what they were taught to believe by their predecessors, and the spirit of inquiry is too often checked by a mistaken reverence for the utterances of antiquity. Examine the pages of the material metaphysician, or study the dogmas of scholastic theology, and in both you find systems that deal in words, not facts, arbitrary assertions at war with reason, imaginary principles leading to the adoption of theories that more or less contradict the common sense of mankind.

But when moral and scientific truths are practically enforced by a system of independent thought so pre-eminently engendered by a study of the phenomena and philosophy of Spiritualism, the glorious system of which I am in part the advocate upon the

present occasion ; when men, led by its teachings, search into their own natures, and recognize that all true growth must be from within, independent of all external appliances ; and when, in the formation of individual character, they learn from the same source to depend upon exertions made through their own intellectual and emotional nature, rather than through reliance upon established creeds and prescribed formula, then, indeed, all becomes light and order ; the certain succeeds the doubtful, the practical the impossible, and mind revels in that high and ennobling satisfaction that is derivable from the investigation of nature and the discovery of truth. For Spiritualism teaches all that is written in the moral constitution and spiritual needs of humanity, and he or she who would triumph amid the higher joys of the present, or the glorious beatitudes of the future, must look to the cultivation of their own spiritual powers, since all true happiness can be reached either here or hereafter alone through the shekinah of the individual soul.

But, to the immediate theme of my discourse. Do we ever forget? The distinguished Agassiz has said : " If you would teach a child geography, you should take him out among the hills, and let the earth become his instructor ; if you would teach him of tigers or turtles, show him tiger or turtle." It is somewhat so in the study of the vast possibilities of humanity. If we would learn of man's powers of memory, as well as all his capabilities of mental activity in the realms which Spiritualism demonstrates are to succeed this ; if we would form a just appreciation of his immortal capabilities, we must examine him critically, as we find him here. We must analyze him as a physical, an intellectual, and a spiritual being, which, we are assured, he is ; we must find out the peculiarities and powers of each department of his organization ; determine the qualities and capacities of each, their adaptability or non-adaptability to the necessities of time, together with the indications which either one of these divisions of his nature may furnish of the probability of continued activity when time shall be no more. Thus, reasoning by

analogy, we shall be able to establish a legitimate postulate, at least, touching the interrogatory involved in my text. Let us attempt to do this.

And, first, permit me to refer to the physical department of man's being. It is an established fact of science that every well-developed human organism contains about twenty-eight pounds of blood, which, by the most perfect hydraulic process, is conveyed from the heart to the extremities at the rate of about three thousand gallons per diem, whilst not less than one hundred thousand cubic feet of atmospheric air, passing through six hundred millions of air cells in the lungs, are required for the purposes of existence every year that we live in our material bodies. Science tells us further that every square inch of the human body sustains a column of air forty-five miles high, which, it has been ascertained, weighs about fourteen pounds; so that it is estimated that every ordinarily-sized human body supports the astounding weight of about thirty thousand pounds. This immense pressure from without, science tells us, is counterbalanced by what is termed the electro-vital power within, the body being thus rendered insensible to the pressure. So that, with an electric engine of not less than one-horse power, together with a vast chemical laboratory all the while in operation within the system, with such admirable precision has nature done her work that man is not disturbed thereby, unless the machinery, from some cause or other, gets out of order. Indeed, so quietly and harmoniously work the wonderful forces within the human system that the power, as you may perceive, which drives to the generous bosom of the mother the food for her offspring, at the rate of fifteen thousand hogsheads per annum, does not awaken the little slumberer, although the rushing tide is just beneath its ear.

No less wonderful is the muscular system of the human frame. The muscles, although constituted similarly as regards material, are divided into two classes, the voluntary and the involuntary. The voluntary lie between the bony frame and the integuments

of the body ; the involuntary exist within the cavities, and compose a part of the circulatory and the digestive systems. The former are subject to the conscious action of the will, the latter are supposed to act independent of the will. The muscles are over five hundred in number.

The alimentary canal is about two feet in length, whilst the mesentery glands, which lie along the line of the intestines, take up the different particles of food which we consume, and convey them to appropriate departments of the system, in obedience to the same great law, operating under different conditions, that holds the mighty worlds which compose the body of the majestic universe we inhabit each within its own appropriate orbit.

Wonderful, likewise, indeed, most wonderful, is the nervous system as a part of the human mechanism of which I am speaking, an intricate telegraphic process, conveying to every portion of the body the vital sensibilities necessary to the pleasures and uses of existence. After the discourse on Sunday morning last, a friend said to me, while shaking hands : "I am glad to meet you, although, of course, I cannot see you." This was true. When we see a man in his flesh and blood, we see but his outer robes. If his nervous system alone were delicately separated from out his body, it would have the precise form thereof ; for the nerves fill not only each tissue of the body, but extend even to the enamel of the teeth, the fibers of the hair, and the shaping of the eye. There is no part of the human frame that is not penetrated and infiltrated by these invisible ramifications. And the recognition of this fact, I may remark, in passing, is one great step toward the realization of the existence of a spiritual body. A little further refinement only is needed to bring the mind to a conception of the reality of the spiritual body, with still the precise form of the outer man, which conception Spiritualism has demonstrated to be a great fact in nature.

But the greatest wonder of the beautiful piece of mechanism which is termed the human body is undoubtedly to be found in the refined cap sheaf of this material organism, the mysterious

center of the nervous system just adverted to, the human brain. This amazing apex of our animal organism, with its complicated and varied compartments, its convolutions, its cells, its watery and marrowy substances, its thin partitions and regular subdivisions,—indeed, its entire shape and texture,—all existing and operating harmoniously, in accordance with the laws of adaptation and use, certainly constitute this organ as a channel for the manifestation of powers so transcendent, and of functions so delicate and complicated, that it is not to be wondered at that even in Christendom it has been termed the “dome of thought.” But, with all its delicacy and wonderfulness of construction, Spiritualism gives to the brain no such distinctive appellation, that is, in the sense of being the originator of thought. It is to be esteemed rather as a machine, in the nature of a galvanic battery, the different compartments thereof constituting the furniture of an electro-mental apparatus designed for the generation of a refined and subtle agent, which serves the purpose of transmitting, not originating, that thought and feeling which, in the highest sense, are the characteristic qualities of a sensitive and reflective being. Material science tells us that the action of the voluntary muscles to which I have referred is dependent upon currents transmitted through the agency of the nerves, from the nerve center, the brain. This is true, likewise, of what are termed the involuntary muscles, also adverted to, although the fact may not be impressed upon the outer consciousness. Material science tells us, also, that in all cases of sensation the impression is conveyed from the extremities to the brain by means of the same voltaic current along the line of the nerves. But material science does not tell us the nature, in full, of this current, nor does she solve the mystery of this unseen but intelligent power which gives to the animal brain its seeming impressibility and projecting power. Spiritualism, properly understood, assumes to do this.

Material metaphysicians have affirmed, in this connection, that the mind, meaning the intelligent principle, is but a function of

the animal brain, and orthodox theology has done nothing practically to contradict this atheistic assumption. Let us consider for a moment the sad and absurd sequences of such a proposition, if true. Missionaries, for instance, have been devoured by cannibals, martyrs have been burned at the stake in other days. That these missionaries and martyrs have been annihilated altogether, in accordance with the belief of the atheist, is to my apprehension no more irrational and inconceivable than the idea of the theologian who is inculcating the doctrine of a material resurrection. That conscious identity has been forever destroyed by the occurrence of what is termed death is, indeed, more acceptable to many than the thought that these victims have been without minds as well as bodies for these many years, awaiting the revival of their individuality in a far distant future, alone through the restoration of their earthly bodies, which have not only long since gone through the process of disintegration, but likewise through assimilation in possibly a thousand different other forms incidental to material growth and decay. Either position is wholly untenable. Is it not, therefore, far more rational, as well as consonant with the aspirations of the human soul, to believe, as Spiritualism teaches, and likewise in accordance with the known laws of matter, that, after what is called the death of the body, the fluid portions thereof ascend in the form of vapor, descending again through the operations of natural law in the dew drop and the rain, and that the more solid portions of the body, seeking their kindred atoms, likewise, are continuously passing and repassing amid the various forms of life that make up the different kingdoms constituting the majestic macrocosm of the universe? But the intelligent principle, which gave vital activity and advancing thought to the material body prior to its phenomenal prostration in the silence of death, possessing a conscious spiritual individuality peculiarly its own, seeks unerringly a congenial sphere in the glory-world of the beautiful hereafter, where its diviner possibilities will be brought into healthier and happier exercise, pro-

portioned to effort and desire, throughout the unending cycles of eternity.

Physicians tell us that, in the disease called hydrocephalus, the human brain will sometimes become distended from within toward the circumference, giving it the appearance of a mere sack, and yet the faculties remain normal. The upper portion of the brain has likewise been frequently torn away, even severing the optic and olfactory nerves, and yet the faculties of thought and memory remained intact until inflammation ensued. Some years since an iron bar was driven through the center of the brain of a railroad operator at Cavendish, Vermont, forcing before it a column of the brain of the dimensions of the front end of the bar, mutilating the delicate structure within, and rending arterial twigs by well nigh the dozen, and yet the man recovered, and his faculties remained intact. Must there not, then, be some principle of intelligence within this material machine which we have mistakenly called the man himself, some thinking faculty, not visible to the external sight, and that is not affected by the casualties and incidents to which the outer man is subjected?

Observation in the realm of matter teaches us unmistakably that everywhere and under all conditions there is a universal law of change in operation continuously. Some infinite power seems evidently in exercise unceasingly, upon and through nature, through and by this great law of mutation new forms and relations being thereby continually brought into being along the variable pathway of the wheels of time. Man's physical body and its functions form no exception in the operations of this law. Every portion of the material organism is constantly undergoing change, not merely every seven years, as formerly supposed, but momentarily. At every half revolution of the blood, oxygen and carbonic acid gas are alternately imbibed and dislodged through the lungs, and at the capillaries of the system. There is an alternate liquefaction and solidification constantly going on in man's material encasement, bone, mus-

cle, brain, and nerve matter becoming blood ; and blood, in turn becoming bone, muscle, and brain. Besides, as affirmed by physiology, each portion of the organism is constantly throwing off particles of dead matter, and taking on new ones, in obedience to the organic law of demand and supply. Thus, the physical body is being continually torn to pieces and rebuilt, particle by particle, the ingredients of brain matter forming no exception amid the changing portions of this wonderful machine. Indeed, in these particulars the human body may be compared to the fabled web of the ancient Penelope, which she was constantly weaving and unweaving whilst awaiting the return of her absent lord. What she had woven in the day was unwoven at night, that she might continue to repulse the importunities of her suitors, to whom she had promised compliance upon the completion of the web. Even so with the material organism ; it is being continually woven and unwoven, through the law of its being, while the grim suitors disease and death are at hand, waiting for their prize. At length the Ulysses of immortality arrives, and the contest ends.

These evidences of perpetual change in the various portions of the physical body certainly indicate the fact that the animal brain does not and cannot possess the retentive faculty, even in this life, much less when the hand of decomposition and decay has set the seal of silence upon all its various functions. The brain in this life, it is true, seemingly telegraphs to the extremities, and the extremities seemingly communicate with the brain, by means of what science terms the voltaic current coursing along the nerves ; but neither the brain nor the nerves, in and of themselves, possess vitality or the power of thought. They are, Spiritualism contends, and indeed demonstrates, but temporary instruments through which some intelligent principle is acting, the brain being superior to the hand or foot only in the ratio of its superior functional development.

This position, however, as I have said, is opposed directly by the materialist, and indirectly by the orthodox theology of the

day. The materialist tells us that thought and memory are functions of the animal brain, and that man is nothing more nor less than an intelligent representative of the history of matter, as it exists all around us. As the acorn produces the oak, and the oak, in turn, produces the acorn; as the fowl produces the egg, and the egg, in turn, produces the fowl; so man, he affirms, being produced alone by matter, can alone, in turn, produce matter. But this is certainly a most superficial and unwarrantable assumption, as all the phenomenal revealments of man and his relations clearly illustrate; and yet, I repeat, that theology, in its theoretical advocacy of the doctrine of a material resurrection, has done but little to successfully eradicate so fearful and materialistic as well as erroneous conception touching the human soul and its destiny.

Under the teachings of either of these schools of thought, of either theology or atheism, who shall approximate a satisfactory solution of that mysterious and interesting phenomenon, a human corpse? Why does the inert mass lie so still? Examine the brain, the eye, and all the functional organs of the system, and you will find that they are as perfect in construction immediately after as immediately before what is called death has occurred. Why, then, have these organs ceased the performance of their relative duties? Why does not the body throw aside the grave-stone, and resume its conscious individuality? What has become of its loves, its hates, its hopes, its disappointments, and its desires? If thought and memory are properties of the physical, why is the brain so motionless, so pulseless? If all the physical organs are still intact, why are the individual idiosyncrasies — but a short time since so marked — now indistinguishable? Why are the faculties which but recently rendered that body so much the object of love or veneration now so dormant? What has become of that loving or intellectual light that shone out from beneath the eyelid, now so motionless? What has become of those expressive features, a smile from which could thrill our very being with ecstasy, or frown us into reverence or

hate? The features are still there, but, oh, how expressionless, —and why?

To these interrogatories the atheist practically replies: all these emotional sensibilities and capacities of thought and memory to which you have adverted, as recently characteristic of the body now before us, were merely the result of the material organization; belonging to the physical, with the vitality of the physical they have necessarily ceased to be. And with these, likewise, all man's longing hopes and glowing aspirations, all his unaccomplished desires for progressive development, and for personal security and happiness, have been blotted out in the fate of both mind and matter.

This answer of the atheist, horrible as it is to the aspiring part of our natures, has the advantage of definiteness, at least, over any general response which may be given by the schools of ecclesiasticism, from the fact that each particular sect of theological faith has some peculiar shade of belief essentially its own. The general idea of their text-books, however, in this connection is that of a material resurrection. This doctrine involves, and has authoritatively received the following interpretation, which is held in contradistinction to the views of the materialist just presented: after the phenomenon of death has taken place, the body is, of course, disposed of; and the spirit, which seems to be esteemed as a sort of indefinite essence, wholly incomprehensible to the finite mind, remains in an unconscious state in some unknown locality until a general resurrection, which, it is stated, will take place at that indefinite period termed "the end of the world." When this general resurrection occurs, and not before, if I understand the doctrine, with a view to the restoration of conscious individuality, lost in most cases for many centuries, the indefinite essence termed a spirit is to re-inhabit its former body, accept the decrees of a "general judgment," and, in a large majority of cases, be consigned to irremediable woe in an eternal hell. And I do not intentionally misstate this horrible creed of orthodox theology.

Sad, indeed, the fate of the human family if either of these responses to the interrogatories which I have propounded be true, whilst either of them would render creation a horrible blasphemy and an incomprehensible failure.

Rejecting the views of both schools of thought just named, in regard to the inquiries suggested on viewing the corpse of a once sentient being, what has Spiritualism to present in lieu thereof? What has Spiritualism to offer touching the perpetuity of thought, of feeling, and of memory touching an uninterrupted continuance of our conscious individuality after the material body lies cold and still in death? Let us see.

It is evident, of course, that some principle of vitality, and of intelligence, likewise, must have operated in and through the organic structure now so dormant. Inert matter, we are well aware, is incapable of emotion, of activity, or of thought; yet, through gross matter in the organized form now before our mind's eye, so senseless and motionless, we know but recently was expressed affection, memory, and will, together with all the qualities attributable to an intelligent individuality. To what principle in nature can we assign these powers of ratiocination? Not to organized matter, for organized matter lies before us essentially dumb. Nor can we attribute such active capacities to abstract principles or disintegrated essences. Such intellectual and emotional powers as pre-eminently distinguish the human from all other individualities in the finite realm of being can alone be attributable to organized intelligence, not organized matter, as the atheist contends, and theology implies, but a more subtle and exalted feature in the majestic universe, of which we are a part, of which matter, organized or otherwise, is but the passive channel of outward manifestation. What, then, is that power, but now so active in and through the material body, the departure of which has left that body so expressionless and dead? This great question, certainly the most important inquiry of all the centuries, Spiritualism assumes to answer, and to answer demonstratively. By a series of hitherto

unappreciable phenomena, together with an elevated and elevating system of philosophy based thereon, touching the human soul and its immortal destinies, Spiritualism is rapidly changing the entire tendency of eschatological conceptions in Christendom, while it is undoubtedly coloring in a greater or less degree the whole current of general literature, and that, too, despite the most irrational and unwarrantable opposition. By an appeal to the interior consciousness and the external senses at one and the same time, the justifiable demand on the part of the general mind for tangible evidence touching the nature and office of the intelligent principle in man, together with a possible or probable future for the race, has been fully and satisfactorily met; and this, too, in a manner illustrative of the truth of the ancient record, wherein it is declared that "God chose the foolish things of the world that He might put to shame them that are wise." The despised and much-ridiculed phenomena of Spiritualism — the raps, tipping, trance, personating, writing, materializing, clairaudient and clairvoyant manifestations, together with the sadly-misunderstood dark circles — have contributed to bring about the important changes referred to, and constitute the fundamental basis upon which is founded that glorious system of ethical philosophy and devotional thought which we term the religion of Spiritualism, and which we recognize as being in harmonious accord with all the divine revelations of nature, and all the higher aspirations of the human soul. These phenomena have established, beyond the possibility of successful contradiction, the great fact that the intelligent principle of which we have been speaking, the departure of which from the body consigns it to irremediable decomposition and decay, is a conscious entity, an individualized spiritual intelligence,—in other words, *is the man himself*, whilst the physical body, with its complex machinery, of which I have spoken, is but a temporary agent, a material covering, adapted to the uses and pleasures of an earthly existence alone. Instead of the man being the physical form which we see, endowed with a spirit, it is precisely the reverse.

Man is a spirit possessed of a material form, designed for the individualizing and educational processes incidental to time. Hence, then, it is the object of our love and veneration that has departed from the body through the process termed death, leaving the corpse but the lifeless lump of clay to which I have referred. And the phenomena of Spiritualism have clearly demonstrated that these spiritual entities, our departing friends, on leaving the "muddy vesture of decay," which we call the body, take with them, necessarily, all the emotional and intellectual properties which constituted their individuality here, — their loves and hates, their memories, their capacities of thought and will, — indeed all the mental and affectional capabilities and desires which constituted personal character here, intensified rather than diminished by their liberation from immediate contact with the physical body as a channel of communication and expression. In fine, the phenomena of Spiritualism unmistakably demonstrate the perpetuity of individual consciousness, individual memory, and individual affection beyond the grave, and, inferentially, their continuance forever, — whilst, at the same time, these phenomena are accessible to all, thank God, — the loftiest and the lowliest of earth's children, the veriest sinner in human estimation as well as the most exalted saint.

But, it may be readily suggested, if it be true that thought, memory, and affection are the properties of an immortal principle within the physical body, possessing a conscious individuality of its own, what, then, is the office of the animal brain? If the physical brain, in and of itself, possesses neither of these potencies of intelligence, what are its functions, and what is its office in the human machine, of which it constitutes the apex? Reasoning from legitimate premises, the conclusion is warrantable that the material brain is a machine, so to speak, in the nature of a galvanic battery, as previously stated; that its various functional arrangements constitute the furniture of an electrical, or rather an electro-mental, apparatus, designed to generate a current somewhat akin to galvanism; which sustains a contin-

uous connection between the brain and every other portion of the physical frame ; and which is known to material science, as I have said, under the name of voltaic. The brain, you are aware, is the center of the nervous system, and, hence, the nerves constitute the channels by means of which this fluid reaches every other portion of the body, serving as a means of communication for the purposes of sensation and motion, under the intelligent direction of that more positive principle of which I have spoken, the departure of which from the body produces the phenomena of inertia termed death. This current is as ethereal as the air we breathe, and, from the nature of its production, is susceptible of impressions from both its material and spiritual relations. This emanation from the brain under the impulsion of the intelligent principle, or soul, may be denominated the external mind, serving as the intermediate agent of the soul, or the man himself, in his communion with the material body, and through that with the outer world. This external mind, or essence, like unto the physical brain and body, possesses no vitality in and of itself. All vitality is in soul or spirit. Through this intermediate agent, the individualized spirit is enabled partially, and only partially, to manifest outwardly his or herself truly, either emotionally or intellectually ; for the external manifestation, thus far in the history of the race, is not always a true indication of the inner being. The outward act necessarily comports with the conditions of the channel through which it is given. As the physical body is undoubtedly the legitimate result of evolution from the kingdoms in nature below man, partaking more or less of the organizational proclivities of the next lowest department in the scale of being, and as ante-natal and educational surroundings are still deficient in moral and social adjustment, the spiritual nature of man is, as yet, in a great measure subjected to less elevated influences and tendencies ; hence, man is thus far in the history of the race in a transitional condition, and human society but a sad and lamentable masquerade. The human spirit, therefore,—the real man,—cannot fully express

his true nature, or manifest truly his innate capacities of thought, of feeling, and of memory. These organic experiences, however, we are taught are legitimate results of the law of universal progress, and tend to the educational individualization of the soul, preparatory to broader activities and higher uses in the conditions of existence that are to succeed this.

Again, we are enabled to perceive the inability of the spiritual man to properly express himself outwardly through the physical body, when impaired in any manner by the incidents of time. In old age, for instance, when man has reached what is termed his second childhood,—as you may have observed,—often important intermediate events are seemingly forgotten, whilst the incidents of childhood are frequently recalled with peculiar vividness. This is from the fact that time or disease may have weakened the generative powers of the physical brain; and its issue, the external mind, is incapable of receiving and conveying impressions corresponding to the vigor of earlier and healthier manhood. So, likewise, with the monomaniac, the lunatic, indeed, with physical derangement of every kind; conditions having in some manner deleteriously affected the external mind and body, the outward manifestation of the interior intelligence necessarily corresponds with the defect of the channel through which it passes. But, these facts by no means warrant the assumption, or the fear indulged in by some, that what is called the “thinking principle in man” waxes old, sickens, and dies. On the contrary, the intelligent principle, the real man, amid all these experiences and changes, remains essentially himself; and when the pale angel of divine beneficence calls him hence, he takes with him unimpaired all the wonderful faculties that constituted his individuality here,—his individual consciousness, his individual affection, and his perpetuated memory. These declarations are not the result of chimerical speculation, or groundless hope. Tens of thousands of disenthralled spirits, once inhabiting human bodies, as you and I now do, continually bear testimony to these facts, through the

sadly misunderstood and grossly misrepresented phenomena of Spiritualism. Hence, in response to the interrogatory presented in my text, Spiritualism, in the melodious tones of undying love, proclaims unmistakably *man never forgets*.

In further illustration of the idea I am attempting to enforce, I may refer my classical hearers to the curious manuscripts of the ancients, called *palimpsests*. Parchment was precious material before the invention of paper; and, in consequence, the writers of the middle ages were compelled to be very economical in its use. They would take, for instance, a scroll containing a portion of one of Cicero's orations, and, erasing (seemingly) the original words, would supply their place, we will say, with an extract from St. Augustine's Commentary on the Psalms. Afterwards, the same scroll, falling into other hands, by the same process of erasure, the production of the great bishop would disappear, giving place, perhaps, to some gay romance. Modern chemistry has discovered a method by which all that has been written upon this parchment since it was first used can be extracted, so to speak, leaving behind only the eloquent original of the Roman orator. Thus showing that the Ciceronian gem was there all the while, though seemingly destroyed.

The human soul may be termed a *palimpsest*, on an immortal and, of course, more immense scale. The parchment can carry, at most, less than a half dozen different scrolls; but the immortal soul can carry untold millions of them. There is, indeed, no such a thing as forgetting. We say at times we forget, and we believe we forget; but to the real man, the undying soul, forgetfulness is a fiction, and oblivion a delusion.

And, thus, it will be perceived that Spiritualism, in establishing the perpetuity of memory beyond the grave, is logically determining, likewise, the individual responsibility of the race for the deeds of time, not by arbitrary decrees or preordained judgments, but through the legitimate outworkings of the law of cause and effect,—the pivotal law, essentially, of the divine economy. The diamond-pointed pen of organic law, Spiritual-

ism declares, is continually and indelibly inscribing upon the tablet of the soul the legitimate effects of our every thought, word, and act, whether good or evil ; so that when the body celestial shall have been freed from the body terrestrial, the collective experiences of the whole past existence will be in full and unescapable recognition. And this, indeed, will be the judgment book,—in the mysterious chirography of which the deeds of time will be found to have been unerringly recorded ; and under this law of righteous retribution man will find himself his own judge, juror, convict, and executioner.

But the world to come, we are assured by our beloved ones who have gone before, is a realm of compensation as well as of retribution. The Mahometans are taught that the true believer, in his passage to paradise, will be compelled to walk with bare feet over a bridge of red-hot iron. They are also taught never to step upon, or otherwise permit the destruction of, any piece of paper in this world, lest the name of God or some holy thing may have been written upon it ; and that, when called to pass over the bridge alluded to, all the pieces of paper which they may have thus preserved during earth life will arrange themselves between their feet and the fiery pathway, that they may be thereby saved from pain or injury.

In conclusion, and as applicable to the purport of my discourse, may we not recognize an interior and consolatory definition of this fanciful conception of the Moslems, since, even in this life, the effects of conscientious and benevolent actions often assuage the pain of subsequent afflictions ; whilst, in the worlds that are to come (we are assured by our beloved and miscalled dead friends), we shall find that the memory of good deeds will materially lessen the burden of our misdirections ; whilst the joys of the soul shall grow brighter, and still brighter, as such reminiscences flash out from the immortal record of the past, amid the beatific realities of angel and archangel glory.

LECTURE XVI.

CLAIRVOYANCE AND CLAIRAUDIENCE.

THEIR PLAUSIBILITY AND POSSIBILITY DEDUCED FROM SCIENTIFIC DATA.

“Spiritualism,” says one of its ablest advocates,* “is a science by authority of self-evident truth, observed fact, and inevitable deduction, having within itself all the elements upon the possession of which any science can found a claim. Moreover, I esteem Spiritualism as the all-comprehensive science of the sciences, without which all others are incomplete. Astronomy, for instance, reveals to us the worlds in space, determines their periods, fixes their locality, and weighs them as in a balance, but Spiritualism reveals to us why these worlds are. Indeed, it is the only science that can give the last analysis to the universal *why*, and translate into human consciousness the real significance of all that is. The beautiful truths of Spiritualism, likewise, are self-commendatory; they are addressed to a universal question. Man loves to live. Spiritualism proclaims, with the trump of an angel, thou shalt not die. In the life of the animal, man may forget it; in the life of tradition and church, imposed creeds and rituals, he may hate it; in the life of fashion and official position, he may assume to despise and ridicule it; but in the life of the spirit, he is a Spiritualist. He who claims to have faith in God and faith in heaven, and hates Spiritualism, is a juggler who cheats himself with the adroitness of his own trick. He who professes to love science, and shuts his eyes to the facts of Spiritualism, is false to the name he bears. He is

a traitor to science, though the whole alphabet were put under contribution for abbreviations wherewith to express the titles and number of his honorary degrees ; and the doctor of divinity who denounces the fundamental truths of Spiritualism is a quack in theology, though he occupy the divinity chair in the highest institution in the land."

Before entering upon the discussion of the theme I have chosen as the basis of my remarks this evening, permit me to invite your courteous and undivided attention to what I shall offer, suggesting that such attention will be advisable in order that through a correct recognition of my premises and the continuous line of my argument you may be the better enabled to appreciate the conclusions at which I seek to arrive, conclusions which embrace some of the fundamental tenets of the glorious gospel of Spiritualism.

Among the important propositions which we believe to have been established beyond successful dispute by the spiritual manifestations of the present day, with their attendant psychological phenomena, are the following :—

1st. That human beings, after what is called death has taken place, sensibly manifest their presence under suitable conditions, and communicate intelligibly with those still remaining in the earth life.

2nd. That the spirit world is ever present, around, and within us, so that we are or may be constantly associated with, influenced by, and under the cognizance of invisible beings once dwellers in the flesh, like ourselves,—in fact, that we are now in the spirit world, as really as we ever shall be, only that our senses are ordinarily unopened to its realities.

3rd. That human beings are endowed with senses adapted to perceiving the beings and objects of the spirit world, and likewise to hearing the voices from that world ; which senses, though closed through the earth life in most persons, are at times opened in some, those in whom they are opened being termed clairvoyants and clairaudients.

But, the very fanaticism of incredulity prevails to a considerable extent in this world of ours in regard to these propositions of the spiritual school. The skeptical minds of the day as to the progress of the race in spiritual knowledge, that class of dogmatists who fain

“Would make their minds the measuring rods of truth,”

deny the existence of any such spiritual faculties as those we have claimed for humanity, or at best assert man's inability to bring any such faculties into practical use during his earthly existence, and, without investigation, unqualifiedly denounce and seek to persecute the Spiritualists for thus asserting the possible predominance of the spiritual senses of the race over and above the conditions of time. Nevertheless, Spiritualism is moving irresistibly onward toward the accomplishment of an infinite purpose, as we believe; whilst many are already beginning to realize, as the ministers of interior life so forcibly declare, that

“Through harmony in body, heart, and brain,
Through harmony of wisdom, love, and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind;
And consciousness itself becomes inspired
As man reflects the streaming thoughts that shine
Through spirit atmospheres upon the world.”

Let us examine somewhat in detail the validity of the declarations of the spiritual school which I have just presented.

It will be recollected, perhaps, that during the last half of the eighteenth century Galvani, a celebrated anatomist and physiologist, and the distinguished Italian philosopher, Volta, made very many experiments as to the influence of galvanic electricity on the nerves and muscles of certain animals. Galvani, you are aware, discovered the existence of this agent, and Volta invented an instrument for generating and directing it to scientific and other practical purposes. Hence, the agent itself is known as *galvanism*; and the instruments as *voltic* apparatus.

A controversy, we are told, existed for some time between Volta and Galvani, as to the nature and origin of this current. The former contended that it could only be generated by a heterogeneous combination of metallic substances. The latter asserted, and claimed to have demonstrated, its existence in the animal, without the aid of outside apparatus, and as the probable agent of all vital phenomena. Still further experiments on the part of science demonstrated the existence of electro-magnetic and voltaic currents not only in inferior animals but in the living man also,—existing as agents in the production of all action, whether muscular, sensational, or vital. Still further and more general investigation demonstrated the correctness of the position of Galvani as to the existence of this vital motive power in the system,—much attention was attracted,—and important discoveries followed. Among the most significant results of this discovery, Mesmer, a member of the medical faculty of Vienna, succeeded in 1774, in reducing the operations of what is termed animal magnetism to something like a scientific formula; and, in his extensive practice as a physician, claimed to have demonstrated it to be of great value as an auxiliary of medicine. True, the Royal Medical Academy of Paris appointed a committee to investigate the assumptions of Vienna's gifted student, which committee reported unfavorably. These learned scientists, because they could neither see, feel, taste, smell, measure, nor weigh the subtle fluid which Mesmer declared to have an existence, and as partially subject, at least, to the human will, reported there was no such thing as animal magnetism. The members of this committee were not unlike certain investigators of the dawning spiritual truths of the present day, who, strangely enough, presume to denounce all assumptions of the spiritual school which, through the agency of the most superficial examination, their judgments have been unable to fathom,—thus reminding one of the imperious and bigoted old gentleman of whom Lord Byron sings, who, besides seeing

“ With his own eyes the moon was round,
Was also certain that this world was square ;
Because, he'd traveled fifty miles, and found
No proof that it was circular anywhere.”

Notwithstanding the unfavorable report referred to, however, the evidences of the existence of animal magnetism continued to present themselves, enlisting the attention gradually of much wiser men than those who had denounced it. Such distinguished thinkers as Cuvier, Laplace, Humboldt, Coleridge, Dugald Stewart, and others became identified with the new theme. In 1831 its claims to a place among the accredited sciences of the day were duly acknowledged in the report of a scientific commission, appointed, if I mistake not, in 1825 ; and all systematic opposition ceased,—although, even in the present day, a few dogmatists still fail not to denounce what others may have demonstrated without calling upon them for assistance. After the report of 1831 successful experiments were made, and the beneficial results of it as a pain-destroying and life-preserving agent were recognized in the hospitals of London and Paris ; and a professorship of animal magnetism was established in the medical college at Berlin.

Among those of our own country who earliest became interested in this matter was Prof. J. R. Buchanan, now of Boston, who has elucidated an anthropological science that has arrested the attention of thinkers of well nigh every school ; and who likewise was among the first to give in his adhesion to the glorious facts and philosophy of Spiritualism,—the all-comprehensive science of the sciences, as I have said, which is destined, eventually, I doubt not, to illuminate the entire hemisphere of thought.

As an evidence of still further progress in this direction, on the other side of the Atlantic, I may mention in passing that, while I was in London, a spiritual healing medium from our country was practicing with marked success in an extensive hospital in that city,—exciting astonishment as well as gratifi-

cation among the professors and good sisters in attendance by the cures effected simply through the laying on of hands.

But, to resume; very many surgical operations, as you are doubtless aware, both in this country and in Europe, have been performed during the coma produced through this invisible agent in the human system, and without pain. During the progress of these early investigations, however, in our own country, as I well remember, still more wonderful, and at that time wholly unanticipated, phenomena presented themselves. The subjects of the will of the operator through this agent, for instance, would occasionally, when placed in the magnetic sleep, become clairvoyant and clairaudient, so that their vision and hearing would not be limited by darkness, distance, or the materiality of intervening substances. More wonderful, and still less expected, incidents followed,—these subjects finally became entirely independent of the control of the operator, as clairvoyants and clairaudients, professed to see and converse with the spirits of departed men,—men long reported dead. Then arose an antagonism on the part of theology, even more bitter than that which had been previously manifested by the scientists. Nevertheless, investigation continued on the part of a few; and a clearer conception and higher estimate was reached as to the capacities and powers of the inner, or spiritual, man than had hitherto been attained by any system of mental philosophy the world had known. So that when, a few years afterwards, the various other phenomena of Spiritualism in regard to the individuality and identity of the human spirit, as well as the perpetuity of individual consciousness and progress beyond the grave, began to be presented, the general mind was the better prepared to receive the glorious revealments which, despite the bitterest opposition, are now finding lodgment in the minds of the aspiring, and which are scattering sweet incense wherever these thoughts take root.

Thus far in our investigations into the broad field of inquiry, which we begin to realize opens out illimitably to the aspiring

soul,—we have become satisfied of the important fact, among others, that truth is a unit, however various may be the modes of its manifestation in the vast labyrinth of the universe. The sciences, for instance, as do the virtues, all interlock each other. Like unto the stones of an arch, no one can be wanting without rendering conclusions as to the rest more or less insecure. Thus, we find, for instance, phrenology discovered a new science of mind; Mesmer, whose facts are spiritual, discovered a new series of mental powers. Phrenology presented to the world a great fact; Mesmer found a greater one within it. These discoveries, unitedly, led to a science which is able to combine and classify them both with its own facts,—the theosophical, philosophical, and scientific system termed Spiritualism,—a system which, notwithstanding the profundity of its precepts, and the solidity of its facts, is still ridiculed by a portion of the press, and denounced by most of the orthodox pulpits, for no other reason, apparently, than from its supposed unpopularity, as yet. By-and-bye, perhaps, when like unto Universalism, Unitarianism, and the temperance cause,—all of which were denounced, within my own recollection, by the two great institutions for good or evil, which I have named,—by-and-bye, I repeat, when we shall be supposed to have acquired a little more of the honey-comb of popularity, these two ostensible educators of the people will allow us to worship God according to the dictates of our own judgments, without any misplaced animadversions upon our personal appearance, our social status, or the integrity of our purposes.

Notwithstanding, however, the antagonism of such seraphicides as seem willing, under the influence of theological teachings, to murder the best feelings of our common humanity, and hesitate not to flout the dear departed to their faces, because of the utter overthrow of the doctrine of a material resurrection, and the announced escape of these friends from the voracious worms of an orthodox grave,—notwithstanding the opposition of such as these, still we will not hesitate to rejoice with ex-

ceeding joy at the majestic stride which we have been enabled to make, through the inculcations of Spiritualism, along the pathway of human progress,—a lengthened leap, as it were, from the uncertainties of metaphysical disquisition to the mathematical demonstration of the grand truth of all the ages, the perpetuity of individual consciousness, individual affection, and individual progress beyond the tomb.

“But,” says the skeptic, “you cannot prove immortality to a mathematical demonstration.”

In reply, I submit briefly in addition to the facts of Spiritualism, the following,—the idea of one of our best thinker’s proposition: “What is a mathematical demonstration but a mental or spiritual process by which you ascertain the definition and limitation of certain truths or ideas, and find out their relation in the realm of mind or matter? The mind which performs these processes and understands these truths and their relations is itself mathematical; else it could neither perform or understand them, and thus proves its own immortality in the process. For, as these mathematical truths are immortal, so must the mind be that demonstrates them. All mathematical definitions and limitations are but the product of the mind itself; and as the mind which demonstrates must be fully equal if not superior to the truth demonstrated, and of the same character with it, it must of necessity include or encompass the truth which it demonstrates, and hence is equally imperishable. As truth can never disintegrate or perish, so it is impossible for the mind which demonstrates truth to disintegrate or perish. And as the mind is conscious of the truth and its demonstration, so must this consciousness be as eternal as the truth itself.”

But, to continue more immediately the discussion of my theme; as clairvoyance and clairsaudience were among the first recognized phenomena claimed as demonstrating the individuality and immortality of the human spirit, I propose, in accordance with the declaration of my text, to consider more especially the plausibility and probability of their existence, as deduced from

the revealments of physical science. The Spiritual school itself needs no other proof than that already obtained from experience and observation of the psychic phenomena of which I am speaking; but as the skeptic seeks to repudiate such phenomena on the ground of a want of sufficient testimony, it is altogether appropriate to present additional evidence from other platforms than our own, from material standpoints of observation which may be more readily recognized by the general investigator. Thus, to proceed in our argument,—and allow me to ask your close attention,—scientists tell us that the various objects by which we are surrounded during our earthly existence consist of forms and life that in their action affect or impress us as certain degrees of undulatory motion or pulse-beats; that is, this world is made up of forms that have certain undulatory motions or pulse-beats per second. All things perceptible to the natural eye are included within a certain scale, termed the chromatic scale of motion. We see, for instance, a tree or a man because their bodies or action affect us as a certain number of vibrations or pulse-beats upon the optic nerve per second. And this number is included in this chromatic scale. All forms that pulsate above this material scale are invisible, and all forms that pulsate below this scale are likewise invisible. This scale of vision, denominated material, is the solar spectrum. A beam of light passing through a prism is bent, divided, and spread out, displaying seven colors successively, and this is called the solar spectrum. All the material world of which man is the apex is included, we are told, between the extreme colors of the solar spectrum, which are red and violet. That is, any object or being to be seen by us must affect us as do the colors red, orange, yellow, green, blue, indigo, violet, or some combination of these. And they all stand for a certain number of beats or pulsations that strike upon the optic nerve per second.

Science gives us the following as the entire solar spectrum scale of undulations or pulsations, as they strike upon the eye:—

Four hundred and seventy-seven trillions of pulsations, or

beats, striking the eye every second, cause the sensation, or give the understanding the idea, of *red*.

Five hundred and six trillions of pulsations per second cause the sensation of *orange*.

Five hundred and thirty-five trillions of pulsations per second cause the sensation of *yellow*.

Five hundred and seventy-seven trillions of pulsations per second cause the sensation of *green*.

Six hundred and twenty-two trillions of pulsations per second cause the sensation of *blue*.

Six hundred and fifty-eight trillions of pulsations per second cause the sensation of *indigo*.

Six hundred and ninety-nine trillions of pulsations, or beats, striking the eye every second, cause the sensation of *violet*.

This scale is, of course, subject to the variations incidental to the condition of the eye in different persons. Speaking in general terms, in order that we may see any form or object, it must send forth and impress our eyes with some number of vibrations or pulsations per second, included between the lowest, red, and the highest, violet, or between the numbers four hundred and seventy-seven trillions and six hundred and ninety-nine trillions of pulsations upon the eye per second. These are the maximum and minimum limit of the visible material world. Any form or object, therefore, vibrating less than four hundred and seventy-seven trillions of times per second upon the eye, or more than six hundred and ninety-nine trillions of times, would be invisible, because too gross or too fine to affect the optic nerve of humanity. Owing to these facts in nature, some persons, as you are doubtless aware, are what is termed color-blind, being wholly unable to distinguish one color from another. Indeed, color-blindness is declared to be much more prevalent than is generally supposed. Experiments in this particular, made some time since in Europe, demonstrate that in Edinburg it affects over seventeen per cent of the inhabitants examined; in England from eight to twelve per cent; in Prussia over twelve per cent;

and in Russia and Sweden the percentage is said to be much higher; whilst the railroad companies of our own country, I am told, have had to discharge quite a number of otherwise efficient employees because of their inability to distinguish the different colored lights used at night as signals; and from which inability, I doubt not, some of the casualties upon our roads may have occurred. Perhaps it is for this reason that, when a peculiar shade of ribbon is desired by our wives and daughters, the masculine portion of the family are rarely asked to make the selection. Hence, science declares that there are myriads of forms and objects all around us in the universe, both great and small, which many persons never perceive with the natural eye, and under the ordinary conditions of life. But, when learned men tell us that other conditions are necessary in order that we may see these forms and objects, and when they bid us look through the microscope and telescope that we may enlarge our sphere of vision, shall we get up a senseless laugh at the idea of conditions with which we are not familiar being necessary? and, refusing to use the instruments which science has provided to aid our vision, because the mechanism of some of the instruments has been proved to be imperfect, shall we persist in declaring that there are no such objects and forms such as these learned men through these agencies profess to see? Such a species of skepticism with regard to the demonstrations of physical science existed during the century adorned by the genius of Galileo, as instanced in a previous lecture, the learned professors at Padua refusing to look through his telescope, and yet denying the truth of his astronomical discoveries. And I fear that in the present age, even in our own country of professedly free thought, it is too often the case that a similar method of stultification presents itself with regard to the dawning spiritual and moral truths of the hour. Men and women refuse to test the validity of mediumship because of the reputed fraud of some of the mediums, and yet deny the truths we profess to have received through this glorious benediction.

To resume: the law of limitation as to a greater or less number of vibratory influences applicable to sight obtains likewise in the material world of sound. The organization of the ear, in common with the entire workmanship of the Infinite Artificer, is exceedingly beautiful. Divested of technicalities, the process by which you are enabled to hear what is generally passing around you is somewhat as follows: a noise occurs, for instance, in any part of a room where you may be; the air of the room being thus disturbed, its undulatory motion carries the sound to the outer chamber of the ear, where it strikes upon the tympanum or drum, which is a membrane separating the inner portion of the ear from the external passage. This tympanum, acting as a sounding-board, carries the noise into the middle chamber, where exists what may be termed a minute hammer and anvil. The concussion thus produced sets the hammer in motion, which conveys the noise still further on into the third chamber of the ear, where exists what may be compared to an exceedingly minute and delicate pearly-lake. Resting immediately above this little lake are the termini of the auditory nerves. The continued atmospheric motion produced by the hammer agitates the surface of the lake, and the tiny waves thereof, coming in contact with the nerves, convey the sound to the brain, from whence the intelligent principle takes up the disturbance, and interprets the same through the outer consciousness. There is an upper and a lower limit to sounds as well as to sight, varying in accordance with organizational differences. Noises may become musical, we are told, if only they succeed each other at equal intervals of time, and with sufficient rapidity. If a watch could be caused to tick a hundred times in a second, the ticks would lose their individuality, and blend into a musical tone. If the flapping of a pigeon's wings could be accomplished at the same rate, the bird would make music in its flight. The humming-bird does this; so, likewise, the mosquito, and thousands of insects whose wings vibrate with great rapidity.

The apparent sensitiveness of the human ear, however, to the lowest and hitherto unappreciable sounds, together with the facilities of transmitting the same, have been wonderfully increased within a very recent period by the discovery of the qualities of the telephone, the microphone, and kindred apparatus. It is now a known fact that by suspending finely divided mercury, by heating the latter and plunging it into quicksilver,—by which process the charcoal becomes infiltrated with the mercury in minutest and continuous particles,—and that, by uniting a broken circuit with a “transmitter” of this sort, an amazingly increased sensitiveness to sound is displayed, as well as a wonderful power of conveying it with the utmost fidelity. A touch of the finger on the vibrating plate of the microphone, it is said, is conducted to the speaking end in a volume of vibration like the rustle of a forest; the beating of a pulse, or the ticking of a watch, is found to pass with perfect clearness through a resistance representing a hundred miles of space or more; and when a fly walks over the plate, the tramp of its feet is most distinctly caught like that of some six-legged horse trotting, and it has been heard to trumpet from its raised proboscis like an elephant in an Indian jungle. Sounds, in fact, totally inaudible before to human ears, are arrested and reported by this simple expedient of interrupting the electrical circuit with a finely divided conducting material.

Some very beautiful and wonderful instances of sympathy of sound exist, likewise. When a string, or column of air in a pipe, is put in vibration, it not only vibrates as a whole, but subdivides itself into proportional parts, each of which has its own time of vibration, and gives forth its own sound. These supplementary sounds are called harmonics; and it is the mingling of these with the fundamental note produced by the vibration of the whole string, or air column, that determines the quality of the emitted tone. A violin and a clarinet may give forth the same note, yet their sounds will be quite different in tone, because the auxiliary vibrations accompanying the funda-

mental note in each are different. The Germans call this property by a name meaning *sound-color*. The French, likewise, have a term for it, meaning *sound*. Prof. Tyndall suggests that there should be an English name for it. He proposes *clang-tint* as the most expressive term, and uses it in his lectures. Vibrations imparted to the air are frequently taken up by solid bodies at a distance. When music is played, it is not uncommon, it is stated, to hear the lamp glasses, or other sounding bodies, join in the concert. In such cases, it is said, the glass picks out from the general clamor that particular set of vibrations which it is capable of taking up, and rings in harmony with the note producing them, whenever the note is sounded. A sounding tuning-fork will thus excite a silent one to play with it. Two pendulum-clocks fixed to the same wall, or two watches lying on the same table, will take the same rate of going through this sympathetic communication of vibrations; and what is more remarkable, if one pendulum-clock be set going in one room, and another in an adjoining room is not going, we are assured, the ticks of the moving clock, transmitted through the wall, will start its neighbor.

Here is a class of phenomena, wonderful and beautiful, which declare that in the world of sound there is a law of sympathetic communication of vibrations, by and through which material objects may and do act in harmonious unity. Accepting this fact in regard to impersonal and inert particles of matter, can it be possible that the age will much longer continue to doubt the evidence of similar phenomena in favor of the existence of a law of intellectual and emotional sympathy, by and through which human souls may commune the one with the other, although the world's broad graveyards lie between? Let us continue to hope *not*.

Returning again to the immediate line of my argument, the highness or lowness, what is called the pitch, of a sound depends upon the rapidity with which vibrations or pulse-beats strike upon the tympanum of the ear. When they come at the

rate of fifty or sixty per second, we have a deep, growling, base sound; when at the rate of from twenty to thirty thousand per second, the sound is a piercing treble. The human ear becomes deaf to such high sounds as result from extremely rapid pulsations. The tympanic membrane, it seems, is incapable, generally, of receiving and communicating more than about twenty-three thousand blows in a second; but the limit, as with the optic nerve, varies with different persons, naturally,—that is, when unaided by the various newly discovered apparatus of the present day. So that the rich cadences of brother Rodgers' voice, for instance, reach our ears in different tones, though with evident beauty and sweetness to all. The squeak of the bat, the chirrup of the house-sparrow, the sound of a cricket, are unheard by some persons who possess a sensitive ear for lower sounds. Indeed, scientific investigators into these wonders of the physical organism tell us that the ascent of a single note is sufficient to produce the change from sound to silence.

But this domain of hitherto seeming silence is being already invaded, as I have instanced, through human discovery and invention, and what shall be further revealed, even from this dim realm of the material world, even in the near future, who shall dare to conjecture? Science already anticipates, it is declared, that the perfected microphone will convey to us even the hidden ripple of the sap rising in growing trees and plants, which, Humboldt said, might be a continuous melody in the auditory organs of earth's smallest creatures.

From what I have said it will be perceived that this material world of ours—the world that we ordinarily see and hear—is included within certain scales or octaves of color and sound. Below and above these, however refined and minute, it is beginning to be evident are many other colors and sounds, in what may be termed the ethereal realm; but we have been hitherto taught to consider aught outside the visible, material world as beyond the domain of human thought and investigation. Science and an expounding spiritual perception, however, are enabling

us to look over the boundary line between the material and the immaterial, and to extend our researches into the super-mundane and the spiritual. And the questions for the present age to determine, and which Spiritualism and science are rapidly solving, are these: Are there objects and beings, as well as colors and sounds—is there another world, so to speak—outside of the material scale or octaves of color and of sound to which I have referred? And, if so, is this world in sufficiently close proximity to that as to enable man to communicate therewith, and to gain any knowledge thereof as long as he remains in the body?

Let us examine a little closer as to these questions, that I may more readily reach the point aimed at. In the solar spectrum, science tells us, the different colors represent different properties of force. Thus, the red or orange colors or rays manifest the greatest heating properties or forces; whilst the indigo and violet produce the greatest chemical effects. In illustration, you will remember that, when a beam of solar light is admitted into a dark room, and concentrated on a prism by means of a lens, after it emerges from the prism on a screen, it is found to present a band of colors in the order, as I have stated, of red, orange, yellow, green, blue, indigo, violet, and that these constitute the solar spectrum, each color band representing a certain number or division of light, vibrations, or beats per second. Now, if a thermopile, which is an instrument used in the place of a thermometer in all investigations requiring great delicacy and accuracy, is presented to these bands successively, it has been discovered that the heating power increases in passing through the different bands from violet to red; whilst chemical action increases in passing the pile in the opposite direction,—that is, from red to violet. And, further, as I wish you to particularly observe, it has been ascertained that there are still greater heating forces, or vibrations, outside of, and below, the lowest visible red. Likewise, outside of, and above, the violet have been discovered almost another whole octave of

vibrations or chemical forces, which are imperceptible to the material sight, and hence entirely beyond the uses of this material world. The heating and chemical forces are rendered manifest by their effects, although unseen. Science asserts that they are thus invisible because the vibrations producing them are too fine or too rapid to be recognized by the material eye, and but scarcely, if at all, to be apprehended when aided by the use of material apparatus.

Here, then, is another scale or octave of solar vibrations and colors,—outside of, and above the material one,—continuous from it, all unseen by the material eye, and yet rendered distinctly manifest to the understanding, through chemical action. Hence, material science is unable to inform us of what use these colors are, or to what realm they belong. And, yet, we know, as far as material and spiritual investigations have reached, that the law of use is one of the predominating factors in the majestic and divinely-ordered universe which we inhabit.

And, thus, my friends, if I err not in the line of my argument, is the great fact established through scientific data, from which may be legitimately deduced the conclusion at which I am aiming,—that is, the plausibility and possibility of the demonstrations claimed by the spiritual school as to clairvoyance and clairaudience. And the conclusion, it seems to me, is warrantable by every rule of reasoning.

In consonance with the scientific facts just stated, as most of you are aware, Spiritualists believe the fact fully established that the spirit world surrounds and interpenetrates the material universe; and that it is as closely united thereto as is the soul to the body,—in other words, that this world is but the vestibule to an inner and more ethereal realm, which is as substantial and real to the spiritual senses as are the objects and beings of this world to the material senses. We believe further that man is a spiritual being clothed in flesh but for the purposes of time; that he is possessed of every spiritual faculty and sense that he can ever be possessed of,—deficient only in the ratio of devel

opment ; that man has a living and perpetual connection, either consciously or unconsciously with angel life ; and that this relationship to the interior is as necessary to the growth and expansion of the spiritual powers as is the circulation of the blood to the vitality of the physical body. We believe that this connection with the world of spirits may be resolved into intelligent communion, under harmonious conditions, proportioned to individual effort and desire ; and that under the quickening influences of the spirits of our friends who have preceded us to the higher life, with whom we may thus commune, our own spiritual faculties and senses may be rendered more active and potent. We not only *believe* these things, but, if reliance is to be had upon human capacity, and human testimony, *we know them to be true* ; as well as the fact that, both sight and hearing, independent of the material organs, are the spiritual attributes of the race, even whilst in the “muddy vesture of decay,” which we call the body.

In proof of this last-named fact, as you are aware, we have already amongst us, and the number is increasing, those who profess to see and hear what is inaudible and invisible to the general eye and ear. To those of us who have given years of investigation to these assumptions, it is undoubtedly evident that these persons hear sounds, distinguish colors, and see beings and objects without the aid of the material auditory, or optic nerve,—and this, too, without any material apparatus. Miss Mollie Fancher, the bed-ridden medium of Brooklyn, very many times during the last eight or ten years has given most incontestable evidence of hearing sounds, evidently from the border land of the inner world, that are utterly inaudible to external ears, of perceiving and assorting colors without the aid of the external eye, and of seeing sights no human eye can discern. And these facts in Miss Fancher’s experiences have been so well attested that they are now rarely denied, except by the most persistent skeptic as to the spiritual existence or power, at all.

Many other cases of general clairvoyance and clairauidience,

more or less marked, exist in this and other towns and cities throughout the land, to dispute the existence of which would be tantamount to ignoring the evidence of our senses altogether. I have two or three cases in my mind at the present moment of persons who have given evidence of seeing in the dark as clearly as most of us see in the light; whilst many others are privileged to listen frequently to the whispers of their angel friends.

There are also wonderful medical clairvoyants who are enabled by their powers, and the aid of the spirit atmosphere through which they look, to perceive the internal condition of the physical organism, and thus diagnose diseases with equal, and in many cases superior, accuracy to that of cultivated physicians and physiologists. Indeed, without further adverting to particular cases, among Spiritualists, at least, clairvoyance and clairaudience are as patent as the light of the noon day sun well nigh, whether the mass of humanity recognize the fact or not. But to the doubter I would say: shall we deny repeated, positive declaration of spiritual sight and hearing simply because not possessed ourselves of a sufficient degree of development in the requisite faculties for either? Or shall we adopt the mystical explanation of such phenomena (as far as clairvoyance is concerned) recently presented in Great Britain, in which it is declared by a learned gentlemen that the assumed clairvoyant perception of spirits is "explicable satisfactorily to the physiological mind on the idea that an image has been retained and formed in the sight centers, and has been unconsciously projected forward from the background of consciousness to assume the veritable appearance of a human figure or specter"? I quote the exact words of Mr. A. Wilson, F. R. S. E., which explanation may have been lucid and satisfactory to the gentleman himself, but, I must freely confess, it is much more deficient of comprehension to my mind than is the fact itself which he assumes to explain away.

Or, rather, in connection with the scientific facts which I have

given in regard to the existence of actual sounds and colors, wholly outside of and beyond the uses of this material world, would it not be the part of wisdom to recognize the natural inference, the unavoidable conclusion, as it seems to me, that there must be an interior world of objects and forms, and of beings likewise, together with atmospheric illuminations, corresponding in invisible and inaudible properties to the existing next higher octave of solar vibrations and sound pulsations manifested by science, to which I have referred,—aye, a world of brighter colors and sweeter sounds, and hence a world of more refined, more exalted, and happier beings,—the glorious world toward which we are tending, and which our clairvoyants and clairaudients, to a limited extent at least, must both see and hear? I say this conclusion seems to me unavoidable, and the rationale of this conclusion becomes more apparent, reasoning analogically from the evidences of infinite adaptation and design all around us, even in this little segment of creation, the earth. And how much more may we anticipate the same divine beneficence in the realms that lie beyond the confines of mere material sight and sound! The operations of the divine in nature, even in this sphere, are so beautiful, and so complete, that we ever look upon its face, and all its successive and recurring appointments with expectant surety. “When the glorious orb of day is climbing in crimson glory over the mountain tops, we are not more certain that he is coming to rule the day just dawning than when not the faintest tinge of its light paints the high gates of the orient. Never since the earth commenced its diurnal revolutions has the sun failed to appear. We *know* that it will appear tomorrow, and upon every successive tomorrow throughout the continuous and untold cycles of time. So do I feel with regard to the guiding and governing hand of nature, whomsoever or whatsoever that hand may be. For well I know the Infinite Hand that is guiding and governing this world through co-existent laws never makes an uncertain stroke, or a blurred outline.” It cannot be, then, it seems to me, that outside the

limits of material sight and sound mistakes are to commence, adaptation fail, and design prove purposeless. Shall we not, rather, accept the revealments of the thermopile, and the declarations of clairvoyance and clairauidience as strikingly confirmatory of each other, and at the same time united testimony in favor of the existence of another world, as I have said, of sweet sounds and bright colors, where, in the coming future, all material environments and bodily infirmities left behind, we shall see, not as "through a glass darkly," but where the divine light of our surroundings shall illuminate the soul forever.

I have thus given you, as briefly as may be, the grounds upon which I base the claim that, in addition to the testimony of the convincing phenomena familiar to Spiritualists, the plausibility and probability of clairvoyance and clairauidience are most certainly deducible from scientific data. But, in making this declaration, I am well aware that I shall meet with the opposition of the bigoted and prejudiced of well nigh every class. For he who carefully observes and attempts to promulgate any fact of an extraordinary character in Christendom, in regard to the human soul, its present powers, or future destiny, if that fact happen to contravene popular opinion or preconceived ideas, must expect denial, ridicule, and abuse ; and to be treated with more or less of civility in the expression, either as a knave or a fool, either as a deceiver himself or as the victim of imposition on the part of others. But, still, the fact remains that clairvoyants and clairauidients *do see and hear* without the use of the material eye and ear, and likewise independent of all mechanical appliances. The fact likewise remains established by material science, as I have briefly shown, that there are *sounds and colors evidently not belonging to this material sphere*,—because utterly outside of and beyond the recognition of the material senses, and hence useless unless belonging to or constituting a connecting link with the realm of sweet sounds and bright colors into which our clairvoyants look, and from whence our clairauidients hear. Or, if these sounds and colors outside of and

above the solar spectrum are to be pronounced useless, then it will have to be admitted that this uselessness constitutes an anomaly that exists nowhere else in the harmonious and majestic universe in which we live, move, and have our being.

In conclusion, permit me to add that surely the declaration of so grand a truth in psychology, in connection with so important a fact in material science as these of which I have been speaking, should unitedly command the attention of all classes of mind everywhere, no matter to what school of thought they may belong ; more especially when, through these and kindred phenomena, we find, likewise, unmistakable evidences of the perpetuity of individual consciousness and individual progress beyond the grave ; the watchful guardianship of *disembodied*, not *dead*, friends ; the wonderful healing of physical disease ; together with many other works of angel beneficence calculated to cheer the soul in time, and brighten all its prospects amid the unending pathways of an illimitable future. Most assuredly, the nature and office of the human soul while in the body, together with its welfare and destiny when the body shall have been laid aside forever,—with their legitimate corollaries, as presented in the gospel of Spiritualism,—are studies of greater importance and deeper interest to the race than any that have ever reached the human mind from

“ Beyond the verge of that blue sky
Where God’s sublimest secrets lie,”

and as such, may we not trust, will soon be esteemed as worthy the consideration of the press, the pulpit, and the people.

In full confidence, may I not say to you, my brother and sister Spiritualists, is not this glorious philosophy, this beautiful gospel of verification, with all its multiplied and cheering revelations, worthy of the profoundest investigation, and of the intensest affection, as well as the most liberal support, notwithstanding theological denunciation, journalistic ridicule, and popular rejection,—inculcating, as it does, a higher appreciation of all the sublimer possibilities of our nature,—a loftier

conception of the divine revelations of the universe we inhabit, with a most ennobling sense of that infinite love and wisdom that undoubtedly rule in the realm of destiny.

LECTURE XVII.

WHAT SPIRITUALISTS BELIEVE.

A NEW-YEAR'S ADDRESS.

“ Yet another chief is carried
From life's battle on his spears
To the great Valhalla cloisters
Of the ever-living years.

Yet another year, the mummy
Of a warlike giant vast,
Is niched within the pyramid
Of the ever-growing past.

Years roll through the palm of ages,
As the dropping rosary speeds
Through the cold, impassive fingers
Of a hermit at his beads.

One year falls and ends its penance,
One arises with its needs;
And 'tis ever thus prays nature,
Only telling *years* for *beads*.

Years, like acorns from the branches
Of the giant oak of time,
Fill the earth with healthy seedlings
For a future more sublime.”

The old year with all its joys and griefs, its trials, disasters, and numerous experiences, has finally been registered upon the calendar of time. As the future shall continue the measured

tread of experiences to come, the reminiscences of the year that has departed will be felt and seen stalking along the aisles of the mind like what may be termed so many intellectual and emotional ghosts, laden with weal or woe for each one of us. The year which has departed is not dead. It still lives in its legitimate results; and, in its unavoidable sequences, has projected its essential self far on into the future, where, in some sense, we shall meet and recognize it again. It is a philosophical truth that the past is unescapable, and that all men and all women have a past, which has again to be met in some form either here or hereafter. Although at times it would seem to some minds that so-called fate had accomplished its purpose in a moment, as it were,—although

“There are swift hours in life—strong, rushing hours—
That do the work of tempests in their might,”—

yet it is, nevertheless, a fact that time is not merely a continued recurrence of days and years, or a simple succession of events chronologically computed, but is a great and interminable chain of causes and effects which, with the diamond-pointed pen of organic law, are being continually and indelibly recorded upon the tablet of the soul; and with every passing year each soul carries the record onward. The past of each one of us, doubtless, has its mistakes and its misdirections. Independent, therefore, of the mistakes, the misdirections, or the beliefs of others, it is at all times the part of wisdom that each mind for itself should study to meet his or her own past unflinchingly, both here and hereafter, aiming to gather from experience the only true philosophy of life, that of converting each hour, each day, and each year as it passes into a cheerful prophecy of happiness in the future.

Another year has dawned upon the earth; and another twelve months of experiences in time, I trust, is before us all. For the experiences of the earth life seem evidently to constitute an important part of that divine plan which infinite wisdom has

instituted for the consummation of human glory in those brighter regions of the immeasurable beyond, after time's record for us shall have come to a close. Hence the propriety, as it appears to me, at the opening of a new year, for a calm consideration of the various themes comprehended in my text: "What Spiritualists believe."

Not that I would by any means wish to be understood as using this word in an ecclesiastical sense, that is, as indorsing a blind belief founded upon established authority, touching any arbitrary decrees as to the future condition of the race; for, with regard to the established dogmas of popular theology, I hold that a judicious skepticism is the highest duty, and blind faith a near approach to the unpardonable sin; and that belief in the human soul which holds its convictions of today open to the demonstration of tomorrow, and which rests for justification not in faith, but alone in verification, is certainly somewhat of importance in this life, and relatively so in the next. The more especially is this a fact if it be true that "as a man thinketh so is he"; and that "a healthful present is a sure guarantee of a wholesome future." What men believe, therefore, outside of prescribed or established faiths, and what they do not believe, become of importance as far as the happiness of this life is concerned, as well as that of another. Thus, at the opening of the new year, may it not be well for each mind to inquire as to its own especial beliefs? In no dogmatic spirit, therefore, but fraternally inspired I propose to offer today, in a plain and simple manner, a few suggestions as to some of the fundamental propositions of the spiritual school, as I understand them.

In the first place, in general terms, the Spiritualists may truthfully exclaim, in the language of a modern poet:—

"As other men have creeds, so I have mine;
I keep the holy faith in God and man,
And in the angel ministrants between."

Or, in the words of another:—

"I hold a faith more dear to me
 Than earth's rich mines, or fame's proud treasury;
 A faith that plucks from death its sting
 Communes with angels every day,
 Sees God, the good, in everything,
 Where truth eternal holds her sway."

And yet again : —

"In me God dwelleth;
 I in *Him* and *He* in *me*,
 And my yearning soul he filleth
 Here and through eternity."

In other words, independent of all external authority, the Spiritualist, through his inner senses, aided by spiritual culture, apprehends the existence of one primal cause of all causes, one infinite soul in whom all things live, and move, and have their being. That this principle of good embodies and enzones all principles of mind and all properties of matter, all wisdom, and all love, all life, and all motion; the infinite manifestation in everything, from atoms to astral systems, from the animalcule to the archangel; and that, divested of educational faith and arbitrary decree, such is and must be the spontaneous apprehension of the world's consciousness; such must be the fundamental basis of all true philosophy. He believes that this infinite soul of the universe is necessarily impersonal, incomprehensible, undefinable; and alike imminent in mind and in matter, in spirit and in space; and that man, as an ultimate of material conformation, and as a microcosm of the vast macrocosm of external nature, is an emanation interiorly or spiritually from this divine source of life, and is necessarily a recipient in an especial degree, in his spiritual nature, of the impersonal faculties of this all-pervading infinite spirit, partakes in a finitely individual and spiritual sense of this everlasting vital essence of being; and is therefore, from the nature of his origin, as a spiritual being, innately divine and immortal. Hence, the external, physical body,

of which men and women are often much too vain, is not *all* there is of man ; but simply a beautiful and intricate piece of machinery, most wonderful in capacities as a channel of communication between the real and spiritual man within, and the external world without, of which the physical man is a complete epitome. Indeed, each delicate strand of the nervous portion of this wonderful piece of mechanism serves as a telegraphic wire over which communications are being constantly transmitted between the internal consciousness and the external world. Man exists in time, therefore, strictly speaking, as a trinity, but, in the especial sense of which I am now speaking, as a duality, connected with this outer plane of being through the external senses and the hourly necessities of the material body, which the earth is so admirably adapted to supply ; and holding as direct connection, more or less consciously, with the interior or spiritual realm toward which he is hastening, through spiritual senses and faculties, which are being thus educated and prepared for more exalted and unlimited uses when the outer covering shall have been laid aside. So that the attributes of the divine nature, and the functions of the spiritual life, finitely circumscribed, superadded to the blessed privilege of communion with the disenthralled denizens of that higher life, belong to the inner or diviner part of man ; whilst the elements and laws of the outer world are represented in the earthly body. Thus, all things meet, unite, and center in man. And thus through the faith of the Spiritualist is to be seen “an unbroken chain of being, from man on the one hand far away down to the inorganic primates of uncreated worlds ; and, on the other, from man up to the highest archangel nature that bows before the majesty of the universe.”

It will thus be seen that the estimate of the supreme source of existence entertained by the Spiritualist is in harmony with the most devoted reverence and the most exalted reason, strikingly in advance of any such puerile ideas as admit of “the Lord speaking unto Moses face to face, as a man speaketh to

his friend," or of God having to "come down to see the city and the tower which the children of men builded." From such an apprehension of the Infinite Soul, from whom all finite souls have emanated, what a truer estimate of man, his mission, and his destiny is the Spiritualist enabled to entertain.

As legitimate corollaries upon what I have briefly given as his views of both God and man, human nature, in the estimation of the Spiritualist, is no longer "totally depraved," as taught in other schools of thought, and this world no longer an accursed world. Man is no longer to be considered as a fallen creature, worthy only to be damned, or the earth any longer looked upon as under ban, and as the especial domain of the devil. On the contrary, the Spiritualists' philosophic lessons inculcate a higher appreciation of all the diviner intellectual and spiritual possibilities of a race originating as a direct emanation from the Infinite, a loftier realization of the grandeur and beauty of this majestic universe, and a truer sense of the unbounded goodness of that Almighty Power which infiltrates and animates the whole.

Again, the Spiritualist believes, as indicated, that man is an individualized spiritual being, that the spiritual man is the *real* man, the external body being but the material covering, adapted alone to the uses and pleasures of the earth life; and that, when the body dies, as it is termed, the man lives on in perpetual consciousness as a man; that he has laid aside only the habiliments and customs of this life, and not life itself; that the next sphere of life is but the continuance of the spiritual experiences of this; that it is a world as natural to his spiritual senses, and as tangible, as are the objects and uses of this world to the senses of his material body; that the phenomenon called death, in its results, is really but the transference of the constituent elements of the real man to another sphere, where he exists in a more refined but like form, with like features, like sentiments, and like emotions, subject there, as here, to the law of everlasting progression, proportioned to individual effort and individual

desire. And, further, the Spiritualist believes, or rather knows, that is, if the human mind can know anything through the force of evidence, that, after the resurrection from the body through the natural process of which I have spoken, this individualized, conscious, spiritual being can, and under favorable circumstances and conditions does, manifest himself or herself, and commune by various methods with those still remaining in the body, to whom they may be more or less attracted. To the Spiritualist, therefore, who fully appreciates this beautiful beneficence of spirit communion, there are no dead, whilst the graveyard to him is simply the common wardrobe of humanity, where is deposited the worn-out habiliments of time. Ask such an one as to the fate of his beloved and departed, and his philosophy, his glorious religion, sustained by indisputable facts and the truths of science, tells you that the trees and the grasses, the leaves and the flowers, the clouds, and the waters, the rocks and the earth, may alike embody the elements of the form that has been removed from material sight, which, becoming distributed through natural law, may today possibly aid in the decoration of the lily, wave in the emerald-topped verdure of the Nevadas, or make green some lonely isle. Passing by the ever-working code of life, they may rage in the white-capped billows of an angry ocean, or gayly deck the rosy couch of the setting sun; may join in the anthem of Niagara's multitudinous waters, or dance in sunshine amid the luxuriance of a tropical clime; thus continuing their unceasing round in harmony with the forces of nature, which are forever pulsing in the great body of matter; but that the dear spirit who animated this form prior to its decomposition, who blessed him here through its agency, he feels and knows is still near him in a brighter and more enduring form, and is still his or her own immortal self. He feels, as he is assured through unmistakable demonstrations, that, growing in identity as well as in power, wisdom and love, upon whatever plane of life in the future they may meet, his beloved will still be his beloved; and that, in the operations of the divine economy, what the universal

soul of humanity demands with such ceaseless yearnings for its vanished idols will be granted; that what Infinite wisdom has originated in time, Infinite love will undoubtedly perpetuate in eternity.

In the old Brahmanical religion of the East, Brahm, the supreme being, is represented as manifested in three beings,—Brahma, the creating power; Vishnu, the preserving power; and Siva, the destroying power of the universe. It is taught in this religion that the various important changes of this world in the past have been brought about by successive incarnations of Vishnu in the human form; and that all important changes throughout the coming time are to be thus effected through divine incarnations. The same idea was practically entertained by the Jewish nation, both at an earlier and a later date. Moses, the prophets, Jesus, were all incarnations,—different forms, but the same principle in essence, adapted to existing conditions during different religious epochs.

In my estimation, these successive ideas were but the results of the struggling efforts of mind during the ages of their conception after a grander, nobler truth,—the individualized foreshadowings of that broader principle now being heralded by clouds of witnesses from the land of the beautiful,—the bright home of the soul. Looking through the spiritual light of the present age, as the picture of the past presents itself to my mind, Moses, with all his errors, must have furnished to his day and generation a sublime spectacle indeed,—standing alone, and animated by the influences of departed kindred, calling upon an enslaved nation to come out from amid the flesh-pots of Egypt, and go forth into the wilderness, with naught before them but what faith could promise. So, likewise, must the prophets have seemed when, through the spiritual illumination of the hour, they boldly announced the overthrow of the most powerful kingdoms of the earth. Sublimely beautiful must Jesus have appeared when announcing the principle of incarnation as existing in his disciples and in himself; and when as a man, standing alone, amid

vascillating friends and determined enemies, he dared to die for what he believed to be true. So, too, in their day and generation, with the inspired Zoroaster, the gifted Pythagoras, the sublime Socrates, the mediumistic Apollonius, the divinely humane Marcus Aurelius, together with a host of other true and noble souls, who seem to have existed along the pathway of the past, like so many mental lamps, hung out as brilliant indices to grander purposes and more majestic deeds. Nor are the principles announced by these worthies—if true at all—any the less so today, or the sublimity of their lives in any manner detracted from, because neither the truths they uttered, nor the deeds they performed, were accepted by the ages in which they lived and acted.

But, as I have said, the personal nobility and sublimity of past ages may be interpreted as so many individualized foreshadowings of a broader and more universal principle of truth, now struggling for acceptance. Spiritualism, through its phenomena, and the legitimate and philosophical deductions therefrom, is extending this principle of incarnation much farther than has hitherto been taught, with a wider field of application, and with a more detailed and continuous operation. Indeed, Spiritualism teaches that this principle of incarnation is universal, and not exclusively confined to any one individual representative of the race, either in the past or in the present,—that *all* men are divine, by nature of their spiritual origin, as individual emanations from the Infinite Father Soul; and that the most worthy aim and end of existence here is and should be the outworking of this divinity into practical life. Hence, whenever a new and beautiful thought impersonalizes itself in individual character; whenever aspiration springs anew, or mind enlarges with the nobleness of its own effort; whenever man is elevated through the agency of his brother man, there may be found the anointing oil, there is really the Messiah to the period, the Christ, the special incarnation. In the present age, as throughout the entire past, including the dawn of the Christian era, this principle is

true, although it may fail, as then, to be fully recognized and appreciated. Divinity of purpose, holiness of motive, sympathetic benevolence in word and deed, constitute the sublimest incarnation of the hour, although purposes may be misappreciated, motives misunderstood, and words and deeds be as pearls trodden under feet of swine.

In this connection, most truthfully and beautifully, hath the poet sung : —

“Tell him that his very longing
Is itself an answering cry ;
That his prayer, ‘ Come, gracious Allah ! ’
Is my answer, ‘ Here am I.’

Every inmost aspiration
Is God’s angel undefiled ;
And in every ‘ O my Father’
Slumbers deep a ‘ Here, my child.’”

But the known facts of Spiritualism from which are drawn the deductions, and upon which rest the beliefs of the Spiritualist, are denied existence, especially by the orthodox theologians of the day, and those who, either practically or theoretically, are under the influence of their teachings,—positively denied in the face of intelligent men and women who have devoted the best years of their lives to the subject, strange as it may seem, by those who have given the matter no other attention than what may be comprehended in imperious denial and unqualified denunciation. Indeed, it is a truth throughout Christendom, unfortunately, as stated in a previous lecture, that “he who carefully observes and truly reports a fact of an extraordinary and supermundane character must expect denial, ridicule, and abuse, and to be treated (with more or less civility in the expression) as either a knave or a fool, a liar or a victim of imposition.” From the *Atlantic Monthly* to *Harper’s Weekly*, including the entire daily press, well nigh, and throughout society generally, he may look for every kind of injustice, from lofty scorn to vulgar billingsgate. After all, however, the fact remains ; and he

who has reported the fact may be none the worse in the end for such unfriendly criticism.

It may be asked, why should this be the case, especially in Christian communities? To my mind, the answer at once presents itself, thus: society in Christendom is the legitimate child of the orthodox Church, and catches its tone from her; whilst the Church, as an organization, seems to be wholly ignorant of any logical conclusion as to the ground upon which her system was originally based. In the light of the spiritual phenomena and philosophy of today, however, the Spiritualists generally recognize and believe that there is a striking analogy between the phenomena occurring at the opening of the Christian era and those of the present age claiming to be spiritual. And hence my declaration that the Church is either ignorant of or purposely ignores the history of the life and times of him who is declared to have been its founder.

To illustrate briefly: an angel announced to Joseph the condition of Mary prior to the birth of Jesus, the same angel having previously foretold to Zacharias the birth of John. Similar predictions are now made, and are afterwards verified. Under angelic influence, when a mere boy, Jesus confounded the learned men of his time. So, in the present day, all throughout the history of this movement, spiritual mediums, even as children, have confounded the logic of the schools. Notably, I call to mind the world-renowned Mrs. Cora L. V. Richmond, who, when a mere child, instructed the late Prof. Mapes (according to his own statement) in regard to certain facts in scientific agriculture of very material importance, which he afterwards gave to the world. Aided by spirit power, Jesus healed the sick, caused the blind to see, the lame to walk. So, likewise, are spiritual mediums doing in the present day, influenced by the same power, and through precisely the same law. Dr. McClannan and others are being thus beneficially exercised, for which it seems they are to be heavily taxed. Through the positive will of controlling spirits, aided by the harmony of his own organic develop-

ment, Jesus was enabled to cast out devils, or evil spirits; and spiritual mediums of the present dispensation are doing the same thing, — relieving the obsessed, and restoring the lunatic to reason and happiness. It was charged in the days of Jesus, and it is charged today, and with equal falsity, that this power was exercised “through Beelzebub, the chief of the devils.” Loving nature, and catching his best inspirations, when surrounded by the beautiful and the true, he retired with Peter, James, and John to a high mountain, “and is there transfigured before them”; and “there appeared unto them Moses and Elias, talking with Jesus.” Frequent similar manifestations have occurred, and are still occurring, in mediumistic circles at the present time. Upheld by spirit power, he walked upon the sea of Tiberias. Mr. Home, Mrs. Mary Hollis Billing, Henry C. Gordon, Chas. G. Foster, and other spirit mediums of the present era, have not walked upon water, it is true, but have been suspended by spirit power, and floated in a more impalpable element, the natural atmosphere. In Gethsemane and before Pilate “an angel appeared, strengthening him”; and in modern times mediums too often have their Gethsemanes, and their persecutions in the courts, but, thank God, they have their strengthening angels, likewise. After his crucifixion, Jesus appeared to Mary, to Peter, and John, to the disciples on their way to Emmaus, when he expounded to them his mission; and, at last, it is stated, “their eyes were opened, and they knew him, and he vanished out of sight.” Similar manifestations to these, we all know, are occurring daily. And when the disciples were together, with closed doors, Jesus stood in their midst, and said; “Peace be unto you.” But, says the record: “They were terrified and affrighted, and supposed they had seen a spirit”; as they most assuredly did, else how could he have appeared in their midst, with the room entirely closed, as is asserted? He, likewise, fashioned or materialized his crucified form from the mediumistic emanations of those present in the room, and “showed them his hands and feet, and they handled them.” Manifesta-

tions of this character are becoming more and more numerous every day among modern Spiritualists and mediums.

Again, during his interview with the assembled twelve, he enjoined upon them to "go into all the world, and preach the gospel to every creature," promising them that they should be able to "cast out demons, speak with new tongues, lay hands on the sick and heal them, make the lame walk, the blind see, and deaf hear." And again, he said: "He that believeth on me, the works that I do shall he do also; and *greater works* shall he do; because I go unto my Father." The Apostles personally addressed by Jesus were possessed of these gifts at the time of listening to him, hence the promise was designed, it is legitimate to conclude, for the benefit of future believers; and where are those believers today, whom these signs follow,—and who are they? Are they to be found among his professed followers in the evangelical churches, and are these orthodox brethren showing forth their faith in Jesus by the performance of such works as he promised should follow those who believe? These works do not abound among the members of the orthodox churches, as we all know; and hence all logical minds, reasoning from a Biblical standpoint exclusively, are forced to the conclusion that these churches have departed from the "faith once delivered to the saints"; whilst the signs promised believers *do most certainly follow mediums*, and prevail everywhere among Spiritualists. And for this fact that they do, delicate women and high-toned men are to be arraigned before the courts of this Christian community as criminals. Nevertheless, these Spiritualists are undoubtedly acquiring daily a more correct conception and just appreciation of the *true* mission of Jesus, through the agency of these promised signs as they are now occurring. At the time the good man of Nazareth was upon the earth, those who occupied the highest seats of the synagogue were among the bitterest oppressors of those among whom these signs took place. The case is not dissimilar in the present day in this respect, as we all know. Nevertheless, mediums, I doubt

not, will continue to act as mediators between the physically embodied and disembodied souls of men, whilst their powers will increase, let us hope, in the ratio of their appreciation of the high and holy duties of their mission.

In this connection, permit me to remark in passing that I do not wish to be understood, in instituting the comparison just made, as seeking to detract from the true character of "the son of man," as Jesus is called eighty times in the New Testament; although we are undoubtedly taught by our spirit friends to reject the apotheosis adopted after his decease,—that is, his especial deification,—a dignity never really claimed by himself.

The great truths to which I have adverted as a portion of the consolatory beliefs of the Spiritualist, that is, universal incarnation, and universal inspiration through the known fact of spirit communion, are being exemplified in the present day in multiplied and various modes of manifestation, existing, "like orient pearls," seemingly at random, yet with system strung. This fundamental fact of spirit communion, like unto the "still, small voice" at Horeb, was gentle and unassuming in its approach to the intelligence of the nineteenth century. Some few minds, owing to organizational conditions, early saw and appreciated the silver star of truth that shone in the hemisphere of thought above the *infant fact* and its lowly cradle at Hydesville, a fact infantile when considered in relation to human acceptance, but in and of itself as old as the eternal hills. The ideas of these early acceptors of this appeal to their inner consciousness through the medium of external senses began very soon to expand in the direction of spirit existence and spiritual truth, their thoughts grew broader, and their hopes grew brighter as they listened to the practical reiteration of the angel song at the dawning of the star of Bethlehem: "Glory to God in the highest, on earth peace to all good-willing men," as the text should properly read. Their mental sky became clearer and fairer, whilst in the minds of the sincerely appreciative bigotry died at once, and sectarianism, struck as with a thunder-bolt of spiritual truth, breathed its

last. Loftier conceptions of the Deity, as I have shown, dawned upon their interior consciousness,—a truer sense of the human soul and its possibilities was aroused,—whilst nobler purposes and higher hopes animated and adorned their lives. The earth grew fairer, the heavens brighter, and man's destiny more and more gloriously revealed as the echoing raps of the inner life rang out an angel chorus upon the anvil of time. The great fact grew apace in its influences, and in its extent, and before twelve years of recognition had passed, as during the first era, the logic of the schools was confounded, as previously stated, and doctors of divinity became alarmed for the safety of the scepter they had so long wielded. Dread theology, which, as says the poet,

“Peopled earth with demons, hell with men,
And Heaven with slaves,”

began to lose its power over the minds and consciences of mankind. The dear old raps with other manifestations of spirit presence and spirit individuality began to be recognized as pages in a beautiful guide-book of the soul furnished by the angels, telling of the pathway arched with galaxies and paved with suns, through which the human soul shall pass to future beatitudes, and along which starry pathway, likewise, our own beloved and departed are constantly bearing messages of affection. In lieu of that terrible nightmare of the soul engendered by dreams of “total depravity,” an “angry God,” an “eternal hell,” and a “ravenous devil,” entailed from the gothic teachings of the past, hundreds of thousands of earth's children began joyously to recognize the Fatherhood of God, the motherhood of nature, and the brotherhood of man; whilst rapturous hallelujahs echoed in their halls and homes, and hitherto doubting and desponding souls were practically humming the glorious anthem:—

“Let us banish sadness,
Sing for very gladness,
Our loved ones gone before are angels grown;

Come, wipe away all tears,
And banish all our fears,
For we shall know them all as we are known.

In that sweet Summer-Land,
On that bright, starry strand,
Where winter ne'er shall chill the heart again,
Our angels at their home,
Will greet us when we come
To join their happy life and sweet refrain."

And at the present time as this great truth, first reaching the consciousness of the age through the material senses, is approaching the fortieth year of its practical recognition, still more demonstrable has become the glorious fact of spirit communion, the fundamental and unmistakable fact upon which is reared the superstructure of the philosophical beliefs of the Spiritualist, a portion of which only I have been able to touch upon. Still more numerous are becoming the various agencies of this connection, and still more satisfactory and beautiful the results of such angelic association. And still more consolatory and permanent are our convictions with recurring demonstrations of the divinity and immortality of every human soul. Our philosophy, so grand and glorious, in harmony with the developments of science, is hourly enforcing the lesson that as, under deific potency, unintelligent force and inert matter, through all the long ages past, have been continuously waltzing hand in hand through the vast halls of nature, and today, after millions of years, are as fresh and active as ever, that infinite wisdom cannot have impeached and stultified itself by thus endowing these with untiring existence, and wholly disregarded the intelligent spirit; that the Infinite Father cannot have thus preserved the atom and forgotten the soul; but that just as surely as the acorn fortells the future unfolding of the life and beauty of the oak, just so surely the tangible injunctions of Spiritualism are persistently illustrating the fact that the soul of man, with all its expanding and aspiring capacities, foretells its own unend-

ing life, its own progressive growth and perfection, together with the perpetuity of its affections and its consciousness in the unappreciable eternities of the future. Under the influence of the indisputable facts and logical beliefs of this sadly misunderstood system of Spiritualism, millions of human souls, instead of thousands, are today quaffing the sweet waters of this beautiful river of truth that is coursing so brightly through the gorges and over the valleys of time. In a million of human homes, on the opening of this new year, exists the *actual demonstration* of a future life; and millions of human hearts are rejoicing with a most holy joy which naught earthly alone can give or take away. For they have found, thank God, a fountain of living water in every desert of feeling, a sovereign balm for every wound, tranquility in every distress, and a pillow of down in every tempest through which the soul may be called to pass.

Oh, then, my friends, on this our first meeting of the new year with all its impending possibilities, whilst we maintain unfalteringly the integrity of our phenomena, as Spiritualists let us resolve to cherish our beliefs more devotedly. Let us resolve, through deeper research and loftier aspirations, to cultivate more assiduously the glorious philosophy the angels have vouchsafed to us. Let us aim for a wider dissemination of its truths and its consolations. Let us chose teachers for their power of evolving thought rather than for the ability to please the fancy or excite the wonder. Let the beautiful teachings of our religion enter into and guide our daily lives. Let its lessons be taught so as to attract the young and comfort the old alike. Let the poor find in it peace and consolation, whilst the rich, imbibing a higher sense of fraternal duty, may be able to participate in richer joys than wealth can give. Then, indeed, shall Spiritualism become what the angels so much desire, a beneficent power in the land, modifying all systems and reforming all practices that have hitherto proven detrimental to the happiness and well being of the race, whilst its glorious inculcations

furnish continually an abiding rest for the weary, abundant consolation to the despondent, and for the thoughtful and aspiring a boundless field for both exploration and achievement in time, together with unappreciable beatitudes in the future, amid the unending and still increasing felicities of angel and archangel glory.

LECTURE XVIII.

SPIRITUALISM WITHOUT AN ADJECTIVE.

The practice of using words which are intended to convey an impression contrary to that felt by a speaker or writer,—nay, more, the practice of using words that should naturally convey the intention of a speaker or writer when he knows that under existing circumstances they will not do so,—indeed, the forms of language in which one or more words or sentences bear the impress of some early and half-exploded theory at variance with the idea professedly sought to be conveyed can but be considered reprehensible by the judicious thinker, since the tendency of such methods, either in books, in sermons, in essays, or in popular lectures, is to lead the investigator, especially if the subject matter under discussion be new and unfamiliar, into a realm of mist, escape from which is oftentimes exceedingly difficult. Very few, it is true, entertain clear conceptions of any one subject,—no one, of course, of all,—and yet it is certainly within the reach of almost any man to know when he is clear and when he is hazy ; and to understand, at least, wherein lies the nature of reasoning in regard to the theme he seeks to dissect or delineate, as well as to the qualifying terms properly applicable to the same.

With this brief introduction, allow me to present some of the reasons which impel me to utter a most emphatic dissent from the custom in vogue on the part of some of its advocates, of using qualifying adjectives in connection with the term Spirit-

ualism, which, to my mind, is an all-comprehensive theme, and an all-comprehensive system of truth, needing no adjective to convey the idea of its superlativeness, no qualifying term to secure its eventual acceptance. The more especially would I enter my protest against the term *Christian Spiritualism*, since the phrase is not only anomalous but contradictory, and calculated to mislead the general mind as to the teachings of the inestimable system we profess to revere. True, many persons claiming to be "Christian" Spiritualists may reserve to themselves a different signification to this adjective from what is given to it by the general mind, and from what legitimately attaches to it. True, likewise, a few of us may understand that those claiming the appellation satisfy their consciences by giving a most exalted definition to the term, and may indeed be aiming to become more and more Christ-like in their lives, and I am willing to accord to them all honesty of purpose and purity of conduct; still, it is undoubtedly a fact that the term Christian, when applied to Spiritualism as a qualifying adjective, is understood throughout Christendom as comprehending many items of faith not necessary to that Christ-like integrity of character aspired to by those of whom I am speaking, and likewise many ecclesiastical dogmas utterly at variance with the system to which they inconsistently apply the qualifying term. Hence, the danger and almost certainty of conveying an erroneous impression to the investigating mind of what Spiritualism really is as a system of ethics.

Among other appellations, the early followers of Christ were denominated Christians because they, like him, exercised spiritual gifts, Jesus having declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." If such was universally understood to be the signification attached to the word Christian in the present day, there might not be any especial objection to its being used as a qualifying prefix to the name of Spiritualism. But, even in that event, the adjective would be altogether superfluous,

since the word Spiritualism itself, in the mighty scope of its practical application, covers the entire ground as to spiritual gifts. In our day, however, it is an undeniable fact that no such signification attaches to the word Christian, and not one in ten thousand so understands the term when used. On the contrary, its meaning is narrowed down to, and is almost universally accepted as consisting in, a belief in certain ecclesiastical dogmas, and in the observance of certain established church forms and ceremonies, independent of any consideration of practical morality as a means of salvation, when disconnected with church polity. For, notwithstanding many church members are ignorant of the fact, and would really ignore any such idea as a portion of their personal belief, still *it is* a fact that most of the orthodox churches throughout Christendom decree the merely moral man to similar damnation with the vilest. And how terrible, especially in the earlier history of Christianity, after spiritual gifts had been lost sight of through the murky influences of ecclesiasticism, were the results of this adherence to theological dogma, in lieu of intellectual and spiritual culture!

Thomas Wentworth Higginson, a recognized and most honorable authority, from his historical researches declares the conviction that "when Christianity had been five centuries in exercise, the only hope of the entire world seemed to be in the superior strength and purity of the pagan races. And at the end of the first thousand years Christianity could only show Europe at its lowest ebb of civilization,—in a state which Guizot calls 'death by the extinction of every faculty.'" The Roman Catholic Digby is quoted as saying: "The Church has always been accustomed to see genius and learning in the ranks opposed to her"; and the pious Melancthon as exclaiming: "Do we excel in intellect, in learning, in *decency of morals*? By no means; but we do excel in the true knowledge and worship and adoration of God." In the present day the tenets of the Christian churches have been somewhat modified by the advancing spirit of the age outside of their borders; and yet

works done without grace meet with the condemnation of the Christian Church, however virtuous or philanthropic those works may be. In the "Articles of Religion" adopted by the Protestant Episcopal Church, we read: "Works done before the grace of Christ and the inspiration of his spirit are not pleasant to God, forasmuch as they spring not from faith in Jesus Christ, neither do they make men mete to receive grace; . . . *yea rather*, . . . we doubt not but they have the nature of sin." And this is the purport of other orthodox Christian creeds, likewise.

Again, we read in the same "Articles of Religion": "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." There is a similar declaration in the Methodist discipline.

We further read in these "Articles of Religion": "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He has constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honor." Such is likewise the faith of the Presbyterian Church; and these are some of the items of faith that constitute an orthodox Christian even in this day and generation.

Touching the present idea entertained by orthodox Christians in regard to the Infinite Source of all things, the following is an extract from what is called the Athanasian Creed, received by all evangelical Christians: —

"Such as the *Father* is, such is the *Son*, and such is the *Holy Ghost*.

"The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

"And, yet, there are not three Almighties, but one Almighty.

"He, therefore, that would be saved, must thus think of the Trinity."

Evangelical Christians believe that God created Adam and Eve of the dust of the earth only about six thousand years since,

and placed them innocent and pure in a garden which he had "planted eastward in Eden"; that this pair were the parents of all the different races now on the face of the earth; that the devil, or Satan, a mysterious, malignant, and seemingly all-powerful fiend, stole into this garden which God had provided for the happiness of his children, in the form of a serpent, and tempted these first parents into sin,—thus contravening the purposes of the Infinite Soul of the universe, and bringing about the most fearful consequences which fell upon all humanity in all after time.

Evangelical Christians likewise believe that this malignant devil existed at one time as an angel of light, pure and beautiful, in the orthodox Kingdom of Heaven. That he was tempted into sin, and, raising a revolt, he assembled his adherents around him and declared war against God. According to Milton's account (which is believed by many to have its origin in the Bible) there were two days of fighting. The first day's battle was not conclusive,—Satan having used a weapon of destruction with which the warriors of heaven were not sufficiently well acquainted. In the second day's engagement, however, Satan and his hosts were overthrown for the want of sufficient force; and were banished into outer darkness. That, beginning with Adam and Eve, as I have instanced, Satan has ever since been tempting men, women, and children into sin, contrary to the intercessions of Christ, and likewise contrary to the will of the Infinite God. And I may here remark, parenthetically, that he and his associates are supposed by some Christian believers to have been especially active at and since the dawn of Spiritualism.

Evangelical Christians believe in the resurrection of these old, worn-out material bodies. They believe in a general judgment, to be held at some remote period: that this judgment is to be presided over by a personal God, seated upon a great white throne. They believe that at this general judgment the destinies of the race are to be settled for all eternity; that a few, comparatively, saved in some mythical manner from ruin, are to

become participants in an alleged heaven, the nature of which, considered in connection with the innate aspirations and the divine possibilities of the human soul, together with the natural pulsings of the human heart, would indicate but painful irony on the part of the Final Judge, whilst the destined fate of the majority according to this creed is to be incomprehensibly terrible, to be consigned to dwell forever amid fiends and devils, "all hope departed, all sympathy murdered in self-suffering, all aspirations dead, all consciousness absorbed in agony, all senses consolidated in one unending pain, all language drowned in one eternal damned shriek, every faculty of the soul concentrated into an everlasting sense of an ever-present hell of torture!" And this is to be the fate of poor, blind, suffering, helpless, yet loving and trusting, human souls who dare to reject the teachings of evangelical Christianity.

In this connection, I may state that the Rev. Mr. Jonathan Edwards, president of a theological college, and of course a recognized exponent of evangelical Christianity, in a sermon delivered by him, which is published for general distribution by the Philadelphia Tract Society (Tract No 24), has the following declaration of Christian doctrine,—the sermon is addressed especially to sinners; and the Christian minister thus declares:—

"God holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire. . . . The infinite might and majesty and terribleness of the omnipotent God shall be magnified upon you in the ineffable strength of your torments. . . . When you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle; . . . and, when they have seen it, they will fall down and adore that great power and majesty."

Again, Rev. J. S. Furnis, a British clergyman, has given the following description of hell,* as believed in by Christians, and as designed for the instruction of the young:—

"We know," he says, "how far it is to the middle of the earth: it is just four thousand miles. So, if hell is in the mid-

* *Philadelphia Times*, June 6, 1880.

dle of the earth, it is four thousand miles to the horrible prison of hell. Down in this place is a horrible noise. Listen to the tremendous, the horrible, uproar of millions and millions of tormented creatures, with the fury of hell! Oh, the screams of fear, the groans of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons! Above all you hear the roar of the thunders of God's anger, which shakes hell to its foundation. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floors of hell. Is it, then, really the sound of waters? It is. Are the oceans and rivers of the earth pouring themselves into hell? No. What is it, then? It is the sound of *oceans of tears* running down from millions of eyes! They cry forever and ever! They cry because the sulphurous smoke torments their eyes! They cry because they are in darkness! They cry because they have lost the beautiful heaven! They cry because the sharp fire burns them! The roof is red hot! The floor is like a sheet of red-hot iron!"

And, in order to further impress the horrors of this place of Christian invention upon the minds of the young, he adds:—

"See, on the middle of that red-hot iron floor stands a *girl*! She looks to be about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her foot on this red-hot floor! Now she sees the opening. She rushes forward. She has gone down upon her knees upon this red-hot floor. Listen,—she speaks. She says: 'I have been standing with my bare feet upon this red-hot floor for years! Day and night my only standing place has been on this red-hot floor! Sleep may never come on me for a moment, that I may forget this horrible burning floor! Look at my burnt and bleeding feet! Let me go off this burning floor for one moment,—only for a short moment! Oh, that in this endless eternity of years I might forget the pain only for one single moment!' The devil answers her question! 'Do you ask for a moment—for one moment—to forget your pain? No, not for a single moment, during the never-ending eternity of years shall you ever leave this red-hot floor!'"

I certainly am willing to acquit all Christian Spiritualists of a belief in such fearfully horrible doctrines. Then, in the name of all that is holy and beautiful, why adopt as a qualifying adjective to Spiritualism the name of a system that in the remotest degree admits of such a doctrine among its tenets? A doctrine, it must be admitted, libelous upon the character of God, and derogatory to the common sense and common sympathies of the nineteenth century!

Evangelical Christians believe that, in order to appease His own anger against his children, and to redeem them from the results of the disobedience of Adam and Eve, to which I have referred, the Almighty overshadowed a virgin, and made her the mother of Himself in another form, in order that He might become a propitiatory sacrifice unto Himself, in behalf of a fallen race,—a faith terminating with an account of the cruel crucifixion of the good man of Nazareth, and crowned with the barbaric invention of vicarious atonement; and that even this Infinite sacrifice is not altogether effectual for the poor sinner without the adoption of certain items of faith, at which, likewise, the human heart naturally shudders, and the observance of certain sacraments and ceremonies against which the human judgment revolts.

Christians further believe, one branch of them, in the infallibility of the Church and its human head, and the other in the infallibility of the Bible, even the King James version now in use, which is, acknowledgedly on the part of classical scholars, replete with errors, some few of which only have been expurgated by its recent revisers; and, as a legitimate sequence, they believe this world was created in six solar days of twenty-four hours each; that the sun, moon, and stars were created especially for the benefit of the earth; that light existed before they were made; that the sun revolves around the earth, instead of the reverse; and that this sun stopped in its revolutions and stood still at the command of Joshua. They believe in the absurd account of a universal flood; in the highly improbable story, to

say the least, of God's bringing quails from the sea, and letting them fall about the Israelitish camp, "as it were a day's journey on this side, and as it were a day's journey on the other side, and as it were two cubits high upon the face of the earth." They believe in the building of the Tower of Babel; that the Lord "came down to see the city and the tower which the children of men builded"; and that "the Lord did there confound the language of all the earth." They believe in the Mosaic doctrine of "an eye for an eye, and a tooth for a tooth," and in persecution for opinion's sake.

In connection with these items of Christian faith, founded upon the letter of the Old Testament, I may mention in passing that there were fifteen hundred books and pamphlets printed in Europe during the year 1875 to prove by the Bible that this earth of ours is flat; and these fifteen hundred erudite productions have been placed in the museum of the French Academy at Paris.

Most of these items of faith of which I have spoken all evangelical Christians professedly believe together with some others, perhaps, that might be enumerated. Notwithstanding a professed unity of faith and purpose, for eighteen hundred years the domain of Christendom has been filled with the bitter hatred of Christians, one for the other. Bloody wars have been waged, and millions of lives have been sacrificed, in endeavoring to establish the proper form in which the Supreme Being should be worshiped. The libraries of Berlin, of Vienna, of Paris, of London, of Oxford, and of the cities of Italy are groaning under the weight of folios written in regard to matters pertaining to what is called Christianity. A great deal of learning has been expended in the past in the settlement of differences of opinion among the Christians as to individual preferences for this, that, and the other dogma; and a great deal of controversy still prevails between Protestant and Catholic Christians, and likewise between the different sects of Protestantism. A discussion was held some years since between Archbishop Hughes, an eminent

champion of Catholicism, and the Rev. Mr. Breckinridge, a no less able champion of Protestantism, as to the relative merits of the two respective systems; and if both of these Christian gentlemen are to be credited as to the nature and character of the two great divisions of Christianity there is certainly but little cause for reverence in either, and surely nothing calculated to arouse a desire for the name of Christian as a qualifying term to any system, particularly to one that professedly deals with man's inner and higher nature. Said the Archbishop to Mr. Breckinridge, as may be seen in the published debate: "The Protestant rule of faith actually undermines the authority of the Scriptures by extinguishing the proofs of their authority and inspiration, and consequently terminates in moral suicide." To this Mr. Breckinridge replied: "Your rule, if observed, requires implicit faith in the decretals and interpretations of fallible men, which is subversive of the very nature and end of religion in the soul." So that, really, if the word Christian is to be adopted as qualifying the term Spiritualism, then a new construction of language must be resorted to, and some new phrase invented for the purpose of defining the true signification of the qualifying adjective, likewise,—since, as the poet Longfellow remarks:—

"Lutheran, Popish, Calvinist,—all these creeds and doctrines three
Extant are; but still the doubt is where Christianity may be."

I am well aware that there are good men and women who are members of the various Christian Churches in the land who privately ignore some of the items of faith of which I have presented as belonging to Christian creeds as too horrible for belief, and would unite with me in denouncing them as implying a libel upon divine love and infinite goodness. Nevertheless, they are part and parcel of "the confessions of faith," the "disciplines," and "articles of religion" of different evangelical Christian Churches; and when persons announce themselves as Christians, they are understood almost universally to be believers in these

dogmas; and, if they do not believe them, they are certainly inconsistent in remaining within the folds of the Church. If they express their doubts as to the efficacy of a belief in these dogmas for salvation a little too loudly, they are liable to be peremptorily dismissed from every orthodox Christian church in the land. I well recollect that a few years since members of the Unitarian, Universalist, and Swedenborgian churches, who ignore these fearful dogmas, were refused membership in the Young Men's Christian Association on the ground that they were not orthodox,—in other words, were not Christians.

In the name of all that is truthful and beautiful, then, I would inquire, what relevancy has the term "Christian" (with the signification properly or even remotely belonging to it) to Spiritualism that it should be applied as its qualifying or descriptive adjective? Spiritualism rejects and utterly ignores most, if not all, of these items of faith to which I have referred as eminently Christian, and I have not intentionally misstated a single item. The phenomena of Spiritualism, upon which are based its philosophical deductions, most emphatically contradict almost the entire array of Christian dogma. The declarations of the one are the exact antipodes of the assumptions of the other. In what sense, therefore, and with what propriety can they be conjoined as conveying the idea of unity of thought and action when they are so absolutely disjoined, both as to the congeniality of sentiment in time and harmony of ideas as to the destiny of man in the future?—the definition of the qualifying adjective is so destructive in its tendency of the true meaning of the noun sought to be qualified that the phrase "Christian Spiritualism" becomes wholly unintelligible, and altogether unworthy the adoption of the philosophical thinker.

I am well aware that there are those who use this phrase as applicable to themselves, intending no such signification to the word Christian as I have given, although legitimately belonging thereto, but who desire to be understood, when claiming to be "Christian Spiritualists," as conveying the idea that they are

striving to become like unto Christ ; and that Spiritualism corresponds, in its presentations of today, to the manifestations of Christianity at its dawn. That there is a striking analogy between the facts of Spiritualism and the facts of both the Old and the New Testament, I have no hesitancy in affirming, and, as I have said, I do not desire to cast a doubt upon any claim to integrity and purity on the part of "Christian Spiritualists" as individuals ; nor would I seek to disparage any code of morals attributed to the good man of Galilee ; but, at the same time, I must still object to the use of the term "Christian" as a qualifying adjective to Spiritualism, because, however different may be the intention or the desire of the parties using it in this connection, I think it cannot be denied that it is at least highly probable that the general mind will receive it in its doctrinal as well as its moral sense, and not simply in its personal application to Jesus ; and should any mind thus interpreting this familiar adjective, and with the hope of adding some new thought in harmony with the list of his long-cherished religious beliefs, undertake the investigation of Spiritualism, we all know that he is destined to find himself deceived in fact, although not perhaps in the intention of the party using the questionable term. We all know that the continued investigation of this theme by a mind thus attracted to it, without previous correct information as to the tendency of its ethics, must lead to mental torture, since Spiritualism breaks to pieces all the Christian idols of wood and of stone, of books and of dogmas, substituting therefor the glorious conception, to us, of the soul's reliance upon itself as God's revelator of truth, and upon a demonstrated immortality as the fundamental basis of true devotion and progress. And should he be unprepared for the reception of these higher truths, as is altogether probable with a mind entering into the investigation under the circumstances adverted to, may he not, and with justice, too, charge the spiritual school with attempting to gain proselytes under false pretences ? Or, should he uncomplainingly decide to remain amongst us, still the question recurs :

Is it right thus to *deceive*, though it be but by implication on our part, and although the error may be said to be self-imposed by the investigator himself?

I protest against the use of this adjective as a qualifying prefix to Spiritualism for the additional reason that it is partially, at the least, a practical recognition on the part of those who thus use it of the general assumption in Christendom that Christianity is the chief source and preserver of all the virtues that adorn humanity. The prevalent theory in Christendom is that all the virtues, all the morality, all the integrity, and well nigh all the civilization upon our planet, have their foundation in the New Testament, and that these virtues are to be found in practical operation chiefly among professing Christians; that the man unregenerated by or through the Christian system is fit only to be damned. And I fear tacit countenance is given to the ecclesiastical arrogance of the age in this direction when we assume the use of the name of Christian as a qualifying adjective, and as a sort of apology on our part for the introduction of the noun Spiritualism into the religious literature of the present age.

The fact is, however, that all the virtues which adorn our race were in practical operation among the Greeks and Romans, as well as other pagan nations, and the doctrines of the brotherhood of man, the Fatherhood of God, and the immortality of the race were all taught before the Galilean carpenter was born. Then, why the assumption that all the virtues and moral qualities of humanity are peculiarly Christian? And why should Spiritualists give their assent to such ecclesiastical arrogance by what the Christians themselves might term a surreptitious use of their distinctive appellation?

During the period which elapsed between the introduction of the tenets of the ancient philosophy of the Stoics into Rome and the ascendancy of Christianity, Leckey tells us an important transformation of moral ideas had been effected under the influence of these tenets; and it has been a question among the

best philosophic observers of the past whether, after their introduction, the new elements of the Christian religion coalesced favorably with the exalted idea of the stoical school, or was by any means an improvement thereon. These changes in the general mind prior to the introduction of Christianity consisted, he says, in an increasing prominence of the benevolent and amiable qualities as distinguished from the heroic, which had previously been the characteristic of the old Roman, and of the enlargement of the moral qualities generally. They originated in the Roman empire at the time when the union of the Greek and Roman civilizations was effected by the conquest of the former country,—the refining influence of the arts and literature of Greece, their ignorance of gladiatorial games, and their comparative freedom from the spirit of conquest having tended very much to their elevation, and in giving a peculiar purity and tenderness to their ideal characters.

Pericles, when the friends had gathered around his death-bed, and imagining him to be insensible, were recounting his splendid deeds, told them that they had forgotten his best title to fame, that no Athenian had ever worn mourning on his account; Aristides, praying the gods that those who had banished him might never be compelled by danger or suffering to recall him; Phocion, when unjustly condemned, exhorting his son never to avenge his death,—all represent a character mild and beautiful, and which in the present day is claimed as peculiarly Christian. The plays of Euripides gave to the ancient world great revelations of the supreme beauty of the gentler virtues; whilst in his pious exclamation,

“Thou self-sprung being that doth all enfold,
And in thine arms Heaven’s whirling fabric hold,”

bespeaks the recognition on the part of this heathen poet of the general providence of one Supreme Being as emphatically as he is recognized or appreciated in the Jewish record. Antiphanes, centuries before the dawn of Christianity, taught the perpetuity of existence beyond the grave in his exhortation:—

“Cease, mourners, cease complaint, and weep no more,
 Your dead friends are not lost, but gone before;
 Advanced a state or two upon the road
 Which you must travel in the steps they’ve trod;
 In the same realm we all shall meet at last,
 Then, take new life, and laugh at sorrows past.”

In illustration of these facts, among the forms of worship that flourished at Athens, there was one altar, the historians further tell us, that stood alone, conspicuous, and honored above all others. Supplicants thronged around it daily; but no image of a god, no symbol of dogma, was there. This altar was dedicated to Pity, and was revered through all the ancient world as an emphatic assertion among mankind of the supreme sanctity of mercy. So much respected was this altar that when under certain influences an attempt was made to introduce the gladiatorial games into Athens, it was prevented by an appeal of a philosopher to the people exclaiming: “You must first overthrow the altar to Pity.” In view of the pugilistic rings and personal conflicts that disgrace our land, we may not inappropriately pray for the revival of Greek morality, and for the erection of an altar to Pity in every city and town throughout the domain of Christendom. In the philosophy of Cato and Cicero virtue was displayed almost exclusively in action. Among the Stoics, indeed, history tells us, self-examination and purity of thought were continually inculcated. The letters of Seneca have been pronounced by the ablest thinkers a kind of moral medicine applied to the cure of different infirmities of character. Epictetus urged men to purify their thoughts; and in the meditations of Marcus Aurelius the duty of watching over the thoughts is continually inculcated. The perfection of the character of Marcus Aurelius, historians affirm, was such as to awe even calumny into silence. In his intercourse with others he carried farther the rare virtue of what are called “little things” than is done in Christendom today, except by the smallest minority,—that delicate moral tact, and those minute scruples,

which, though at times exhibited by women, in men very rarely survive much contact with active life. In fine, historians agree in the statement that "the recognized standard of reformation was *personal character*, not blood or lineage," or wealth, or official preferment, in the estimation of Greece and Rome, before the Nazarene was born; and the wisdom of the ancient world had placed "all races of men everywhere upon one broad level of moral equality" long before John found it necessary to enjoin upon his turbulent brethren that they should "love one another."

Again, as to the claim urged for the originality and exclusive worth of Christian morals, I may add that the Rev. Edward C. Towne asserts as follows: "Current Christianity is a fabric more of fiction than of fact. For instance, Jesus was not the original author of anything contained in the Sermon on the Mount. That discourse was perfectly familiar in the streets of Jerusalem before it was delivered by Jesus!"

The golden rule, likewise, of doing unto others as ye would that they should do unto you, many of you, doubtless, recollect hearing attributed to Jesus as a remarkable evidence of his divine character; and yet it is now a well-known fact that the sentiment was uttered five hundred years before the birth of Jesus by the Chinese philosopher Confucius. Nor was it claimed as original even with him, but attributed to "the Fathers."

In view of such considerations, then, as I have referred to, as well as other reasons which might be cited, did time permit, why should Spiritualists use the adjective Christian in the connection of which I have been speaking, even in its mildest signification, unless it be as a sort of quasi apology to the popular ideas of Christendom for presuming to profess ourselves Spiritualists, and yet hoping to be esteemed proper members of society? Such a puerile motive, however, I would attribute to no one. Let us hope that this inexplicable association of names has simply grown into use from want of thought,—from a want of consideration as to the true signification of words. And, on the other hand, let us ever bear in mind that Spiritualism needs

no surplusage of words, no adjectives or superlatives, to add to the certainty of its facts, the beauty of its conceptions, or the solidarity of its teachings. And rest assured that Spiritualism, *per se*, without the aid of any factitious appellation, is destined eventually to

“Weave itself a rainbow round the Sun,
And clasp its thought a girdle round the world.”

LECTURE XIX.

CHRISTMAS AND ITS SUGGESTIONS.

The return of Christmas with each successive year is hailed as a day of rejoicing by most nations, but in the present age more especially in Christendom.

The 25th of December, as you are aware, is celebrated as the birthday of Jesus of Nazareth, the reputed savior of the world, by the decoration of Christian churches with evergreens, and in the exercise of ceremonials deemed appropriate to the occasion; whilst among all classes the happy countenances and joyous laughter of children, on the receipt of numerous presents, constitute the most beautiful feature of this annual festival.

The first suggestion which Christmas presents, to the minds of children at least, as well as to the lovers of children, doubtless, is the name of the venerable Santa Claus. Yet, many are ignorant of the origin of this benevolent gentleman, which was less ancient than the festival which is said to keep him so busily employed. His history, however, goes back to what may be termed ancient times; and, like many other histories, is a singular mixture of truth and fable. Between four and five hundred years later than the reputed birth of Jesus, a child named Nicholas was born at Panthera, in Asia Minor; his parents, who were rich and of high rank, were converts to Christianity. This son was born to them many years after their marriage, and, as a sequence, they superstitiously received him as an answer to their prayers. By way of expressing their gratitude, they had

him educated for the Christian priesthood. Before he was of age, both parents died of the plague, and he became the inheritor of great wealth. Partly from natural tenderness and benevolence of heart, and partly from the training he had received, he did not consider the riches bequeathed him as his own, but as a sacred trust placed in his hands by the Giver of all Good. He fed the hungry, clothed the naked, redeemed slaves, endowed poor maidens with marriage portions, supported and educated destitute orphans, and performed all manner of charitable works as secretly as possible. As a priest, history tells us further, he was greatly beloved and revered by the poor; and, when he became a bishop, he continued to be as humble, self-denying, and benevolent as ever. After his death, the Church canonized him, and he became one of the most revered patron saints in Italy, and likewise in various northern nations; and was everywhere revered as the helper of the poor, and as the protector of the weak against the strong. St. George was esteemed the patron saint of knights and gentlemen in Europe, but St. Nicholas was the patron saint of the poor and weak, of serfs and prisoners, and especially of little children, who were always taught to believe that all their good gifts came from him. The uneducated have believed many wonderful stories concerning him. It is related, for instance, that, on the first day of his life, he stood up straight in his bath, folded his little hands, and audibly thanked God that he was born into the world. During his infancy, it was more the custom than now for members of the Church to fast on Wednesdays and Fridays; and so scrupulous was this baby saint, it is declared, that he invariably refused to take his mother's milk more than once on these days. It is recorded also that a word from his mouth, upon a certain occasion, stilled a raging tempest at sea, and saved the lives of many sailors; also, that his prayers cured the sick, and restored three murdered boys to life. The Italian monks called him *Santo Nicolaus*. The natural tendency to clip familiar words

changed this to *Santo Niclaus*, and gradually in time to *Santa Claus*, as your children now call him.

But there are other considerations suggested by the return of Christmas worthy the attention of grown-up boys and girls,—eminently worthy the attention of thinkers,—to which, for our mutual instruction, allow me to call your attention, however much what I shall present may differ from some of your preconceived ideas.

Christmas, as, of course, you are aware, is the anniversary of the reputed birthday of Jesus of Nazareth, who is declared to have been the founder of Christianity. But, after a careful perusal of the history of the first century of the Christian era, it is equally as difficult to find traces in the Protestant hierarchy of today of the early spirituality of this system, said to have been inculcated and practiced by Jesus and his Apostles, as it is to discover the same in the oligarchy of the mother Church, although the one professes to be the protest of reason and conscience against the alleged abuses of the other. From the teachings of either school, indeed, it is well nigh impossible to form an exact idea of the nature of the faith which Jesus intended to introduce. Christianity, nevertheless, is loudly proclaimed as having regenerated the world—or surely will do so; and, in the face of reason and of history, is pronounced to be the life of morality and the basis of civilization. Yet, if it is asked, what is Christianity? few, even in this ostensibly Christian land, will give the same answer. Every one means by the term Christian the religious ideal of his or her own mind, which would indeed be well enough if these individual ideas were not so dogmatically heralded as the infallible will of heaven; and all dissenting therefrom consigned to irremediable woe. The question is generally answered among the clergy by arbitrary assumptions, or by random appeals to isolated texts of Scripture. Some contend that Christianity consists in faith; others that it is manifest only in works. Some consider Christianity to be an avoidance of the results of the reputed fall of man, and a recon-

ciling of God to the world, through the sacrifice of His Son, whom, strangely enough, they declare to be, at the same time, the very God himself. In fact, since the days of the ancient Gnostics down to the present hour, Christianity has been undergoing definitions which have been, and are, equally metaphysical, and as difficult of comprehension as the original proposition itself. Spiritualism, however, repudiates doctrinal Christianity entirely when considered as a perfected system, than which there is none other; and in lieu thereof contends that true religion consists in reconciling man to himself, and to his own conscience, enabling him to discard all mythic fancies of past ages, which confounding error and imperfection with superstition and sin tend to crush out all human hope and human energy, under the conviction of a totally depraved nature. And surely the mind of the present age is as fully competent to judge as to the innate tendencies of the race, and the supposed dealings of God with His children, as were those of a darker period in the world's history, to whom, it is said, we of today are indebted for the infallible will of heaven.

In what manner, and by what means, has this infallible will reached us? Jesus himself did not write, nor did he inculcate any new system of doctrine; although, perhaps, a new feeling and a new spirit were engendered by his living example. His immediate apostles preached, but did not write; and the best authorities declare that the literary efforts ascribed to them have no claim to be considered genuine. An able writer upon "the Rise and Progress of Christianity"* says that the earliest historical Christian literature consisted of records of Christ's sayings or discourses; that these were translated and variously enlarged into narratives, including time, place, and circumstance, until out of many varying forms, comprehended under the general term of a "Gospel of the Hebrews," one was selected, and, with several concessions to Pauline theology, was constructed into the present "Book according to Matthew." Mark's Gospel is

* Robert William Mackay, pp. 6, 7, 8.

admittedly a derivative one. Luke (if he wrote the Gospel attributed to him) himself admits that he was far from being one of the earliest compilers of a Gospel narrative; and, moreover, he frequently borrows from Matthew. The fourth Gospel differs widely from the other Gospels, which, indeed, it often contradicts; and John's reputed authorship of it ill accords with his having written a book so dissimilar in spirit as is the "Book of Revelation." Most of the Epistles, likewise, are considered questionable; and, indeed, one learned writer* asserts that, with the exception of the genuine Epistles of Paul, which are supposed to be the Epistle to the Romans, the two Epistles to the Corinthians, and the Epistle to the Galatians, all the New Testament writings are more or less suspicious; whilst another able writer† has unanswerably proven that the matter of the Gospel is wholly unhistorical, that the events recorded either happened not at all, or not in the way supposed. In fine, it is declared‡ that the Fathers to whom the present generation is indebted for the selection of the canonical books of the New Testament were "immoderately credulous and indiscriminating, and forfeited almost all claim to literary authority."

In connection with such facts as these, and their relation to the claim of infallibility on the part of the system celebrating Christmas as the birthday of its founder, is it not far more rational to conclude, as Spiritualism asserts, that the soul of today knows best the needs of today; and can best define for itself as to God's inspiration, or the assumed revelations of the past?

Christianity, however, in its inception, I can readily believe, was beautifully adapted in its Spiritualistic facts and the legitimate deductions therefrom to the existing needs of humanity, being what has been termed a religious revival, founded on human feeling and human aspiration. It appealed originally to the soul and its conceptions. "The soul's asylum was itself," as is now claimed in the inculcations of Spiritualism. Within

*De Wette.

† Strauss.

‡ Mackay.

the earlier teachings of this system, properly understood, was to be found the gratification of a universal desire, the anxiously sought goal of heathen philosophy, as well as the dream of Jewish aspiration, *viz.*, religion, or the basic foundation of religion, angelic intercourse, and a recognition of the innate divinity of the race. The ideal conception of deity to the more spiritually minded was at first subjective; but the materialism of the age and the natural tendency of the general mind from past inculcation and association required a more objective realization of the incipient yet earnest longing of the soul for the exercise of the devotional element within. The consequent especial individualization of the Infinite, therefore, in the person of Jesus of Nazareth, although puerile and absurd, as well as of pagan origin, was perhaps but a natural and legitimate sequence; and from this circumscribed conception of the great Father Soul of the universe, as legitimately arose the entire system of creeds, dogmas, and ceremonies that to the aspiring mind of today are so utterly useless and altogether objectionable. In harmony with this apotheosis of the Galilean carpenter, and with the view of proselyting all nations if possible, the early Church likewise adopted various favorite festivals existing in the ancient world, and allowed their converts of all nations to retain their old customs, baptizing them with new names, having direct reference to Christian dogmas and sacraments. In allusion to this process and facility of adoption, on the part of the Christian Fathers, of the antecedent customs by which the age was characterized, Mosheim, who is acknowledged Protestant authority, says: "It is difficult to determine whether the heathen were most Christianized or the Christians most heathenized." Under the light of the present age of spiritual and intellectual progress, however, it is no difficult task to recognize the fact that most of the customs and ceremonies of orthodox Christianity, as well as of its dogmas, are, as I have stated, of direct heathen origin. The more especially is this observable in the history of the Church after the crimson-handed

Emperor Constantine had made Christianity the established religion of the State. This Constantine, whom I have termed "crimson-handed," was the first Christian emperor, and the founder of that despicable anti-republican system of government, — the union of Church and State ; and I find certain incidents of his life among the suggestions aroused in my mind by the recurrence of Christmas. Constantine presided over, and very decidedly influenced the proceedings of the celebrated council of Nice, which sat during the winter of A. D. 325-6 ; and which declared the consubstantiality or equality of Jesus of Nazareth with the Father of the universe. During the year this Christian emperor presided over the council referred to, and some ten or fifteen years previous (according to the authority of Eusebius, Rev. Robert Taylor, Dr. Lardner, Socrates' Ecclesiastical History, and others), he committed the following deliberate murders : —

A. D.

310. Maximian, his wife's father.

314. Bassianus, his sister Anastasia's husband.

319. Sicinianus, son of his sister Constantia.

320. Fausta, his wife (drowned in a bath of boiling water).

321. Sopater, a pagan priest, and his former friend.

325. Sicinius, his sister Constantia's husband.

326. Crispus, his own son.

According to the authorities to which I have referred, Constantine applied to Sopater (the pagan priest named as one of the last three put to death) for spiritual consolation after the murder of the first four referred to. The honest pagan priest refused to administer any, declaring that the purity of the gods admitted of no compromise with crimes like his. Whereupon, he applied to the Christian bishops, who promised him that "by repentance and baptism they could cleanse him from *all sin*." And in the present day a similar procedure too frequently prevails under the same ecclesiastical system when a prisoner is exe-

cuted through the barbarous and unrighteous laws prevailing in our land as to capital punishment. The murderer, no matter how unprovoked and cruel the deed, after a brief repentance is swung from the gallows direct into heaven, whilst his victim by the same Christian teachings, if unchanged, is being tortured in hell, and two innocent families, perhaps, consigned to disgrace and want in this our land of Christian laws, Christian justice, and Christian charity. The fact is, as I conceive, that our whole system of jurisprudence in this respect is wrong. Copied from the Mosaic code of an "eye for an eye, and a tooth for a tooth," nothing but error and desolation follow in its wake. When, however, the spiritual nature and spiritual destiny of our race shall be better understood, it will be recognized that hanging is the very worst use that can be made of an evil-disposed person, since you do not thereby necessarily free the community from his influence; and hence our system of judicial murder should be entirely abolished, and the mode of punishment adopted in lieu thereof be entirely reformatory in its character, whilst the murderer and all others should be taught the important lesson that a continuance in good deeds rather than blind faith in a vicarious atonement is the surest guarantee of future happiness here and hereafter.

But, to continue. After his conversion to Christianity, Constantine took care to have the good pagan priest put to death, as I have stated; and also his nephew and his own son.

Previous to his conversion to Christianity, the emperor Constantine had been for forty years a worshiper of Apollo, the heathen God of the sun, whom he regarded as his tutelary deity, — his own especial guardian and benefactor. One of the earliest acts of his reign, after the union of Church and State under his influence, was to require the universal observance of the sun's day; for which purpose he issued a proclamation in these words: "Let all the people rest on the venerated day of the sun." Saturday, you know, was and is the Sabbath of the Jews, said to have been appointed by Jehovah; and converts

from Judaism to Christianity long continued to observe the seventh day as their Sabbath. Gentile Christians, however, were accustomed to meet together on the first day of the week, in commemoration of the resurrection of Jesus; and as that custom harmonized with the proclamation of the emperor, and likewise with Grecian and Roman worship, the Sabbath of the Apostles was superseded by Sun-day; for the non-observance of which, most orthodox clergymen will tell you, you are to be damned.

Another suggestion at this Christmas season is the fact that festival days were endeared to the people by long habit, were generally retained by the Christian Church, though they endeavored in each case to adapt old forms and customs to the new ideas then coming into prominence. For instance, in the ancient world the custom of performing religious ceremonies in honor of departed ancestors was well nigh universal. This custom was perpetuated by the Catholic Church, even down to the present day under the name of All Souls' Day. And the day kept by the ancient Romans in honor of their departed heroes and benefactors was transferred to the honor of Christian martyrs, under the name of All Saints' Day. Two years since, in Pere la Chaise, Paris, at the Campo Santo of Genoa, and of Pisa, and also upon the monuments of Rome, I witnessed many beautiful evidences of affection and veneration for the departed exhibited through these ancient customs, as still perpetuated in Catholic countries,—none the less beautiful because of pagan origin. But why not allow the origin to be generally known?

The carnival celebration, and the fast of Lent, are likewise among the customs borrowed from the pagan world, and observed professedly by the Catholic Church, the Church of England, and the Protestant Episcopal Church of America, as especial Christian duties. The word "carnival" means simply "farewell to flesh." It is observed, especially in Catholic sections, as a day of great feasting and frolicking, as you are aware, immediately preceding Lent, which is the period when

the eating of meat is forbidden for forty days, according to the teachings of the Churches named. The carnival, however, is in fact but a revival of the old Roman Saturnalia. The early Romans believed that in some golden time, ages before the period of their existence, the heathen god Saturn lived upon the earth and abode in Italy, ruling the people of that country as their king; that during that time there were no rich and no poor; that there was no sickness, no sorrow; that there was neither trouble nor labor; that there was a grand period of human brotherhood, with no high, no low, each serving each, and all living happily together. During the Roman Saturnalia, which was held in commemoration of this golden period, the people lived over again, for a few days, this old ideal time. The servants sat at the board while master and mistress waited upon them, thus bringing to memory the time when there was no distinction of great and small. The carnival is simply the old Roman Saturnalia somewhat modified, adopted by the early Church on account of its popularity among the people, and baptized under another name. It is observed at New Orleans annually with much jollity, and with great practical freedom to all classes of society. It is likewise observed in San Francisco.

The term Lent is derived from an old Anglo-Saxon word, which refers to the lengthening of days in spring. The word, then, of course, simply indicates the time of the year when the fast is held,—beginning with Ash Wednesday and closing with Easter. The Catholic Church claims this feast as an original and obligatory custom of the Church instituted by the Apostles themselves. This claim, however, is denied by the Protestant Churches generally, and, I doubt not, with correctness, as it is difficult to present proof substantiating the assumption. This fast existed in the Catholic Church as early as A.D. 250. At first it was a fast of thirty-six days only; but after a short time the number forty was assumed, and has been retained ever since. It is alleged, of course, that the first idea connected with the use of this number “forty,” as the duration of the yearly fast,

was derived from the supposed forty days' fast of Jesus in the wilderness ; but it is observable all throughout the Bible that there seems to be a peculiar significance attached to the number forty, or rather to the number four and its multiples. You can readily recall, doubtless, the declaration that the Israelites were forty days on their journey from Egypt to Canaan ; Moses was forty days on the mountain, receiving the law ; Elijah fasted forty days in the desert ; Jesus fasted forty days preceding his temptation, and he is supposed to have been with the disciples forty days after the resurrection, and before the ascension. There is, however, a significant fact in this connection disclosed through archæological investigation. The number four and its multiples have been used as significant or sacred numbers not only through the Bible but in well nigh all the primitive religions of the world. And this fact, it is alleged, has been traced beyond question to the belief that prevailed early in human history, that the earth upon which we dwell was square ; and that at the four points of the compass, north, south, east, and west, were the homes of the four great gods of the winds. The winds being considered as connected with the clouds, with atmospheric conditions, with the changes of the seasons, and hence with the development and fruitfulness of life on the globe, these four gods of the winds were regarded as the chief deities among most of the early religions of mankind. And, hence, a portion of the reverence entertained for the number four and its multiples.

Another fact in history in this connection should likewise be better known. The cross, considered by so many as peculiarly a Christian symbol, antedates the Church by many centuries. It is found all over the world well nigh ; and its origin has been decided as follows : the conjunction of two sticks at right angles across each other represent the four gods of the winds, as they are supposed to be pointing to their abodes. The cross existed as a religious emblem among the early Romans, and was esteemed one of the most sacred symbols in almost all the early

religions of the world, long, very long before its adoption as an emblem of the faith of the Christian. Besides, most of the grand religious edifices reared in the twilight of the past were constructed upon this idea, carrying out this peculiar conception as to form. And, hence, it is appropriately assumed that, instead of being projected by the Apostles, the idea of forty days, the multiple of four, as the duration of Lent, has its origin far back in the earliest and crudest religious conceptions of humanity.

There is still another significant and peculiar fact suggested concerning the practice of keeping Lent and other fast days that should be more generally understood. The Catholic Church, and to some extent the Protestant Churches, prohibit the use of meat on Friday, the weekly fast, and through Lent, but allow the use of fish *ad libitum*. The observance of Friday as a fast day, as you are aware, is designed, by the Catholic Church especially, to keep in perpetual remembrance the idea that on that day of the week the crucifixion of Jesus is said to have taken place. But why the eating of fish is allowed to the exclusion of all other meats is not so generally known. The Church fails to explain the reason. History furnishes it, however, together with many other truths of the past, a knowledge of which, it appears to me, must eventually result in demolishing that ecclesiastical dogmatism that has so long held sway throughout the length and breadth of Christendom. Whence, then, came the idea of eating fish on Friday? There is no trace whatever of its origin in Christendom, no original habit, teaching, or precept with regard to it in Christianity. It was derived in this wise: Friday, in the old pagan religions, was *Fria's-day*, and *Fria* was a Teutonic goddess, corresponding to the Roman Venus and the Greek Aphrodite, the goddess of love; and fish from time immemorial had been regarded as peculiarly her emblem, and sacred to her use. Hence, the old pagans always ate fish on *Fria's-day*, in honor of their goddess. When the early Christian Church adopted *Fria's-day*, or Friday,

as a fast day, in commemoration of the crucifixion, forbidding the use of meat, the ancient custom of eating fish on that day was adopted in order that the prejudices of the pagans whom it was sought to proselyte might not be too much shocked; and thus there was really no break in this custom of theirs as connected with the worship of their ancient goddess *Fria*; so that when the ancient Church took up the idea of Lent, or a forty days' fast, the old pagan conception of the observance of *Fria's* day, already adopted, was naturally and easily preserved, and eating fish during Lent to the exclusion of all other meats became the universal practice of the mother Church; and partially the custom with some of her daughters, remaining with both Catholic and Protestant to the present day.

Easter, at the close of Lent, as you are aware, is celebrated in Christendom in honor of the resurrection of the alleged Saviour of the world. This Christian custom, likewise, has a pagan or heathen origin. The ancient Germans were accustomed in the early spring to observe a festival in honor of *Ostera*, their goddess of nature. This festival was designed to hail the rising of nature from her winter sleep. Innocent customs of amusement, from time immemorial, prevailed on these occasions, such as the building of *oster-fires*, and the exchanging of *oster-eggs*, variously colored. Teutonic converts to Christianity, as in the previous cases named, and for the same reasons, were allowed to retain this time-honored festival; but they were taught to celebrate it in honor of the rising of Jesus from the grave instead of in accordance with their former belief,—the liberation of the young year from the chilling frosts of winter. So that in Christendom today, by a slight change of words, we have Easter fires and Easter eggs to amuse Christian children, and keep alive in their young minds the hereditary error of a material resurrection.

The return of Christmas furnishes another important suggestion. Ancient nations for centuries before the dawn of the Christian era were accustomed to celebrate the return of the natural sun of our world from the winter solstice by a great

festival on the twenty-fifth of December, during which they performed religious ceremonies in honor of that bright luminary, feasted each other, and interchanged gifts as is done in the present day throughout Christendom. To have abolished these heathen practices in the olden time would have been as unpopular, as previously intimated, as would be the abolition of Thanksgiving Day in our New England States; and, besides, would have involved the rejection of any system thus seeking to violate such universal and long-cherished customs. Consequently, in the fourth century this was adopted by the Church, under the decree of Julius, then Bishop of Rome, as the birthday of the "Son of Righteousness"; and it has been so observed, as you know, down to the present time.

Prior to this, however, the birth of Christ was believed to have occurred upon other days of the year. Some authorities have named May 25th, others April 19th or 20th. In the Orient and in Egypt they celebrated the Nativity on January 9th. The Gauls are said to have celebrated December 25th as Jesus's birthday, and May 25th as the day of his resurrection. Other dates have been likewise named by different authorities. So that, really, it is a remarkable fact, strange as it may seem, that Christendom is still ignorant of the day on which the reputed Saviour of the world was born. And, yet, from the orthodox pulpits, and in the orthodox Sunday schools, the lesson is still taught that Christmas is the anniversary of the day on which Jesus of Nazareth, the very God of the universe, was born in the flesh. It may be, and is said, I know, that it can really make no difference in the end as to what precise day the Nazarene was born. This may be so; but, still, the honest and intelligent enquirer would suggest, why not tell the *truth* about the matter, especially to our children?

Spiritualism repudiates entirely all the enforced dogmas of the Church, including those most intimately connected in the mind with the recurrence of Christmas, such as the special divinity of Jesus, and the vicarious atonement. Still, we would not

be understood as ignoring its celebration altogether, although it would seem its religious ceremonies are entered into in total ignorance of the truth as to their origin. The custom of rendering the dear children happy with Christmas presents, of the annual commingling of families, of the renewal of the ties of affection, and the interchange of the urbanities and amenities of life, are all beautiful practices that should never be abandoned, although originating with the heathen. For, indeed, "the affections of humanity are the leaves, the foliage, of our being; they catch every breath, and in the burden and heat of the day they make music and motion in a sultry world. . Stripped of that foliage how unsightly is human nature?"

The idea of the special divinity of Jesus, so intimately associated in the mind of Christendom, however erroneously, with the annual return of Christmas, was by no means a new thought among the religions of the ancient world, as already stated. In all countries well nigh, whether civilized or uncivilized, the popular system of theology has claimed to be based upon some infallible revelation from God. The founders of these systems have had it claimed for them that they were especially endowed by God; and in more than one instance it is claimed for the founder of a system that he was the very God himself manifested in the flesh. Among the assumed founders of different systems of theology I may mention a few: Moses, the reputed leader, historian, and prophet of the Jews, who is said to have lived some fourteen or fifteen hundred years before the Christian era; Zoroaster, the reputed founder of the theology that exists among the Parsees, who lived about one thousand years before the dawn of Christianity; Confucius, the most eminent teacher of the most rational religion among the Chinese, born five hundred and fifty-one years before Jesus of Nazareth; Buddha, who founded a system of religion in India called after himself, five hundred years before Christ; Gautama, who founded the religion existing in the Burmese empire about the same time; Jesus of Nazareth, who, it is claimed, founded the Christian religion

near two thousand years ago, and the very God himself, whom all men should worship; Mohammed, the founder of the Mohammedan religion in the seventh century; and Chrishna, or Christna, the reputed Saviour of the Hindoos, who is said to have antedated the whole of these by many centuries.

Among the so-called sacred and infallible books embodying different systems of theology, and said to have been derived through divine inspiration, are the following: the "Old Testament" of the Jews; the "Zend-a-Vesta" of the Parsees; the "Great Learning" of the Chinese; the "Rig Veda," with other sacred books of the Hindoos; the "Vini Pidimot" of the Burmese empire; the "New Testament" of the Christians; and the "Koran" of the Mohammedans. Most of the Church dogmas, legends, fables, and traditions, in relation to the miraculous conception, birth, and history of Jesus of Nazareth, one of the reformers just named, and the one whose life is more directly associated with Christmas in the general estimation of Christendom, are borrowed from, or at least have their counterpart in, one or more of the ancient systems now known, some of which had an existence before the Jews had a literature, or even an alphabet. More recent archæological investigations have traced the counterpart of the history of Jesus, and also of Abraham, to the sacred books of the Hindoos, from thence to the Egyptians, and from thence transferred in part, first by Moses, to Jewish history, and secondly by Mohammed to the Arabians. Many of these sacred books, likewise, have their cosmogonies, which, like unto the assumed account of creation in the Old Testament of the Jews, are all alike wide of the truth found written in the granite ribs of the earth, as interpreted by geology, where the Infinite Architect himself has recorded the progress of the ages. The books attributed to Moses and other alleged writers of the Old and New Testaments, however, are declared to be the infallible word of God, and are held up today by the professed believers in Christmas as the birthday of an incarnate God as eminently worthy of belief, and as an unerring guide for the con-

duct of all the so-called Christian nations of the world. And for the rejection of these books as infallible, the orthodox teachers of this generation are hurling their *anathema marenatha* against the judicious and unavoidable skepticism of the nineteenth century.

And, yet, Jesus himself protested against human infallibility, against all churchly dogmas, and the superstitious ceremonies of the Jewish ritual. He, likewise, repudiated in advance the deification absurdly awarded him after his death: "Why callest thou me good?" said he; "there is none good but One,—that is God." Necessarily, during the age in which he lived, his protest was but partial; but, as far as it went, it was emphatic. Very little progress in the arts and sciences had been made among the Jews in his day,—indeed, very little progress was made for centuries after his death; and the progressive steps in these directions throughout Christendom have been made under the protest and persecutions of the Church erroneously bearing his name. Printing,—“the art preservative of all other arts,”—the grandest invention in the tide of time, was not introduced until the middle of the fifteenth century; microscopes and telescopes were unknown; electricity was but little appreciated; the science of geology was very imperfect; astrology was far more esteemed than astronomy; the earth was believed to be a broad, flat plane of unknown extent; and the king of day, and all his brilliant attendants, were supposed to be nothing more than lamps, poised amid the spaces above, for the exclusive use and benefit of earth's inhabitants. Very naturally, under such circumstances, the good man of Nazareth made no protest against the Mosaic history, traditions, or scientific errors; but, intuitively rejecting the Mosaic idea of a God, he protested against the terrible character given Him in the Jewish Scriptures, and earnestly proclaimed Him a God of love, a spirit to be worshiped in spirit and in truth; and, with but slight reference to the ten commandments as the legitimate foundation of a natural religion, he proclaimed to the lawyer who questioned him: “Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself."

As the result of his decided and noble protest, Jesus was put to death upon the cross,—a martyr for the advocacy of divine truth, a martyr for the same intuitional and natural religion, based upon the ministry of angels, for the promulgation and practical recognition of which the Spiritualist of today is being denounced by those who denominate themselves especially his followers; and for which, so far as the progressive spirit of the age will allow, the liberal thinker of whatever name is being, likewise, crucified upon the Calvary of social ostracism between the two thieves, popular prejudice on the one hand, and ecclesiastical bigotry on the other.

Yet another thought which the recurrence of Christmas has suggested to my mind I propose to give, and then I shall close. It is this: Spiritualism is teaching that the time has arrived in the experiences of this world when the myths and mysticisms of the dead past should be consigned to oblivion, when all men-made gods and men-made creeds should be forgotten, and when the mere belief in a dogma can have no saving or destroying influence as regards the destiny of a soul. That the time has arrived when every individual man should understand that no vicarious atonement, no sacrifice of a better man than himself, can save him from the consequences of his own misdeeds, since, through the law of cause and effect, each individual is inexorably responsible for his or her own sins, and for none other. That the same kind of good works which secure the most unalloyed happiness in the earth life will likewise ensure the highest joy in the worlds that are to come, independent of arbitrary creeds, independent of church-imposed ceremonies or sacraments, and that through the law of progress beyond the grave, infinite wisdom has made provision for the eventual happiness of the gloomiest soul in the deepest misery of earthly misdirection.

That the time has arrived, likewise, when the gods of tradition

and of books, when deities in human form, and deities born of human imagery, must sink into forgetfulness. That the period has been reached in the world's progress when, through the intuitions of his own soul, and from the majesty of the universe, of which he constitutes the apex, man needs no teacher to tell him of the existence and character of his God, and that all dogmatic teachings in that direction, either through written revelations or alleged deific birthdays, or crucifixions, serve but to mystify and confuse rather than to instruct and elevate.

In conclusion, it is certainly commendable to enjoy Christmas in a cheerful and rational manner, and to enable the dear children to do the same, upon each recurrence of the day; but, at the same time, let us discard the mistaken idea of the especial divinity of the good man of Nazareth associated therewith, as well as the assumption that his death can in any manner serve as a vicarious atonement for our short-comings. On the contrary, let us endeavor to reverently recognize continually the existence of an all pervading principle of good in the universe,—inexplicable to finite comprehension,—yet governing man under co-existent laws, by and through the faculties implanted in him as an emanation from this divine source whose sovereign presence can be appreciated most highly in the stupendous yet sweetly beautiful revelations of nature; in the pulsings of our own interior being; and in the presence of angelic ministers of infinite beneficence,—the disenthralled spirits of our departed ones of earth, who have become the mouth-pieces of love and wisdom to the surrounding hearts of humanity, and whose whisperings, once appreciatively heard in life, remain in the ear of memory forever.

LECTURE XX.

PROTOPLASM,

THE PHYSICAL BASIS OF LIFE.

The nebular and development theories as to the progress of matter are probably familiar to you all. Nevertheless, it will be necessary for me to advert to different points of these systems somewhat in detail, in order that I may legitimately reach the conclusions at which I aim.

Advanced minds generally recognize the truth of the assumption that matter, not only as existing in the globe on which we dwell, but the entire body of matter comprehended in that vast array of stellar and planetary worlds which revolve in such majestic order throughout the heavenly spaces, existed at an unappreciable remote period in the past in one vast mass, "without form and void," as it were. It is also declared that comprised within this vast mass, in multiplied combinations, are certain simple substances termed elements or primates, of which material science has designated some sixty-five or more. The truth in this direction, however, may be said to be that

"Matter is all *one substance* everywhere;
And God, through matter, by unvarying laws,
Unfolds for every world a human race,
And builds its beautiful immortal seats,
Mid springing flowers and groves of fruited bloom,
In rich abundance for all living things.
Each world has its own race that, like itself,
Shines in the galaxy, floats in the stream

Of universal harmony, and glows
All multitudinous in spheral air;
And chants accordant as its planet moves
Through mild elysian realms of holy space."

Nevertheless, although these elements really are but modifications of a primordial form of matter brought about by the changing conditions incidental to the laws of matter, still, relatively considered, they have been scientifically and properly designated as the primary bases of all matter, and as such as liable to exist in any of the revolving worlds around us as in our own.

Again, matter is admittedly liable to an infinite variety of conditions under different circumstances, or under the operation of law as the exponent of the divine will. Science demonstrates this, as also the great influence of heat, in determining the volume and other conditions of matter throughout the long past as well as the present. Hence, it is legitimately assumed that the matter contained in space (so called) previous to the formation of the stellar and planetary worlds was diffused throughout an unimaginable extent; and that this mass of nebula must necessarily have been subjected to a very high degree of temperature, — a vast sea of heated lava, — more intense but not unlike the condition of the interior of our earth today, "without form and void," as I have said, upon and through which the infinite and inexplicable Father Soul was breathing and operating then as now by the agency of laws coexistent with matter, and with Himself. For we believe matter in the sphere of its absolute existence is as eternal as God; that the amount of matter in the universe has ever been the same; and that it would be equally as illogical and absurd to speak of the existence of a God disconnected with a realm of manifestation, as it is impious and nonsensical to claim the existence of a vast concourse of worlds without a God. Matter, therefore, under infinite impulsion, is constantly giving forth a diversity in the sphere of manifestation, but remains forever the same in the sphere of its positive exist-

ence. In illustration of this may be cited the fact that the gases become liquids when subjected to sufficient pressure, each gas requiring a different amount of pressure. Also, water, when subjected to a temperature under thirty-two degrees Fahrenheit, becomes ice; raise the temperature to two hundred and twelve degrees, and it becomes steam, occupying a vast deal more space, but still remaining the same in the sphere of its absolute existence. Hence, the conclusion is warrantable, as I have said, that the whole body of matter has ever been giving forth changes in the sphere of manifestation, — the entire realm, however, remaining intrinsically the same, although developing new forms and new features continually, under the influences of an ever present but inexplicable God.

Based upon these and other facts which need not now be adverted to, some of the best authors, material and spiritual, have properly assumed that the vast body of nebulous matter or fire-mist, far back within the depths of the unappreciable past, collected at different points around nuclei, under the influence of the law of attraction, resulting in the formation of the stellar and planetary worlds, rotating as they formed, and bringing into the sphere of manifestation the centripetal and centrifugal forces; each planet being held within the orbit of its revolution around the central and larger formation of its group, the sun, and rounding as it revolved by the same beautiful and simple law that renders globular the tear which gilds the eye of woman, or that honors the cheek of manhood. And, further, that the earth, as one of the children of our sun, under this sublime chronology, was at first of the same consistency of heated lava as this larger body from whence it was thrown off to its present position, during the earlier processes of planetary formation, revolving from west to east, flattening at the poles naturally, and distending its eastern and western diameter. After the lapse of untold ages, it is further assumed, its surface gradually cooled under the operation of laws applicable to its rotary

motion, and the igneous or primary rocks were developed as its first incrustation.

In confirmation of the theory assumed in contradiction of the Adamic account of the origin of the earth is the fact that, at the present age of the universe, all throughout the heavenly spaces (so termed) are to be seen *nebulæ* in every variety and grade of development. Some are visible to the naked eye from the surface of the earth in immense bodies of irregular form; other clusters as if congregating around nuclei; and others again appearing as nebulous stars, all indicating unmistakably, we are told, the mode of development claimed for the stellar and planetary worlds already in existence, amid which, I doubt not, they are eventually to assume their position by and through the operation of the same laws that have resulted in the past in the formation of the older members of the same great family of God. And as these formative principles have been in operation during the lapse of untold ages, and worlds have been evolved in space, how beautifully and forcibly do the operations of the laws of nature bespeak the ever-living presence of some divine architect ruling and directing the whole? And how harmoniously, for instance, does the law of gravitation hold not only our world in its place in the solar system, but the solar system in its place within the astral system, and each astral system within the bounds of its unmeasured orbit, amid the outstretched realm of the vast arcana of nature, where even imagination makes a halt, and the finite mind overreached essays no higher flight?

The primary rocks of which I have just spoken, as composing the first incrustation of the earth, have been found through geological investigation to be wholly without fossil remains. Geologists also assert that an "inconceivable period of time must have elapsed before these rocks could have become disintegrated as well as for the development of a suitable atmosphere for the production and preservation of vegetable and animal life. For you are aware, doubtless, in this connection, that the soil which today produces our grain was not originally formed as soil, but

that it is simply the disintegrated primary rock. Incalculable, likewise, it is assumed, must have been the ages that elapsed in the development of the secondary strata of the earth with the living creatures that struggled into being during its progress, the remains of which lie buried beneath the plane which gave them birth. These fossil remains found in the secondary strata of the earth's surface reveal the fact that the first living creatures that existed upon our globe were beings of the simplest forms, which remained attached to one spot and partook in some degree of the nature of the vegetable. The remains of more than thirty thousand different species of animals, we are told, have been found in this strata, of which there are no living specimens in the present day.

Scientific investigation has decided upon the following order of development or evolvment: after the disintegration of the original rock, and the production of both soil and atmosphere, *viz.*, 1st, imperfect forms of vegetable life; 2nd, lower forms of animal life; 3rd, higher developments of vegetable life; 4th, higher forms of animal life; and, 5th, the entire destruction of some species of animal adapted to the temperature and condition of the earth at one period; and, through its higher unfoldment, their place supplied consecutively by higher forms of animal structure until, finally, the physical man is evolved as the most refined and perfected organism in the realm of matter.

In further confirmation of the growth, or evolvment of man from and through the kingdoms in nature below him, and in contradiction of the idea of his special creation, as conveyed in the song attached to Genesis, medical science likewise lends its aid. The brain of man, which exceeds all others in its development, anatomists tell us, at an early period in its foetal career is only a simple fold of nervous matter, with difficulty distinguishable into three parts, with a little tail-like prolongation, which is the first representative appearance of a spinal marrow in the human creature. In this state the human child has the brain of an adult fish. In a short time, however, the structure becomes more

complex, the parts more distinct, and the spinal marrow better marked. In this state the human child has the brain of the adult reptile. Changes continue: certain parts which had hitherto appeared on the upper surface now pass toward the lower, and the human child has the brain of the adult bird. The complication of the organs increases, cavities termed ventricles are formed, together with other changes, and the human child has assumed, *in transitu*, the brain of the adult *mammalia*. Still other changes occur before the human brain presents itself.

So, likewise, anatomists will tell you, similar changes occur in the growth and development of the human heart. In the human foetus, this organ, at an early stage, has the form of a prolonged tube, and the human child then has the heart of an adult insect. Later in its existence it becomes shortened and widened, and is divided by a contraction into two parts,—a ventricle and an auricle,—and the human child has the heart of an adult fish. A subdivision of the auricle afterwards makes a triple-chambered form, and the human child has the heart of an adult reptile. And, lastly, the ventricle becoming subdivided, also, the human child has the full mammal and human heart.

Medical science tells us likewise that, at one of the last stages of the human foetal career, an intermaxillary bone is apparent, which is characteristic of the perfect ape. This is finally suppressed, and the child may be then said to take leave of the simian type, and become a true human being.

The conclusion, therefore, it seems to me, is not only legitimate, but irresistible, that man, considered merely as a physical being, is the result of a long series of development or evolution in the realm of matter, through which divine energies have been working out the grand result. The human organism, therefore, we esteem as the ultimatum in the sphere of material conformation, and as an epitome of the material universe,—a wonderful microcosm of the majestic macrocosm from whence it has been evolved.

Having thus glanced merely at the theory of man's evolve-

ment from the kingdoms below him, which is perhaps more or less familiar to you all, I proceed to the consideration, as briefly as possible, of the second division of my discourse.

Life, we are told, is a principle which works in and through matter, but is independent of it. With this indefinite declaration Christendom has been compelled to rest more or less satisfied, since neither materialism nor theology has given any legitimate solution as to what this principle really is. The distinguished Prof. Huxley, in this connection, deals with visible matter only. He says: "There is some one kind of matter which is common to all living things, which binds together their endless diversities by a physical unity; that there is a bond, capable of detection, which binds the flower which the girl wears on her hair with the blood that courses in her youthful veins, and is common in the dense and resisting mass of the oak, and those disks of glassy jelly which you see pulsating in a calm sea, and which drain away to a mere film in the hand that raises them from their element."

He says, further: "If you take one of the minutest objects with which you are acquainted, say one of the hairs that cover the stem of the nettle, and place it under a sufficiently high microscopic power, you shall find that it consists of a very delicate outer case of wood, on the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness. This semi-fluid lining is protoplasm, and constitutes a kind of bag, full of a limpid liquid. This protoplasmic layer of the nettle hair is in a condition of unceasing activity. Local contractions of the whole thickness of its substance pass slowly and gradually from point to point, giving an appearance of successive waves, as the bending of the stalks or grain in the breeze produces the apparent billows of a wheat field. But, in addition to these movements, and independently of them, the granules are driven in relatively rapid streams through channels in the protoplasm, generally in a stream up one side of the hair and down the other. This does not prevent, however, the exist-

ence of partial currents that take different routes. The cause of these currents seems to lie in contractions of the protoplasm which surround the channels in which they flow, but which are so minute that the best microscopes show their effects, and not themselves." And thus we are led to perceive what wonderful energies are imprisoned in the microscopic hair of a plant which we are accustomed to look upon as a mere passive organism, and that the same series of actions are going on all the while in infinite multiplication, motion, action, everywhere; so that the wonderful noonday silence of a tropical forest, adds the professor, is only due to man's dullness of hearing, for, could his ears catch the murmur of those myriads of tiny maelstroms, as they whirl in incomprehensible billions of living cells, which constitute not alone the tree but its smallest branch, he would be stunned, as by the roar of a great city, or the rush of a mighty army.

The distinguished scientist named tells us that, "if a drop of blood be drawn from one's finger, and viewed as you have viewed the elements that constitute the tiny, prickling hair of the nettle, you shall find the infinitesimally small corpuscles that give it color floating in a bath of colorless liquid, which, if kept at the temperature of the body, will again show itself composed of another series of infinitely small almost transparent corpuscles endowed with marvelous activity, and absolutely coinciding with the protoplasm of the vital mass in the sting of the nettle. Hence, the earliest condition of the human organism in that state in which it has but just become distinguishable is nothing more nor less than a nucleated mass of protoplasm, which is the structural unit of the human body, as it is of all living things. The body is a mere multiple of such units."

Science further tells us that protoplasm is effected by the direct action of electric shocks, and by the action of heat; but it does not assume to tell us, I may remark in passing, from whence proceed the currents, or whose the hand that projects them. Indeed, it rather implies the absence of any directing will.

We are told, then, that protoplasm is the physical basis of all life,—absolutely the same in the vegetable, the animal, and the human. We learn, likewise, that the various kingdoms in the realm of materialism are so closely conjoined in physical unity that science finds it well nigh impossible to determine at what individual point the vegetable kingdom terminates and the animal begins; and that the animal and the physical man are so nearly allied that it is a truth from actual measurement that there is not so great a difference between the cranial capacity of the highest developed chimpanzee and the lowest human as exists between the higher and lower specimens of the human that have been subjected to scientific examination. Thus is to be found a continuously connected chain of evolving individual expressions in the realm of materialism, from the atom to the worm, from the worm to the physical man,—all clay, to be molded, painted, and refined, through the multiplied and various operations of organic law, but still remaining clay; and as such, whatever its changes in the sphere of conformation, destined to decomposition and decay as agencies in its elevation on the plane of the material to the next highest degree of enforced activity and usefulness. Thus far, only, does science carry its conclusions in its definition of man and his material relations, establishing through infinite variety an unmistakable physical unity, but nothing more.

But the facts and the philosophy of Spiritualism, which are open to the investigation of all, take up man at the point where science halts in its definitions, and carries his existence and his destiny to illimitable lengths beyond the realm of clay, along the pathway where thought and feeling take their rise, the region of divine intelligence from whence all the effects in matter of which I have been speaking find appropriate causes. This great gospel of facts likewise enforces the truth that the laws of nature constitute the harmonious methods through which the forces of nature act, that the forces of nature are reducible to the one force of motion, and that one force an unceasing evidence

of the ever-living presence in the material universe of an inexplicable primal cause,—that infinite principle which St. Paul declared is “above all, and through all, and in you all.” Spiritualism likewise demonstrates that man’s interior nature is an individualized entity, that the thinking principle of man is an emanation from that divine principle of intelligence which animates and governs the vast congeries of worlds all around us ; and that from the nature of their spiritual origin all men are fraternally allied to each other,—thus establishing a spiritual unity corresponding to the physical unity of protoplasmic relations of which I have been speaking,—the individualities of the one destined to alternate decay and renewal upon the plane of the material ; the personalities of the other destined to become participants in the beatific and immortal realities of the realm of progressive and still progressing thought. So that this glorious gospel of the skies casts a radiant intelligence over the conditions and relations of time, whilst it demonstratively furnishes

“The golden key
Which opes the palace of eternity.”

To return more immediately to the line of my argument. Protoplasm constitutes the physical basis of life, we are told, and is the same in all living things. In this connection Prof. Huxley presents another important fact, especially important from the deductions to be drawn therefrom. This fact is as follows : whilst the vegetable kingdom is endowed with the ability, through natural law, of manufacturing protoplasm from the kingdom below it and from surrounding elements, animals and the human are unable to make it at all, and are obliged to procure it directly or indirectly from the department of life in which it is manufactured. The vegetable can and does take up and combine the carbonic acid, the water, the ammonia, and whatever other elements that go to make protoplasm ; the ox, the sheep, and the deer derive their protoplasm or physical basis of life from the plants of which they partake ; and in the

shape of beef, mutton, and venison transfer it to man. In this way the animal and the human procure their protoplasm for the sustenance of physical life, except in those cases where man chooses to rely alone upon the primitive laboratory, the vegetable kingdom. In other words, in the language of Prof. Huxley, "plants are the accumulators of power which animals distribute and disperse."

Now, then, perhaps you perceive the conclusion which I seek to draw from this fact. If it be true that the vegetable kingdom, as stated, can alone manufacture protoplasm, the physical basis of life from the kingdom next below it, transmitting the same directly or indirectly to the kingdoms next above, by which method alone, it is declared, they can procure it, then is it not clearly apparent that the theory of the evolution of the race physically, in lieu of the doctrine of special creation, must be essentially true? since from these facts must follow the positive conclusion that man could not have existed until after the kingdoms below him had been evolved into being; nor, indeed, until these kingdoms in the lapse of time were sufficiently progressed to furnish the appropriate material for the more elevated plane of the human. And thus the theory of the spiritual school taught years before science had outlined any systematic thought in this direction, in regard to the origin and progressive destiny of the race, is now fully sustained by every known fact in science and every known law of nature.

But the opponents of Spiritualism, in regard to the truth just advanced, as with all other propositions of the school when driven to the wall by the force of argument or the potency of facts, are ready to exclaim "*Cui bono?*" In this case, they respond: Suppose you are correct in your conclusions, suppose man is the creature of gradual growth instead of special creation; suppose he does stand on the apex of the material universe, as you claim, and that he is endowed interiorly with a quality superior to any known function of matter, what do you make of it? *Cui bono?*

Before giving a more positive reply to this interrogatory, permit me to remark that it must be evident to all that to demand, as a conditional of rational faith in any subject matter presented to the mind for acceptance or rejection, that a *cui bono* should be proven is simply absurd; since the *cui bono* of a proposition, or of phenomena, can of course be determined alone by the individual mind to which either may be presented. What one mind may see or hear, and appreciate as worthy of the highest consideration, another mind may discard, either from indifference or from want of ability to comprehend. But I am by no means unwilling to respond more directly to the *cui bono* of our opponents touching the question of the origin of man. If it be true, as I am satisfied it is, that man as a race is the result of growth and development from the kingdoms below the human, and not the result of special creation, as declared in Genesis, then the conclusion is eminently warrantable that the Adamic account of the origin of the races can be at best but an allegory, to be accepted or rejected as individual fancy or judgment may decide. If there has been no special creation, then it logically follows there has been no Biblical Garden of Eden, and no Fall of Man. If no Fall, then the personal devil or permanent hell of ancient and modern theology have been and are but the baseless chimeras of barbaric imagery, horribly useless appendages in connection with either history or poetry, whether having their origin in Biblical lore or Miltonian fancy. If no orthodox devil or hell, from whom and which man is to be rescued, then the sad story of a vicarious atonement, by the sacrifice of the innocent for the guilty, becomes but the legacy of error, bequeathed to succeeding generations from the darkest epoch of gloomy superstition and ignorance. If none of these dogmas be true, and the conclusion is warrantable from the premises, then the entire theological plan of salvation, in the estimation of the thoughtful, must sink into utter oblivion. For, if man be what the facts of Spiritualism and the truths of science most emphatically declare, then every individual man and woman must be occupying an appro-

priate niche in some grand temple of design, under the supervision of an Almighty Architect incomprehensible to the finite mind, whom no individual soul ever did, or ever can, in any way disappoint. The corollary is legitimate, and, as it seems to me, unavoidable that the being in the production of whom such a wealth of material, together with such a display of deific power, was necessary certainly must have been brought into existence for a high and noble purpose rather than for a low and degraded end,—for a future, at best, of alleged happiness, seemingly so monotonous as to be scarcely preferable to active torture. Hence Spiritualism inculcates that there could have been no such mistakes as those adverted to in the birth of this beautiful child of Father God and Mother Nature. As your little children enter individually upon the scenes of time, fresh with the dews of heavenly innocence, so man, generically, came from the womb of nature a child,—so much a child that it is evident the race remained for untold centuries confined by the apron-strings of old time, unable to step forth from the conditions of infancy and adolescence; and, still, for centuries longer, man remained upon the borders, as it were, of a higher manhood, during the ages of what may be termed intellectual animalism, from which he has been gradually and slowly emerging for the past two or three centuries, and notably during the present century; so that, instead of falling from some primeval state of perfection in the past, man has been continuously ascending from the barbarism of ignorance into higher and still higher conditions of mental and moral culture, under the operations of the universal law of generic progress.

The unavoidable conclusion, from the premises stated, therefore, it seems to me, can but be that this wonderfully organized being has been consigned by Infinite beneficence to the pathway of his individual experiences as the most judicious and profitable course of culture, in the processes of which pain and sorrow, anxiety, and at times even misdirection, are educational agencies in the enlargement of his emotional nature and the expansion

of his intellectual capacities, preparatory to more exalted conditions in another sphere of broader conceptions and diviner possibilities.

The theological dogmas of which I have been speaking involve the conclusion practically that man is religiously fit for nothing, the natural man fit only to be damned ; but Spiritualism enjoins a far more grand and beautiful conception of this most wonderfully formed and wonderfully endowed creature,—the masterpiece of the handiwork of the Divine Master-Mason of the universe. It proclaims him externally or physically the epitome, as before stated, of all that has gone before him,—internally or spiritually the prophecy and the promise of unimaginable experiences amid the beatitudes of brighter and happier worlds that lie beyond the immediate conditions of the outer body and the outer world,—destined, however, when he shall have been eliminated from the conditions of the lower life, to carry with him the relative effects of those conditions, together with the results of his practical appreciation and personal application of the educational processes to which, under law, he has been subjected by the love and wisdom of the Divine Master,—these effects and results of the primary department determining his status in his first association with the graduating class above, with whom, according to individual effort and desire, he is to be hereafter connected in higher branches of study belonging to the higher life. Thus reasoning, the true Spiritualist naturally and necessarily feels better satisfied with the past, and better prepared for the future, come what may. Satisfied of the directing hand of an Infinite Pilot in the past, he feels and knows that this Pilot still directs the helm of human affairs in the present, and that he will still guide the bark of humanity after the stream of time shall have made its confluence with the ocean of eternity. He is as willing to trust the Divinity that rules his destiny on the other side of the Niagara of death as upon this. Having learned through the ministry of angels a higher appreciation of what Divine wisdom has effected in the past, he con-

fidently relies upon assurances from the same source as to what Divine love will consummate in the future.

Oh, then, my brother and sister Spiritualists, let us cultivate loftier conceptions of the glorious realities of our most holy faith; let us endeavor to exercise faith in the conditions of time, and in the sequences of eternity,—faith in the past, faith in the present, faith in the future, faith in man, the child, faith in nature, the mother, faith in God, the Father. Let our faith exhibit itself in our outward lives, in works of love and charity. And then when called to change the scenes of time for the realities of eternity, with our feet slippered in the violets of peace, and our brows crested with the rainbow of undying joy, we shall ascend the spiral stairway that leads to brighter realms, where, with the beloved and departed of other days, we shall join in the labor and the love of that still advancing throng of progressive souls who are now reveling far beyond where the bright-eyed stars are singing their everlasting anthems.

LECTURE XXI.

ANNIVERSARY ADDRESS.

MARCH 31, 1848,—the day we have met to commemorate,—I unhesitatingly esteem as the most important date in the intellectual and spiritual history of the race. During the hours of this day were introduced to human appreciation the letters of a sublime alphabet, the countless combinations of which contain, and will ultimately reveal, the annals of Almighty Providence, the science of unbounded wisdom, the poetry and the promise of universal love.

Across the pathway of the ages, from time immemorial, the law of cause and effect has been continuously operative. Through the gradual development of human energies, and the natural progress of human thought, the full cycle of preparatory centuries was completed. The time had come. The period had arrived, not, as erroneously conceived in days of yore, when the voices of angels were to be heard by a chosen few, and then sink into silence forever; but the hour was at hand when, through natural law, the ministry of angels was to become a recognized fact in the experiences of the world, and all the races of earth eventually the common beneficiaries of this great truth.

The digit on the dial-plate of time indicated the moment when, *not* when, as sung in story, God was to become incarnate, for the first and only time; but when, through progressive development, man might be enabled to realize the innate divinity of the entire human family.

The time had come, *not* when man was to be taught that, through a vicarious atonement, he had been provided with a savior from the effects of his sins; but when the human soul might imbibe the higher thought that man, through individual effort and desire, must become his own savior.

Not that heaven was to be scandalized, and earth demoralized, by the sacrifice of the innocent for the guilty, as taught in other days; but when man was to learn the inflexibility of that law of nature which forbids escape from the consequences of his own misdeeds.

Heaven was to be brought no nearer earth, as in former times believed; but earth, through angel and human effort, was to be elevated into closer relations with those brighter realms which lie just

“Beyond her chilling winds and gloomy tides,
Beyond death's cloudy portal;
Where nothing beautiful e'er fades,
And love becomes immortal.”

The clock of eternity struck the hour some thirty-five years ago when earth was about to receive a crowning honor. A scene eminently sublime was about transpiring; a scene many a time and oft partially repeated, but never before with results to be so widely disseminated, or so gladly received.

Very many beautiful spirits, doubtless, knew of the mysterious and transcendent event; but few, perhaps, of the witnessing angels conceived that the results of the seemingly tiny effort of that hour were, in the short space of a third of a century, destined to be heard, as now, echoing amid the architraves and arches of a progressing world; while earth certainly dreamed not of the sublimity and universal importance of the occasion.

The gifted Seer of Poughkeepsie, and other sages and sensitives, it is true, had more or less definitely foretold some such event; but the day and the hour were unknown, and the method of approach but faintly anticipated. Man had to learn

more effectually the oft-repeated lesson, that truth in its approach to mind is ever unassuming,—seeking to win rather than force its entrance into human consciousness.

The eventful hour had arrived when the shrouded mystery of the centuries, but dimly foretold in the past, was about to be disclosed ; when the great fact of the perpetuity of individual consciousness, individual affection, and individual progress beyond the grave, was to be satisfactorily revealed to wondering men by exultant spirits. The door of eternity, ever held ajar by love, and yet so long declared shut through ecclesiastical teachings, was about being thrown wide open to human appreciation. The long-called dead, mighty and simple, were about to manifest their continued individuality by their presence. Divested of the ghostliness with which superstition has clothed the departed, and freed from the shackles of earthly creeds and the bigotry of earthly sects, returning spirits were about to initiate the mind into a fuller realization of the immortality and divinity of the human race.

But how shall this great truth be made manifest ? How and where the mighty advent accomplished ? Not in tones of thunder, amid the warring of the elements, or the jarring of revolving planets from their orbits. Not at Jerusalem, or at Rome ; not at Delphos, or at Mecca ; not in the palace, the cathedral, or the church ; not among those who are dazzled by the meretricious glare of worldly honors ; nor yet among those who hold the highest seats in the synagogue. But, as at Horeb, in the “still small voice” of undeniable facts, simply and unostentatiously, was this, the grandest truth of all the ages, communicated to human affection and human intelligence.

Hydesville, Arcadia Township, Wayne county, N. Y., was the unheralded spot,—three honest, unassuming girls, daughters of Mr. and Mrs. John D. Fox, the humble agents,—man’s material senses and his reason, the arbiters,—human spirits God’s communicating almoners,—and human hearts the happy beneficiaries.

To my mind, I may remark in this connection, the star of Bethlehem, which is said to have led the Magi of the East upon an unknown journey to the stables of human labor, and around which so much of human hope has clustered for ages, when divested of the mistaken appendages of theology, and the grand fact established through the phenomena at Hydeville, properly interpreted, tend to the revelation of the same divine truths to the aspiring soul of man, *viz.*, the common Fatherhood of God; the divinity and immortality of the race; the ministry of angels; the common brotherhood of man.

The spiritual phenomena which succeeded the reputed appearance of the star of Bethlehem, however, have been so misinterpreted and misapplied,—have been so shrouded in the myths and mysticisms of barbaric imagery and pagan folly,—have been, indeed, so substituted by man-made creeds and dogmas,—that their original import and purpose have been entirely lost sight of. May we of the present generation be careful (as far as the use we make of them can determine) that modern phenomena may be handed down to those who shall succeed us in all their pristine simplicity and purity.

But, on this anniversary of the eventful occasion of which I am speaking, let us, who in any degree realize its importance, for a moment or two contemplate the sublimely beautiful and inspiring scene to which I have adverted. In imagination let us stand upon that consecrated ground; for holy indeed (but not exclusively so) should the Spiritualist deem the birthplace of phenomenal spirit-communion. Let us take our stand near the humble homestead of the family which I have named, the scene of the joyous event we have met to commemorate. The eye of day has closed upon a busy and a wrangling world; night's mantle suspended above us is bedecked with sparkling universes, whilst the breezes of early spring are agitating the undulating clouds, which, like festoons of snowy drapery, are stretched as it were all along the blue walls of the sky. Neither the anxious crowd of visitors so frequently thronging

the house — some to scoff, others to persecute, with but few to sympathize — nor yet the wearied family within can tell us aught of the sublime realities just dawning into recognition. In common with others, we feel disposed at first perhaps to join in the senseless laugh, when our attention is arrested in a manner never to be forgotten, as little Katie exclaims (gently striking together her tiny hands): “Look, mother, look! It can see as well as hear!”

But, ah, as the first intelligent perception of what is thus designed to be conveyed is had by the hitherto puzzled investigators, who shall tell how glorious was the revelation thus begun? Who shall ever fully appreciate this genesis of the gospel of facts? Who shall ever number over the blessed results of this long proffered but just then realized boon? Who, then, with vision sufficiently clear to perceive what, even at this short distance of time, we so gratefully acknowledge today? And who now shall presume to foretell the blissful results that are yet to be evolved from this seraph-gift from the land of beauty?

Human hearts stood still and human opinions faltered in and around that humble homestead. Though then unrecognized, now we know there were hosts of visitors unseen who, with angel gaze and loving impulse, were intelligently watching this trial-step of truth, this seraphic effort in behalf of humanity. And, oh, what grand truths have already succeeded! Through the simple alphabet being then communicated, instead of a distant and unappreciable future home for the souls of the race, we have learned that, surrounding and interpenetrating the grand old earth and its impalpable air, are zones and spheres of spiritual substance made, which in perfect harmony are forever evolving and shining in “the white splendor of eternity”; that more extended zones and spheres, of substance incorporate, and translucent as are the currents of human thought, likewise encompass the majestic solar and astral systems; indeed, that all the so-called spaces are filled with revolv-

ing and intervolving worlds, material and spiritual, the greater holding the lesser, and one illimitable globe perhaps encompassing the whole as it floats in the infinity of the incomprehensible and the divine,—in attempting the contemplation of which, however, the finite mind must halt overtaken, essaying no such celestial flight.

We have learned that all those vast congeries of worlds are inhabited by angel, archangel, and celestialized throngs of those who once walked the pathways of the different earths; who once sorrowed and rejoiced, doubted, distrusted, and believed, as men and women are doing today; and who sickened and suffered, and departed upon the hitherto dark and silent stream that is still coursing its way between the muddy banks of time and the bright shores of eternity,—the so-called dead of theology!

And as thus we stand, gazing upon the lonely cottage of thirty-five years since, how little dreamed the human actors in the scene that we were in close proximity to the spiritualized center of human biography, the apotheosis of the race, a scene of immortal realities,—the birthplace of angel sympathy with human weakness; indeed, the grandest event in the history of the universe, because the centerstance of advancing thought, around which in the far-off future shall cluster the immortal memories of all the earths and all the heavens throughout the unending cycles of all the ages.

For amid those revolving and intervolving worlds, visible and invisible, which stretch out into the unappreciable depths of immensity, the meanest child of earth is not unknown. And as planet feels the impulse of neighboring planet, as star telegraphs to distant star, and as world answers to world in the grand oratorio of the material universe; so, in the bright spheres and zones of the inner life, hearts are beating in unison with hearts; angelic souls in love are answering the soul-throbs of earth, whilst the entire upper realm of mind—the angel, the archangel, the celestial—is echoing with the mel-

ody of human love and human sympathy; and those broad planes,

“Where angels walk and seraphs are the wardens,”

reverberate continually with joyful utterances of the glorious truth in nature, so emphatically demonstrated by the fact at Hydesville, — *there is no death*, — whilst innumerable choirs, heart-flushed with life divine, proclaim unceasingly the perpetuity of consciousness beyond the grave, and the preservation of individual identity forever, as the destiny of the human soul in its onward, upward, and unending progress toward infinity.

But vain indeed were the effort on my part to attempt a detail of all the grand and glorious truths, the individual and collective blessings, that are both directly and indirectly referable to the eventful incidents of the 31st of March, 1848, the birthday of phenomenal Spiritualism as at present recognized. Nor need I tell of the difficulties that have attended the investigation and promulgation of this glorious system, this practical realization of the dream of the patriarch, wherein we have so often realized, in our sorrows and in our joys, amid sickness, suffering, and the departure of friends, that truly there does exist a ladder extending from earth to heaven, ever

“Bright with beckoning angels.”

Nor need I tell of the misinterpretations with which either ignorance or prejudice has attempted to stigmatize our precious faith; nor of the misapplication of its tenets, engendering inharmony and sorrow; nor yet of the persecution and ostracism which many of us have undergone, as pioneers of this glorious gospel of the skies. All these disagreeabilities and trials have been incidental to the operation of the law of progress, and but the precursors, I trust, of more harmonious and humanitarian efforts hereafter. The past has served its purpose and made its record.

On the present occasion, therefore, let us rather revel in the joyousness of the hour, eliminated as it has been through sor-

row and persecution, whilst we indulge in pleasurable anticipations of the future that is before us. And if it be true that

“The best prophet of the future is the past,”

how glorious will be the results of confident and renewed effort? For already, despite the denunciations of theology, the ridicule of science, the ostracism of society, the persecution of the unthinking of every class, and even the scornful rejection by the United States Senate in 1854, still the fact that spirits can, and under proper conditions do, commune with mortals has been unprecedented in its reception by mankind. The number of believers has swelled from the membership of one family to millions of human hearts, which are pulsating today with a holy joy; and naught of malice or of opposition can mar the beauty of what is to those hearts a beneficent revelation.

Not only is this true of our own continent, but “the fast-anchored isle” of our forefathers, and other lands, are rapidly and joyously enlarging the borders of our modern Zion, and swelling the ranks of the mighty army of spiritual progress.

In vain does the argus-eyed press hurl its missiles of prejudice and hate; in vain does the pulpit pronounce its *anathema marenatha*; in vain does atheism on the one hand, and theological fanaticism on the other, cry out that our facts are a delusion and our theories infidel nonsense; in vain has charlatanry or malice led a few to spurn the hand that would bless them. Despite all the efforts of ignorance, of folly, and of hate to stifle it, Spiritualism exhibits powers of fascination that cannot be ignored. Men and women inquire and listen despite themselves. As in the imagery of the poet the ancient mariner is said to have forced the bridal guests to listen to his mysterious music, so do the transcendent truths of Spiritualism compel both the thoughtful and the thoughtless to stop in their career, and give attention to phenomena which continue to charm notwithstanding their alleged obscurity and absurdity.

Our glorious ship of truth, breasting the wrath of the billow, and the blasts of the storm, still rides majestically upon the rolling waves of time ; and is rapidly advancing, I doubt not, to the calm and peaceful harbor of general confidence ; while the malcontents of every class must soon learn that neither ecclesiastical decrees, legislative enactments, nor mobocratic violence can stay the onward progress of the soul in the elevation of human hope, the expansion of human thought, and the enlargement of the area of human effort.

Christendom, for near two thousand years, has been relying upon *faith* as a means of moral culture, and a basis of happiness hereafter, theology affirming in this connection, theoretically at least, that human impulses being sinful and earthly happiness vain, earth, its duties and enjoyments, are consequently to be ignored, in order to secure heavenly beatitudes in the future. Spiritualism, on the contrary, has furnished the age with *facts* instead of *faith* as the foundation of ethical progress ; and enjoins upon the individual mind the exercise of unbiased reason in determining the potency and application of these facts, in the production of rational enjoyment here, and consequent enjoyment hereafter. It inculcates that the two are not incompatible, since both the material and spiritual spheres of existence are but different conditions in the pathway of human progress, that man is the creature of the same laws in whatever department of the mighty pavilion of the universe he may be called to act, and that the same divinity prevails on earth, proportioned to conditions, that guides the ministry of angels and holds the planets within the compass of their mighty orbits. So that whilst Spiritualism in its broadest sense may be truthfully denominated a scientific fact as well as a philosophic truth, it is likewise a beautiful religion of the heart that is profitable for time as well as for eternity.

Thus far in its history it has withstood the bitterness of hate from all old concrete channels of thought. The secular press and the sectarian ministry have denounced it in vain. The

ostracism of society and the fabled torments of a theological hell have been continuously threatened without the effect desired. The thunders of the law have been hurled, and in some cases imprisonment resorted to ; legislative and municipal enactments in some of the States have been passed ; and even the strong arm of the General Government, through its Internal Revenue officials, been raised to prevent our media from manifesting the powers with which through organic law they have been endowed. But, like the avenger of guilt at the feast of the guilty, Spiritualism "will not down." It still rears its beautiful crest, adorning the helmeted brows of its professors and advocates. Its course has been, and must be, continuously onward until the beauty and efficacy of its truths shall be known and appreciated wherever human hearts are beating or human thought has birth.

Let us, then, my friends, upon this anniversary renew our efforts and desires for individual and associative harmony and progress. Let the friendly hand and kindly smile of today bespeak our unalterable recognition of the common brotherhood of man, under the benign auspices of the common Fatherhood of God ; and, remembering with gratitude the beloved and the departed of our own homesteads, let our greetings go forth to our brethren and sisters in this and other lands as we unite to celebrate a general jubilee of aspiring souls.

LECTURE XXII.

SPIRITUALISTS AND MEDIUMS.

The phenomena of Spiritualism, which have introduced to the world some of the grandest ideas that the human mind has ever been called upon to investigate and decide, are still agitating public thought, and commanding more or less of public interest. The important facts of the perpetuity of individual affection, and of individual progress beyond the grave, together with the declaration of the existence of universal incarnation and universal inspiration, all of which are legitimate deductions from these phenomena, certainly constitute a combination of presumptive truths not to be passively ignored by reflective minds, whatever their creed or profession may be; and, hence, the substratum of facts, upon which these philosophical and ethical propositions are presumed to rest, as well as the modes and methods of their attainment, are likewise worthy of the highest consideration. Yet, it cannot be denied, as it seems to me, that neither the facts communicated nor the mediums through whom communication is being had, have ever found that universal appreciation so eminently their due,—indeed, that they are not held in proper estimation even by those who are professedly the beneficiaries of the same.

These phenomena, however, notwithstanding the opprobrium attempted to be fastened upon them, still exist, as I have said, in varied and increasingly multiplied modes of manifestation, “like orient pearls at random (yet with system) strung.” When

these phenomena first came into prominence in the midst of American society, some minds were so constituted and conditioned that they early saw and appreciated the silver star of truth that shone in the hemisphere of thought above this infant fact and its lowly cradle at Hydesville. Their ideas grew broader and their hopes brighter as they listened to a repetition of the angelic song of the first era, "Glory to God in the highest; on earth peace to all good-willing men," as the text should be rendered. Their mental sky became clearer and fairer; with them bigotry died at once of its own rottenness, and sectarianism breathed its last. Loftier conceptions of the Deity dawned; a truer sense of the human soul and its possibilities was aroused, whilst nobler purposes and prospective certainties animated their lives. The earth grew fairer, the heavens brighter, and man's destiny more and more promisingly glorious, as the echoing raps continuously rang out an angel chorus upon the anvil of Time; and this angel chorus has cheered the last earthly moments of many of our pioneers who, since its inception, have gone to their guerdon in the skies. The great fact of spirit communion grew apace in human appreciation; and even before the first twelve years of recognition had passed, the logic of the schools was confounded, and doctors of divinity became alarmed for the security of the scepter they had so long wielded. Dread theology, which, in the language of the poet,

"Peopled earth with demons, hell with men,
And heaven with slaves,"

began to lose its power over the minds and consciences of the race.

The raps with other phases of spiritual phenomena began to be recognized as pages in a beautiful guide-book to the soul, which the angels had furnished, telling of a pathway, "arched with galaxies and paved with suns," through which the human soul shall pass to future beatitudes; and along which brilliant highway the beloved and the departed are constantly bearing messages of affection. And now that more than the third of a cen-

tury has elapsed since the recognition of spiritual phenomena, still more demonstrable has become the fact of spirit communion, still more numerous the agencies of this connection, and still more glorious the results of such association. Millions of human souls today, instead of the scores and hundreds of the early period to which I have referred, are quaffing the sweet waters of this beautiful river of truth that is coursing so brightly through the gorges and over the valleys of time. In a million of human homes exist the positive evidences of immortal life; and millions of human hearts are rejoicing with a most holy joy, which naught earthly alone can either give or take away. For, through the ministry of angels, they have found a "fountain of living water in every desert of feeling, a balm for every wound, tranquility in every distress, and a pillow in every tempest." They have found a religion that teaches, in harmony with the lessons of Jesus, "that man is greater than the Sabbath, that he is greater than the cathedral or the church, the priesthood, or the law." They have found a philosophy, grand and glorious, which, in conjunction with science, is teaching that, as, under Infinite will and power, together with Infinite love and wisdom, "unintelligent force and inert matter have, through all the long ages, been waltzing hand in hand through the vast halls of creation, and today, after millions of years, are as fresh as ever they were, the Deity cannot have impeached and stultified Himself by thus endowing these with endless existence, and at the same time wholly disregarded the thinking principle in man; that the Infinite Father, operating through appropriate and eternal laws, cannot have preserved the atom and forgotten the soul"; but that as in inanimate nature the acorn foretells the future unfolding of the life and beauty of the oak, just so surely the facts of Spiritualism are demonstrating that the soul of man, with all its expanding and aspiring powers, foretells its growth and perfection, together with the perpetuity of its affections, and its consciousness in the unappreciable eternities of the future. And thus, in addition to all his inner and spiritual

sources of happiness to the true Spiritualist, under the influences of this glorious system of science, of philosophy, and of religion all external nature assumes a more brilliant and intelligent aspect,—“the stillness of noon, the holy and eloquent repose of twilight, its rosy sky and balmy air, its shadows and its dews, have equally for the heart a whisper and a lesson. The wan stars from which, from time immemorial well nigh, man has endeavored to shape out a chart of the undiscoverable future; the mysterious moon, to which the great ocean ministers from its untrodden shrines; the mighty winds, which traverse the vast air, pilgrims from an eternal home to an unpenetrated bourne; the illimitable heavens all around us, where none ever gazed without a vague craving for something that the earth cannot give, and a vague sense of a future existence in which that something will be assuredly enjoyed,”—all have for the Spiritualist a language and a revelation, the prologue and epilogue of which alike are constituted in the sweet whisperings of the blessed angels.

Now, the discovery of this grand truth in nature, this glorious link in that eternal chain with which the Infinite has bound together the happiness, the duty, and the destiny of the races, and indissolubly fastened individual interests to each other throughout the entire universe of being, should fill the heart with more true joy “than all the fame with which the most ingenious paradox ever crowned the most ingenious sophist.”

In what manner have we become possessed of these consolatory truths of which I have been speaking? To whom are we indebted, as instrumentalities at least, for the knowledge of a demonstrated immortality, and all its grand corollaries in the loftier and broader departments of thought? Who constitute the channels of intercommunion between this and the next sphere of existence? Who have been the untiring agents of angelic benevolence and instruction to the anxious and inquiring souls of the present most wonderful epoch in the intellectual and emotional experiences of the race?

In response to these interrogatories, the mind at once recurs to that class of individuals in our midst known distinctively as spiritual mediums, a class, I sincerely believe, the most sadly misunderstood, and hence the most sadly misrepresented, of any now in existence.

Of this class, and of mediumship, in general, I desire now to speak, briefly necessarily, but as extendedly as I may, in one lecture. And, first, permit me to advert to a few scientific facts as pertinent to my theme, with which you may be more or less familiar. It is stated that, when Dr. Kane was wintering in Smith's Sound, while on his last Polar expedition, it was discovered on some occasions that his thermometers registered sixty degrees below the zero of Fahrenheit. He discovered also, however, that three thermometers which agreed at medium temperatures disagreed materially at these low temperatures when suspended in the open air at short distances from each other. Likewise, that these thermometers, if approached suddenly, or from the windward side, or if the breath or emanations of the body reached them, would fluctuate violently; that correct readings could only be obtained by approaching them from the leeward cautiously, and reading off the degrees with suppressed breath at as great a distance as the figures on the scale were visible; and that thus accuracy could only be obtained by conforming strictly to the delicate conditions imposed by nature.

Again, if you desire to obtain a true north and south line with a delicately balanced compass, it is well known you must remove all bodies containing iron or steel from the neighborhood. If the observer has even a pocket knife about him, he will fail of the desired result.

The explorer, taking sextant observations to ascertain his position, uses mercury for an artificial horizon. He and his assistants are as still as possible while the sextant angle is taken. A loud word, a foot fall, even a quick motion of the body, will cause the quicksilver to oscillate; and inaccuracy is the result.

Alpine guides tell us that, at a certain point in the ascent of

Mount Blanc, the snow is held in such wonderful and delicate poise that a single loud exclamation will precipitate a hundred thousand tons in thundering avalanche on the incautious climber.

Thus accuracy, we learn, safety, success, are simply results of obedience to natural laws ; and a man would be considered worse than foolish who disregarded the same, and still expected to obtain desired results.

Now, it is an unmistakable fact, too slightly appreciated, that mediumistic requirements and conditions constitute a striking parallel in the animate to the important facts just instanced in the inanimate department of nature ; and, therefore, if a desired result is attainable at all through phenomena in the presence of mediums, it must be in accordance with some law, and can be best attained by the faithful observance of all the known requirements and conditions incidental to that law. Yet there are many persons who find it difficult to realize, what all candid observers who are familiar with the organic conditions and experiences of mediums will tell you is a fact, that as a rule they are intensely and most frequently painfully sensitive to all *external* as well as *interior* influences ; and, indeed, that all inharmonious influences, from whatever source, affect them more or less injuriously, and as readily as disobedience to law affects the degrees of the thermometer, the mercury of the explorer, or the delicately poised snow of Mount Blanc.

To such natures, if their services are to be beneficial to themselves or others, harmonious conditions are an *absolute necessity*. Physical discomfort, mental or emotional discord, and even atmospheric disturbances, with most mediums are the synonyms of physical, intellectual, and spiritual prostration or depression, and of consequent mediumistic inharmony, more or less modified by such counteracting influences as their spirit guides respectively may be enabled to bring to bear. Hence the too frequent halting philosophy heard in your circles, and at times upon your rostrums ; the too common incongruity in the phenomenal department, and consequent uncertainty as to

results; the too familiar allegations of fraud, and seeming causes for the same; and likewise the consequent too-often recurring ill health and unhappiness, more or less dependent upon all classes of mediumship. Mediums, who are necessarily but men and women with human characteristics, may be appropriately compared to a certain leaf, described by some old traveler, as readily expanding itself to warmth; but when chilled not only shrinking and closing, but presenting to the spectator sharp thorns, which had previously lain concealed and inoffensive upon the opposite side. In other words, mediums may too often exhibit the frailties of humanity to a degree that injustice and unkindness could alone develop into exercise.

These inharmonies to which I have referred, as too frequently affecting mediums, existing as they do in multiplied and various forms arising from multiplied and various causes, over which controlling minds can but rarely gain complete ascendancy, and the medium scarcely ever operate deleteriously at times by a double action, so to speak. They deprive the medium of that passivity requisite for the production of desired results on the part of an honestly intentioned and harmonious spirit, and at the same time render the channel of communication more or less accessible for less developed influences to produce, either through ignorance or design, innumerable inharmonies and inconsistencies, in as many different ways as there are different organizational idiosyncrasies to be effected. Such are some of the difficulties attendant upon communication between the two spheres of man's existence, the inner and the outer life. Can it be wondered at that confusion should exist among the adherents of a system that is really as yet in its incipency? But surely such difficulties among investigators, instead of engendering distrust and too frequently charges of dishonesty against our mediums and those who seek to defend them, should rather beget increased brotherly affection and sympathy, as well as more earnest and continuous effort after knowledge touching the laws of control.

Every child that has grown to manhood or womanhood has, in some sort, developed an individuality peculiarly their own, even though the individuality of some (if the paradox may be allowed) may be said by sterner natures to consist in the want of a well-defined personality. And the individuality of each of course has been, hereditarily and otherwise, the natural combination of the animal, the intellectual, and the spiritual,—the one or the other quality more or less predominating. Some few persons,—and they are very few,—says an able writer, seem to be possessed constitutionally of an intense, steady, unchangeable individuality. They seem to have been fashioned as the God of Nature has fashioned the majestic oak of the forest, which lives on through the storms of winter as well as the heat of summer; and, when it has let fall the sere and yellow leaf of autumn, stretches forth its bare arms and breasts unharmed by the wrath of the hurricane.

There is yet another class, the same writer has truthfully said, who, like the musical instruments in your parlor, are formed for exquisite uses, but are to a great extent dependent for harmony or discord upon the finger that touches them. Under the hand of a kindly congenial and cultivated nature, they will give forth a grand oratorio of natural symphonies that please the ear or win the heart. But when the ignorant, the uncongenial, the harsh and unkind touch the keys of their nature, discord and inharmony are more or less the result, however beautifully attuned they may have previously been. In one sense, whether they recognize the fact or not, you may make what you please of them, and gather what you will of harmony or discord. This latter class, speaking in general terms, are the sensitives, in most cases distinctively the mediums of the hour. None of them are without their Gethsemane,—but few without a Calvary. Mankind should be loving and charitable, persuasive and gentle to all such; they are the channels of spiritual thought, the mediators through whom the longings of earth may be registered on high, and the whisperings of the

angel world echoed in the hearts of humanity. They are the pioneers of a New Dispensation.

These mediumistic peculiarities all experienced Spiritualists can but admit. The general mind, outside the spiritual ranks, cannot of course be expected to comprehend the true nature of such characters, the necessary conditions for their usefulness, or the full import of their mission to the race. It is not therefore of the treatment extended to mediums by what may be termed the outside world that I am speaking, for indeed the opposition from this source has done comparatively but little to stay the progress of Spiritualism. Our cause, as one of the elements in the moral and spiritual structure of society, may be appropriately compared to an architectural arch, with mediumship as the keystone; and hence it is capable of sustaining unharmed the entire weight of opposition from without, and can be deleteriously affected only by pressure from within. It is therefore to Spiritualists that I am addressing myself, and of the treatment which mediums, both physical and philosophical, receive from those of the same household of faith that I am speaking. And for what blessing, as Spiritualists, are we not indebted to the suggestive school of mediumship? To this school we are more or less indebted for all the glorious spiritual truths that have culminated in the realm of thought during the last third of a century; through this agency has the soothing magnetism of brother or sister dissipated pain, and often bid the death-angel depart; through this agency the tears around a million hearth-stones have been dried, and millions of human hearts are beating with unabated happiness; through this agency the fireside, the counting-room, the workshop, and the studio have been gladdened into smiles; through this agency the midnight lamp of the man of letters burns less dimly, and the circling waters of individual thought are dancing more merrily in the glorious sunshine of a new and brighter philosophy than any comprehended in the teachings of old. And, yet, what is the condition of our mediums, and what are

the Spiritualists as a body doing for them to ward off the in-harmony of their surroundings, or cheer the life-line of their earthly existence? Of course there are charitable and appreciative exceptions; but, as a general rule, Spiritualists in their visits to mediums seem to be searching for defects in the medium rather than for truths of the skies,—and often upon bare suspicion of fraud are uncompromisingly bitter in their denunciations of the medium.

Indeed, is it not being taught, and to a considerable extent practiced, that the general order of common justice in the case of alleged criminals is to be reversed in the cases of assumed spiritual manifestations, and the poor mediums, less considered than even the supposed murderer, are to be held guilty until they can (at times under the most unfavorable circumstances) prove themselves innocent of fraud, in the estimation of the most prejudiced, and sometimes the most ignorant, censors? The mediums are for the most part in a state of poverty, and sometimes in absolute want, and compelled to resort to the merest drudgery for bread, for such cases have come under my personal observation; and yet, when demanding compensation far less than other occupations requiring all their time would afford, they are denounced as being avaricious and too eager to accumulate; some are loudly blamed for looking too shabby in their apparel, whilst others are condemned for desiring to dress and live too well. I have even known speakers objected to for seeking to live like ladies and gentlemen; some are denounced as being too frivolous, others as being too sanctimonious; some are ostracized on the score of alleged licentiousness, others derided and slandered when professing purity; some are denounced for locating as speakers, others abused for itinerating; some are discountenanced for speaking with their eyes closed, and charged with committing their discourses to memory, whilst the inspiration of others is questioned because their eyes are opened, or because their guides have prepared their lectures beforehand; some are condemned for alleged

injudicious friendships, and others censured for matrimonial alliances not pleasing to the tastes of others instead of themselves; and so on to the end of the chapter of individual idiosyncrasies in the lives of mediums, which seem to be commented upon in a manner exercised toward no other class in the community. Now all this is evidently wrong, it seems to me, and destructive of the health, harmony, and usefulness of mediums, unless, indeed, mediumship be in and of itself a great lie, and consequently more or less prejudicial to any cause in which they may be called to labor.

Again, gradually, and in many cases imperceptibly to themselves, it is to be feared that Spiritualists as a body, through an overwhelming interest in the wonderful character of personal consolations of mediumistic phenomena, have lost sight of the ethical and philosophical deductions legitimately deducible therefrom. In the intense gratification arising from the demonstration of the perpetuity of individual consciousness beyond the grave, through the fact of possible communion with our departed friends, they seem to have forgotten the grand and glorious corollaries incidental to the recognition of such fundamental truths, and have become almost exclusively absorbed in their admiration for the physical, and especially the startling, phases of the phenomena of the day. Their interest seems to have become so entirely enlisted in the physical facts demonstrating the soul's existence in a future life that they utterly fail in the consideration and practical application in this life of well nigh all the truths deducible from this fact touching the duties, welfare, and destiny of that soul. They fail, in its fullest extent, of any practical appreciation of the philosophic proposition that the possibility of angel communion and association involves a constant individual effort for greater personal purity as necessary to more perfected communion and more elevating association. They do not seem to understand clearly that the fact of the existence of a door which the angels have thus thrown open to loftier conceptions, more enlarged ideas,

and more ennobling thoughts, practically imposes upon the acceptor of this fact the duty of continuous and untiring labor for a higher appreciation and a daily application of all these angel-fraught blessings,—thus personally contributing to the establishment of the fact that Spiritualism, properly understood, is essentially the most elevated, philanthropical, and morally imbued system of ethics known to man, whilst at the same time it inculcates the happiest and most rational conceptions touching the beneficences of this life and the possible benedictions of the next.

Failing thus to a great extent in the practical aspirations and personally imposed duties which should be recognized as the legitimate outgrowth of spiritual phenomena, they have, as I have said, too generally confined their attention and their interest to the material facts as such, without an advanced thought beyond, and especially to the more startling phases of the same. And, hence, I fear that it cannot be denied that, as a body, Spiritualists have become seekers after the marvelous almost exclusively, constantly searching out and longing for the phenomenal production of an oft-repeated fact, to the neglect of the practical and legitimate significance of that fact. And, hence, it is to be feared that too many may be correctly termed wonder seekers instead of truth seekers. As a natural consequence of such conditions, the general mind has imperceptibly grown into the habit of perpetually demanding, in their own minds, and sometimes even orally, something more and more startling in the line of physical manifestations; whilst the sweet and gentle presence and commune of our angel friends, freighted with lessons of purity and truth, are comparatively ignored through the predominance of this overwhelming and almost universal desire for the marvelously phenomenal. And this is the condition of mind, more or less positively manifested, in which many rush into the presence of mediums for private sittings, and to the general seances, with the determination, more or less definitely fixed in each mind, that the results of the

interview shall be equal, if not superior, to all previous experiences; or else the medium shall feel the effect of their disappointment and consequent indignation in some manner. Such in a greater or less degree is the positive mental atmosphere of most of the circles and private seances at the present time. And such, in addition to the causes of disquietude already mentioned, are the inharmonious conditions in which most of our mediums are being constantly called upon for the exercise of their powers, superadded to which are too often additional enforced conditions by sitters themselves, which may or may not be lamentably deleterious.

Unless, as I have said, mediumship be in and of itself a majestic lie, can we wonder that failures to produce phenomena altogether are numerous; or that worse than such failures should occur, wherein faulty attempts are made to meet unwarrantable or extravagant demands by ignorant or ill-disposed spirits, who have succeeded in gaining partial or full control through the inharmonies adverted to? which failures almost inevitably result in charges of fraud against the medium,—when, in most cases, I apprehend, the suffering sensitive is the least sinning of all concerned, whilst unrest and distrust are painfully on the increase among the professed adherents of God's great Gospel of Facts.

Of course I am speaking thus of genuine mediums only, who can but be so affected by prejudicial surroundings that inharmonious spirits, without the consciousness of the medium, may be the projectors of incongruous and unsatisfactory manifestations. It seems to me this is a possible fact, universally incidental to mediumship. If so, surely the cure for such unhappy conditions, among Spiritualists especially, does not consist in unqualified condemnation of the medium, but should rather lead to the elevation and purification of our aspirations as investigators, and to the general harmonization of pre-requisite conditions for the reception of spiritual truth through mediumistic agency.

I do not *know* it to be a fact, but I am told by those in whose integrity and judgment I have the utmost confidence that there are genuine mediums who are guilty of knowingly practicing fraud. If this be so, if there be any amongst us who are so lost to all sense of purity and common honesty as to avail themselves of the confidence of their fellows as to thus fraudulently practice upon our highest and holiest emotions, for the purposes of personal aggrandizement, then let us ask God and the dear angels to help them from out their degradation. Let us gently warn them of the great wrong they are doing; and if they will not heed us, let us avoid them as we would the deadly viper in our path, leaving them to a realization of the inevitable results of their own misdeeds. But even with regard to the class of mediums against whom such charges are made, may it not be that they are not really as faulty as a surface perception might decide? We know, as I have previously said, that mediums are necessarily sensitive to external as well as internal influences. May it not, therefore, be possible that some of the derelictions charged upon them as willful and personal defects are solely attributable to psychological and irresistible demands, reaching them from positive and suspicious minds, through the inharmonious atmospheric influences by which they are so often surrounded, both in their private seances and public circles? Indeed, there are so many possibilities in favor of the unconscious, yet seemingly conscious, action of mediums in connection with manifestations occurring in their presence that, for myself, I always prefer giving them the benefit of any doubts that may arise, from the fear that I may fall into the lamentable error of condemning the true and the good. In fine, my long experience and observation forbid that I should deal otherwise than gently and charitably with these mimosa in the moral garden of our God. And I can but conclude that I had

“Better trust all, and be deceived,
And weep that trust and that deceiving,

Than doubt one heart which, if believed,
Had blessed one's life with true believing."

A few words now as to rostrum mediumship, if I may be allowed the term, whether consciously or unconsciously exercised. And this form of mediumship seems to be equally misunderstood with others, and in some instances is treated with even greater want of consideration,—mainly, doubtless, from the fact that the presence of control is less easily appreciated, and its manifestation, varying essentially in different speakers, is therefore the more difficult of comprehension. In the first place, our speakers are more poorly remunerated than is the performance of the same amount of intellectual labor, and the same expenditure of vital force, in any other field of human effort. And just here permit me to say my remarks must not be considered as an appeal on my own behalf as a speaker, for two reasons: first, it is to be feared that in the spiritualistic field of thought, as in well nigh all human activities, either mental or physical, it is too often true that

"Superfluous lags the *veteran* on the stage;
To *have done* is to hang
Quite out of fashion, like a rusty mail,
In monumental mockery!"

In other words, the pioneers of our cause, in the estimation of many of our people, seem to be looked upon as having well nigh worn out their usefulness, and consequently perhaps their welcome. And, secondly, my increasing years and protracted ill health warn me that I cannot expect, on this side of life, to perform much more of labor in behalf of the glorious cause I have so much loved, and have done the best I know to advance. It is not in any selfish or avaricious sense, therefore, that I am speaking, but for the benefit of younger occupants of the rostrum, and through them for the general benefit of the cause so eminently worthy of our best affections and our best efforts. It is a fact, however, that the payment of our itinerating speak-

ers is but small in comparison with the duties they are required to perform, the amount of territory they have to traverse, the appearance they are expected to make, together with the domestic responsibilities generally devolving upon them in common with the rest of the human family. Besides, the constant strain upon the affections from continuous separation from their families, whether sick or well, together with the punctuality expected from them under all circumstances, and the increased expenditure of means incidental to such conditions, should likewise be considered in this connection. In painful proof of the insufficiency adverted to, I need only refer to the fact that by far too many of the ablest advocates of Spiritualism have been compelled, within the last thirty years, to engage in other avocations in the procurement of bread for themselves and families; whilst others, worn out by their labors and the wear and tear for material subsistence, have gone to their reward in the beautiful realm of sympathy and of compensation.

It is generally recognized as a fact that the intellectual force of trance speaking is more or less in accordance with the culture, or the organic capacity for culture, on the part of the medium, modified by the harmonious or discordant conditions preceding and attendant upon each effort. With this fact in view, how unfortunate, in addition to the circumstances just mentioned, are the conditions generally provided for our itinerating laborers throughout the country,—as a rule, I mean, for there are honorable exceptions. When we remember how the brains of our speakers are being called into use by two, and frequently three, lectures on Sunday, preceded and succeeded, as they often are, by longer or shorter exercises every night in the week; when we reflect upon the magnetic conditions of most of the halls used by Spiritualists on Sundays, occasioned frequently by the inebriety and by the political or social wrangling of disputants during the week; or when we call to mind the many unfortunate local differences and bickerings among the Spiritualists themselves, in so many of our cities, towns, and

villages throughout the country, with which our itinerant speakers are most generally brought in contact, and in some instances made acquainted with in expectation of their taking sides ; and when we observe with what criticism, indeed with what hyper-criticism, the efforts of our speakers, and especially our trance speakers, are met, and which they are led continually to expect from the fact that some of our ablest and most completely self-poised writers are unceasingly engaged in scanning their efforts, with a view seemingly for the discovery of errors of some sort, irrespective of the more frequent truths and beauties with which our spirit friends are endeavoring to instruct and benefit us through this method of mediumship ; and, finally, when, if we believe in mediumship at all, we are unable to ignore the fact that these sensitives must be more or less deleteriously affected and painfully disturbed by all the previous conditions adverted to, as well as by such a harsh and suspicious system of surveillance, can it be wondered at—indeed, is it not to be naturally expected—that to some extent at least the condition of the instrument will impair the lesson to be communicated, both as to fact and philosophy,—thus materially detracting from the force and beauty of what the dear spirits might otherwise be able to present ?

The question, then, is certainly pertinent, would not our critics and fault-finders, therefore, be doing more for the cause of intellectual Spiritualism, and for the general advancement of truth, should they, instead of berating our sensitive mediums, unite in using their able pens and exerting their well-merited influence in endeavoring to bring about a more just and comprehensive view, on the part of the masses, as to the law of conditions, in kind, and hence more effectual efforts toward the education and moral elevation of our mediums ; and in nurturing a more generous and decided unity of action on the part of the entire body of Spiritualists for the advancement of the cause, and the protection of the instrumentalities of the same from the peculiar liabilities incidental to their vocation ?

In conclusion, permit me to add that, in saying thus much, I do not wish to be understood as in any wise justifying any positive wrong-doing that may have been, or that may hereafter be, brought home to any of our mediums. I *am* seeking, however, to palliate their alleged, and perhaps actual, misdirections by a statement of facts as to mediumistic conditions, and the conduct of Spiritualists generally toward them; and I seek to enjoin upon Spiritualists the fact that, as a consequence, they may themselves, from the want of a due appreciation of these conditions, have been to a certain extent *particeps criminis* in the causes leading to any of the actual or supposed defects of which I have been speaking, and of which so much complaint has been made, as I think with unwarrantable harshness. In the name of a common brotherhood, therefore, and in behalf of the best interests of our common cause, I would earnestly bespeak for our mediums of every phase a truer sympathy and a more generous judgment.

LECTURE XXIII.

YE HAVE BODIES, BUT YE ARE SPIRITS; THE SPIRIT THE
REAL MAN.

“Fair are the flowers and the children,
But their subtle suggestion is fairer;
Rare is the roseburst of dawn,
But the secret that clasps it is rarer;
Sweet the exultance of song,
But the strain that precedes it is sweeter;
And never was poem yet writ
But the meaning out-mastered the meter.

Never a daisy that grows
But a mystery guideth the growing;
Never a river that flows
But a majesty scepters the flowing;
Never a Shakespeare that soared
But a stronger than he did unfold him;
Nor ever a prophet foretells
But a mightier seer foretold him.

Back of the canvas that throbs
The painter is hinted and hidden;
Into the statue that breathes
The soul of the sculptor is bidden;
Under the joy that is felt
Lie the infinite issues of feeling;
Crowning the glory revealed
Is the glory that crowns the revealing.

Great are the symbols of being,
But that which is symbolized is greater;
Vast the create and beheld,
But vaster the inward creator;

Back of the sound broods the silence,
Back of the gift stands the giving;
Back of the hand that receives
Thrills the sensitive nerves of receiving.

Never a muscle that moved
But a power behind did impel;
Never a thought has been uttered
But a power unseen did excel;
Never a sad tear or glad smile
But echoed the pulsings of soul;
Whilst each aspiration of spirit
Foretells immortality's goal.

Space is as nothing to spirit,
The deed is outdone by the doing;
The heart of the wooer is warm,
But warmer the heart of the wooing;
And up from the pits where *these* shiver,
And up from the heights where *those* shine,
Twin voices and shadows swim starward,
And the essence of life is divine !"

Spiritualism rolls its warm sparkling waves of thought across the cold grey sea of material skepticism, just as the Gulf Stream weaves its mystic length across the latitudes and the oceans, exercising an influence, imperceptible to many perhaps, but none the less powerful and extensive because as yet unappreciated in its full bearing. For, amid the more exalted enterprises of human genius characteristic of the present age,—amid the holier utterances of the press, the pulpit, and the rostrum,—amid the loftier conceptions of the poet, the artist, and the man of letters,—the mental eye of the spiritual philosopher can perceive the inculcations and direct influences of this school of thought beginning to manifest themselves with a persistent truthfulness not to be mistaken, and with a conclusiveness well nigh irresistible. And this condition of things, we are encouraged to believe, will be increasingly apparent, as mediumistic facilities are afforded for a clearer understanding of its phenomenal presentations, as

well as a higher appreciation of the ethical and philosophical deductions which are the legitimate sequences of an intelligent investigation.

This glorious system in the first place, as I understand it, inculcates, as a basis of all moral and spiritual culture, the existence of some great primal cause, apprehended in the terms Infinite love, Infinite wisdom, and Infinite power,—an eternal principle of life, unoriginated and self-derived,—which we call God, and know no more ; and it enjoins upon the human mind the fact that all true philosophy must undoubtedly rest upon some such acknowledgment.

Spiritualism further teaches that the true dignity of humanity consists in the fact that man is the incarnation of this Deity ; that in his spiritual nature, and in all his relations, he is the highest individualized expression of the Father Soul of this vast macrocosm, the universe which we inhabit ; and that, hence, although the evidences of this great truth are too often hidden from view, like glittering gold in the depths of an unexplored mine, still every human soul, in its inmost essence, is divine, and man necessarily immortal from the nature of his origin. In this sense, it has been wisely suggested, the good man of Nazareth spoke when he said to his disciples : “ I am in the Father, and ye in me, and I in you.” Having such an exalted view of the race, Spiritualism seeks to add no *new* element to the soul with a view to reform, but rather aims toward the evolvment to man’s outer a consciousness of his inner and purer qualities, which have been too long suppressed under the appliances of past educational faith. It does not esteem religion as something foreign to man’s nature, or as a beneficence with which a few only are to be endowed by special act of Providence ; but is aiming rather to outwork into practical life the religious or devotional element, which is undoubtedly the inherent property of the race by legitimate heirship. Thus Spiritualism, properly understood, is seeking to establish the highest happiness of the human family by educating, elevating, and spiritualizing man’s

conceptions as to the true nature of the human soul in the life that now is, as well as its prospective relations and conditions as an individualized entity in the life that is to be. For certainly the spiritual philosophy would be but a frivolous pursuit indeed "did it not subserve some practical aim, unless its issue be in some enlarged conception of man's life and destiny."

The phenomena of Spiritualism have demonstrated man to be an individualized spirit, temporarily clothed in flesh. This fact the theologies of the past and present practically ignore in their advocacy of a physical resurrection, and in their repudiation of the general principles upon which Spiritualism assumes to rest, as a system worthy the investigation and confidence of mankind. But theology—and let it be observed, once for all, that I by no means use the term *theology* as synonymous with *religion*—actually offers no argument against the facts of Spiritualism; but by random appeals to isolated texts of scripture—by ridicule, social ostracism, unwarrantable denunciation, and even legal prosecution—have sought vainly to overthrow a truth imbedded in the very constitution of nature. For science and an expanding spiritual perception are demonstrating the facts of Spiritualism, and the philosophy legitimately deducible therefrom, to be in strict accordance with the harmonious action of natural law, in so far as the finite mind is capable of determining as to the operations of the same in and around us.

In attempting an elucidation of the fact of man's existence as a spirit entity while in the material body,—the fact claimed in my text as a fundamental tenet of the spiritual school, but denied by many who are unwilling to accept of the phenomena of Spiritualism as sufficiently satisfactory testimony in favor of the same,—permit me, in addition to the phenomenal phases familiar to most of you, to offer further testimony by adverting somewhat in detail to the wonderful agency exerted in the realm of conscious individuality by the nervous system of the human body especially, and the important duties devolving upon

it in the animal economy, as an efficient agent of the thinking principle within, which so evidently animates and controls this wonderful piece of machinery amid the conditions of time. The substances of which the brain as the center of the nervous system consists admittedly constitute the last and highest stage of material refinement. This portion of the human frame is so exquisitely refined and eliminated that it seemingly exists as but a fraction of the bodily formation. And, yet, if the nervous system alone were delicately separated from the body, it would have the precise form thereof; for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth, the fibers of the hair, and even to the shaping of the eye. Hence the nerves serve as the instruments of most important uses. Through their agency even the outer skin holds connection and communication with all the internal organs. The pores of the skin, or perspiratory tubes, serve the purpose of a grand system of drainage for the worn-out particles of the body, and likewise as pipes conveying nutritious elements into the body. They are also the sensitive channels through which the *aura* or spiritual sphere surrounding each individual finds its outlet, and are in part the pathways along which impressions from without are conveyed to the nerve centers, which are the channels of intercommunication with the inner or real man.

These nerve fibers, or pores, are spread out into a most wonderful network in the *cutis vera*, or true skin, and are almost incredibly numerous.* The palms of the hands, perhaps, have the greatest proportionate number, estimated to be about three thousand five hundred and twenty-eight to the square inch. Hence, the philosophy of placing the hands upon the table, when intelligence is produced through physical manifestations of that class. This method is adopted for the reason, among

* The surface of the human body is covered with scales like a fish; an ordinary grain of sand would cover 150 of these scales; and yet a single scale covers 200 pores!

others, that the electro-mental emanations of the medium, under the propelling influences of the controlling spirit, may the more readily interpenetrate the material substance to be acted upon, and through which intelligence is to be received. The general average of pores and tubes have been estimated at twenty-eight hundred to every square inch of the human body;* and seven millions of pores have been generally estimated to be the number existing upon each ordinarily sized person,—whilst the tubes are declared to be each only one-fourth of an inch in length. These estimates are thought to be far too small, however; and yet they would give nearly *twenty-eight miles* of perspiratory tubes.

Rev. W. F. Evans, of Massachusetts, in his work entitled “Mental Cure,” published by Colby & Rich, Boston,—one of the most admirable works of the age,—says these estimates are six times too small in relation to the length of each tube, and at least five times less than the real number of pores to the square inch. If so, there are about *eight hundred and forty miles* of these drainage pipes and spherical channels terminating in the skin! Is it any wonder, then, that persons distinctively designated as mediums, because of the organic extent and impressibility of their spherical relations, should be affected either happily or otherwise by all who may approach them from either the inner or the outer world? and can you not perceive from this fact how unjust and unkind even Spiritualists have sometimes been to these sensitives in the moral garden of Father God and Mother Nature? may we not likewise perceive the reason why they often fail as to satisfactory seances, when they so arbitrarily combat the alleged necessity of harmonious conditions,—thus, as is undoubtedly a fact, often preventing the object sought to be attained, as well as injuriously affecting the medium by the consequent inharmony?

The brain of man, instead of being the mind of man, as has been practically taught by the material metaphysician, and but

* Wilson's Anatomy.

faintly, if at all, contradicted by theology, is but the principal nerve center, through which the intelligent principle, the soul — as we deduce from the phenomena of Spiritualism — acts upon the various organs of the body, and holds communion with the outer world of materialism. The brain is, therefore, to the real mind or soul what the echo is to the original sound. Its wonderfully sensitive machinery responds to every change and every impulse of the intelligent soul life within, just as mountain and valley, hill and dale, echo the encouraging cry of the herdsman, or the bleating of the flock. It is but the soul's echo that is heard by the outer world; and, likewise, but the counterfeit presentation of the real man we see, as we gaze toward each other in time. For, truly,

“We are spirits clothed in veils,—
Soul by soul is never seen;
All earth's cold communing fails
To remove from us the screen.

Man by man is never known,—
Mind with mind doth never meet;
We are columns left alone
Of a temple incomplete.”

Through spiritualistic, as well as scientific, investigation we learn further that the brain in its multiplied operations through innumerable nerve fibers extends throughout the entire body, even to the capillaries at the surface of the skin, to which I have referred; and through the brain and its ramifications the intelligent principle or real man is acting, becoming thus interfused, so to speak, through all the living textures of the organic structure. So that the poet was not altogether wrong in declaring of one whom he admired,

“Her mind was so distinctly wrought,
’T would seem that e’en her body thought.”

In illustration of this fact, an injury is inflicted at some extremity of the physical system, for instance; intelligence is at

once telegraphed to the chief nerve center, the brain, from whence the feeling and thinking principle within recognizes the fact, and by the sensation of pain expresses dissent through the outer-consciousness. For the physical body, *per se*, is incapable of either sensation or thought. Hence, by the permanent absence of this soul life, of this ability to think and feel, what is called death is produced, and this wonderful machinery, the external body, falls to pieces,—brain-matter as well as blood, muscle, and bone. But there is no destruction of life thereby, as the facts of Spiritualism most emphatically demonstrate. On the contrary, this interesting phenomenon, erroneously termed death, is but the transference of the soul, the real man, to a temple more complete,—the Pantheon of the skies.

The mechanism of the nerves consists of two portions, the fibrous and the vesicular. The nerve fiber is disposed in the form of a minute thread, which serves as a medium for the transmission of influences from part to part. Nerve fibers are of two kinds, the centripetal and the centrifugal. A centripetal fiber is a nerve of sensation, and conveys influences inwardly to the nerve centers, from whence the intelligent life principle, the real man, as I have instanced, takes it up, interprets the meaning of and acts upon the sensation thus conveyed. A centrifugal fiber is a nerve of motion, and, under the influence of the same interior principle, is the intermedium between brain and muscle.

The vesicular portion of the nervous system consists of minute, grey, granular vesicles, with a dark spot or nucleus near the center. A number of these vesicles uniting together constitute a nervous arc. A repetition of these arcs coalesced in one body forms a ganglionic center, the chief peculiarity of which is that it is fitted to receive impressions.

At the top of the spinal column, or base of the cranium, there is an aggregation of these ganglia called the medulla oblongata. This is the seat of the involuntary functions of the system, the

nerves of respiration, deglutition, digestion, etc., which are independent of any externally conscious action of the will.

Above the medulla oblongata is the sensora ganglia, or cerebellum, from which diverge the nerves of special sense, such as the auditory, optic, and olfactory. Resting on the sensora ganglia is the cerebrum, a large pulpy mass of nerve, which is the most refined combination of the elements of matter, and is the most delicately organized of any part of this wonderful piece of human mechanism.

The entire body is connected with the brain by means of a grand system of ganglionic and sympathetic nerves, every organ being united to every other, the whole operated upon and through by the intelligent principle within, the immortal soul or spirit, which, as I have said, the phenomena of Spiritualism have demonstrated to be an individualized entity, the real man. The soul operating in the microcosm of the body, through the agency of the nervous system, just as all around us today homesteads and places of business are connected, the one with the other, hamlet with hamlet, city with city, and continent with continent, by means of the telegraphic and telephonic systems, with which human thought in the present age has "clasped a girdle round the world," whilst electricity has become the errand-boy of humanity. The simile is complete; for it is a truth that brain, muscle, sinew, and nerve are as dead and expressionless as are telegraph poles and telephone wires without that animated and animating principle denominated mind or soul, the originator and dispenser of the thoughts and sounds conveyed.

Medical science, as I have shown, assigns three compartments to the brain of man, which Spiritualism designates as the prominent nerve centers, through which the intelligent principle is manifested in the body of man, and which the phenomena of Spiritualism demonstrate to be an individualized spirit, acts in and upon the material body, and the world surrounding it; so that man may be said to have three brains; the upper compartment is the cerebrum, as stated (or large brain), composed of

the two kinds of nerve substance referred to, the grey or ash-colored, and the white or fibrous; secondly, man has the cerebellum (or little brain), containing both kinds of cerebral substance, but differently arranged; although smaller in size, the cerebellum has far more activity than the cerebrum; and, thirdly, man has the primitive brain, the medulla oblongata, which physicians will tell you is the first formed in the human fœtus, and that the other portions of the cerebral system proceed from it in order. The medulla oblongata, we are told, is much smaller than the cerebellum, but a myriad times more sensitive and active; and advanced clairvoyants declare that millions of pure white rays, or minute nerve fibers, are constantly darting seemingly, and leading from this nerve center in every direction to every part of the physical system. The outward manifestations of the soul or spirit through these three distinct brains have been appropriately termed the three degrees of mental activities comprehended under the general heads of intellectual, emotional, and vital. The intelligent principle, both observation and science declare, may, and does, at times act through either of these compartments separately. From this truth, considered in connection with the facts and the philosophy of Spiritualism, the solution of many of the enigmas of existence may be more nearly arrived at, whilst a clearer conception may be attained, as to the relation which the immortal principle or real man within sustains to the wonderful machinery of the brain. Sleep, for instance, "that knits up the raveled sleeve of care"; the mysteries of dreamland; somnambulism; lunacy, with its terrible associations: the trance; and even death, so called, of which sleep is but the younger brother, and so like him that some writer has said he dare not trust him without his prayers,—all alike find a proximate solution, at least, in this sadly misunderstood and grossly misrepresented system called Spiritualism.

But let us examine somewhat, although but briefly, this claim of a proximate solution of some of the experiences of time. Anatomists tell us that the cerebrum, which, as I have said, is

the principle compartment of the brain used by the soul in our outwardly wakeful and active intellectual experiences, becomes inactive and quiescent during sleep ; and medical science asserts further that, in cases of fracture of the upper section of the human skull, when a portion of the cranium has been removed, the intellectual pulsations or activities of the cerebrum have been observed to cease entirely,— as if, which is indeed the fact, the ruling spirit of the organism, or the man himself, had changed his vital action to the cerebellum, or the medulla oblongata, in order that the proper remedies might be applied to counteract the defect in this important portion of the machinery, especially designed by the Infinite Architect for the intellectual uses of time. And, in sleep, as I have said, the cerebrum is inactive, except just at the moment between waking and sleeping, when you seemingly enter what is called the mysterious land of dreams.

The different theories of dreams presented at various times by material metaphysicians and theologians, it seems to me, are exceedingly fallacious when viewed from a spiritual standpoint. A theory in accordance with the established facts of Spiritualism is much more rational than any hitherto presented. Thus, during sleep, the spirit or soul being the real man, holding sympathetic or magnetic connection with the body through the cerebellum or medulla oblongata, one or both leaves the cerebrum inactive, as medical science affirms that it is, and wanders forth into the inner or spiritual realm, which is more congenial to its vital needs, gathering spiritual pabulum, so to speak, for its sustenance and strength during the next day's bodily incarceration. And during these wanderings how often is it that we realize actual communion with beloved ones long since reported dead, whom Spiritualism, however, so clearly proves to be still living, and even more loving than in former years? Thus, too, when we lie with darkness all around us in the outer world, no sight or sound to wake up memory, things long forgotten by the outer consciousness, faces that no effort

of the waking mind could call before the eye of fancy, voices that have long ceased to ring in the ear of forgetfulness, come upon us all, strong and vivid as reality; and likewise even the feelings no longer suited to our state of being, such as the joys and past times of our early boyhood or girlhood, and even the prattled pleasures of our baby days. Yet, there they all are at times, bright as in life,—conscious, waking life. At other times, with the revived images, voices and loves of other days are mingled wilder and more objectionable experiences, seemingly cast into mad array by some fantastic power of dream-land, such as we suffer from what is termed nightmare, etc. This confusion, as well as the more agreeable experiences named, are all accounted for in the fact that what are termed dreams are but the partial and momentary impressions of the spirit upon the aroused cerebrum or outer consciousness on its return from its wanderings; and these impressions or dreams are harmonious or otherwise proportioned to the condition of the different bodily organs holding sympathetic relations with the cerebrum, of which in this connection the stomach is the most important. If the stomach has been disordered by imprudence of any kind, the dreams are correspondingly inharmonious and unpleasant. Indeed, so intimately connected are the stomach and brain that the latter is being constantly influenced more or less deleteriously by the former, whether awake or sleeping. The stomach, in fact, is wretchedly imposed on through rapid eating, and by the indigestible and improper articles of food we so thoughtlessly and frequently put into it. This is so much the case that dyspepsia and consequent brain affections, physicians will tell you, have become national diseases in America.

So direct and positive are the sympathetic relations between these two organs, and the consequent baleful effects upon the one by the abuse of the other, that Dr. Oliver Wendell Holmes, in one of his works, very forcibly remarks that “a severe attack of dyspepsia is sufficient to change the whole theology

of the world in the mind of a patient." Carrying out the same idea, my own opinion is that Calvin must have been a life-long dyspeptic, with his brain correspondingly affected, before the promulgation of such horrible conceptions as characterize his ideas of God's dealings with his children! Such being the evident connection between these two important organs of the outer encasement of the active intelligent principle within, through which external manifestations are necessarily made, no wonder that when the brain has been seriously disturbed by abuse of the stomach, this individualized soul, the real man, finds so much difficulty in correctly impressing upon the outer consciousness the result of its experiences during its temporary absence, while the cerebrum is at rest, as I have shown; and that unpleasant dreams, nightmare, and sometimes fever and other ills, are the legitimate consequences. A dream, therefore, in all its bearings is one of the most direct evidences of the existence of man as a spirit entity while still encased within the earthly body; and is, likewise, additional evidence in favor of a fact too often forgotten that, in what are called Christian and civilized lands, man is wretchedly deficient in the practical cultivation of a physical religion at least.

The dreadful imaginings of lunacy, likewise, when obsession is not the primal cause, together with the sad results of what is termed softening of the brain, are similarly accounted for, as to their inception at least. In this connection we have a most consolatory assurance through spirit communion, and likewise a further confirmation of the distinct individuality of the inner man. The intelligent principle, or spiritual man, we are assured by the dear ones gone before, is but relatively affected by the terrible outer manifestations of lunacy and aberration of mind in this sphere. And with what consolation does this intelligence come from the angels to the suffering hearts of humanity! Ye who have mourned the mental desolation and darkness of a beloved father, or mother, or wife, or husband, or child, or friend; ye who, in gazing upon the senseless eve of

lunacy, have supposed the past obliterated in the crazed reminiscences of the beloved, and that the endearing scenes and incidents of that past which made earth lovely and life endurable, have all been swallowed up in the maelstrom of fantastic imagery, think so no longer. Spiritualism demonstrates that the life within, the real or spiritual man, is not permanently affected by these outer manifestations, which are but the defects of the material organization; that within the inner temple is an unerring record kept, and that when the outer covering shall be torn away, when the beautiful spirit, by the agency of death (so called) shall emerge from the muddy and decaying coat of earth, and the relative effects of the defects of time shall have been obliterated through the law of progress, then again, in another and a brighter sphere, shall the treasures of the heart be restored; then again shall the eye sparkle with the tear of soul sympathy, whilst its warm pulsings tell of a memory and a love and an individuality that have kept an interior and indelible record throughout the seemingly dark night of extinct or deranged faculties,—which record shall again appear fresh and beautiful, when God's pale angel shall have liberated the soul from this Egyptian night of time, and the real man shall have ascended from the body,

“Along that grand triumphal arch,
Through which the good to glory march.”

Somnambulism, likewise, that strange act of life apart from what we distinctively term waking life; that mystery of mysteries to the material scientist, when the soul seems severed from all things on earth but the body which it inhabits; when the external mind evidently sleeps, or, as medical science affirms, when the cerebrum is quiescent and altogether inactive, while some interior principle of intelligence wakes; when the animal body and this interior principle live and act together, while the intellectual or educated portion of the wonderful piece of machinery which we call man lies inactive and seemingly

dead for the time,— this strange phenomenon likewise finds its best solution in the hypotheses of this modern pneumatology. Somnambulism, although declared by physiologists to be a state of sleep, and which is really so as far as the cerebrum or the external consciousness is concerned, Spiritualism declares is actually a condition of the clearest wakefulness to the inner life or spirit. This vital principle, acting chiefly through the organs of vital motion in connection with the cerebellum and the medulla oblongata, one or both, whilst the upper portion of the brain or the cerebrum, as I have said, is in a state of coma or sleep, sees and thinks spiritually without the intervention of the ordinarily wakeful agent of thought; and sees and thinks far more clearly at times than it generally does through the thinking channel of the material encasement, affected as this too frequently is by the disturbed condition of the bodily organs, or by the usual confusion of the wakeful world with which it is continually *en rapport*.

The condition of somnambulism is akin to that of the trance. The trance condition, however, as exhibited in the phenomena of Spiritualism, varies in proportion to organizational and other individual and surrounding conditions, being more or less profound in different persons, with the presiding spirit more or less individually active. In some cases the resident spirit gives place entirely to another intelligence for the time being. In others the resident spirit holds its vital connection with the physical organism through the medulla oblongata, leaving a more positive and brighter spirit it may be to control the organs of thought and feeling, through the cerebrum and the cerebellum, upon a higher plane than it could itself, for the benefit of humanity. In others, and perhaps the most advanced degree of entrancement, the intellectual and spiritual faculties, through spiritual association and culture, are illuminated and elevated into the utterance of the grandest thoughts and loftiest conceptions in a relatively normal or natural state. In others, still, the trance is more profound; all vitality has seemingly de-

parted, whilst the resident spirit, through the organs of vital motion, holding only an electro-sympathetic connection with the body, is enabled to visit other localities in this sphere, together with other and more congenial climes beyond the boundaries of mere material appreciation.

The next condition beyond the profound trance is the state termed death, which it very much resembles in its outward appearance. Viewed in the glorious light reflected from the demonstrated truths of Spiritualism, however, such as the continuity of life and the consequent perpetuity of individual consciousness and individual affection beyond the grave, *there is no death*; what is termed such is but the transition of the aspiring individual soul to a higher life, where, independent of the bodily organs altogether, its loftiest powers will be called into the fullest exercise, and its highest aspirations find the most unlimited realization. For, indeed, as the facts of Spiritualism have clearly demonstrated,

“There is no death! The stars go down
To rise upon some other shore,
And bright in heaven’s jeweled crown
They shine forever more.

.
And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life,—there are no dead!”

Thus you doubtless perceive from this necessarily brief reference to the machinery of the body and its uses, under the direction of some intelligent principle within that is evidently superior in its functions to any of the known qualities of matter, that both physiological facts and individual experience and observation sustain the general proposition with which I set out, as to the source of vitality and thought exhibited in and through the splendid mechanism of the human body,—or, in other words, that ye have bodies but ye are spirits, as the facts

of Spiritualism most emphatically demonstrate. And, in further illustration of this fact, do we not all feel and know that in this world nothing fully contents or satisfies the aspiring part of our nature,—the inner man? The happiest and most complete life on earth, considered in the abstract, is a monstrous failure, since the jewel of contentment is no where to be found. From the “puling infant” in its mother’s arms to the ambitious tyrant weeping for new worlds to conquer; from the youth, struggling to reach the pinnacle where fame’s proud temple shines afar, to the majestic philosopher unlocking some of the profoundest mysteries of the universe, and proclaiming himself but a child upon the shore, with the vast ocean of truth unexplored beyond him,—all bespeak the insufficiency of earthly attainments and earthly enjoyments. Never are the ideal affections of the soul fully realized by the offerings of earth, nor can individual character attain to the standard of the soul’s imaginings.

If the soul, as I have briefly shown, is thus possessed of such a distinct individuality while still encased in flesh, together with such marked powers as the facts of Spiritualism and the truths of science demonstrate, who shall dare to deny the continued existence of this individuality and of these powers when the body has been laid aside forever? Is it not rather a great truth, as I have been endeavoring to enforce, that the soul or spirit is that individualized power within the material encasement which is seen by the external eye, not in its substance, but in its effects?—a power which comprehends the intelligence, the affection, and the ceaseless aspirations which constitute the true effective man, and which on the death of the material body survives as an organic whole, parting with nothing that is essential to its emotional, moral, and intellectual existence. The use of the physical body is to administer to the individualization growth and development of the powers and faculties of the spiritual body, to which all nature is made contributory and subservient. As the soul matures its spiritual form within the

physical body, penetrating its every tissue and fiber, the spiritual form assumes the features and form of its material encasement, its voice, aspect, and manner, as well as its character, moral and mental, — relatively proportioned, of course, to its increased refinement and freedom from physical disease and deformity. In time, old age or disease approaches, and it becomes apparent that the external body is gradually ceasing to be of use to the inner man. At length the voice becomes externally silent, the eye sightless, and the pulse of the outer encasement stands still, as the real man, releasing himself from the embrace of the now useless form, ascends therefrom in all the freshness and beauty of immortal youth ; and *this* state has been ignorantly and sadly miscalled death !

In conclusion : you enter the studio of an earthly artist ; you see before you a well-executed statue of clay ; it is the figure of a man ; you gaze upon it with intensity, and strive to recognize the features of some distinguished person whom your country may have delighted to honor, or some friend dear to memory. While you are thus contemplating it, the artist silently approaches and, taking a hammer in his hand, suddenly strikes it a violent blow. You are startled, and ready to utter an exclamation of angry remonstrance, when your words are arrested by the falling clay, and the disclosure of an exquisitely beautiful image of gold ! The artist explains that the clay statue which so interested you was nothing but a temporary mold, the sole end and use of which was to produce this wonderful specimen of taste and art which, far more than the clay statue, now calls forth your admiration. The body of man, as illustrated by the facts of Spiritualism, is represented by that clay statue ; and its flesh and bone, together with the brain and nerve of which I have been speaking, are just as destitute of conscious life as the crumbling image. The spiritual man within it is that alone gives them the appearance of vitality ; and as this inert covering of time, struck by the hammer of death, falls to pieces and mingles again with its kindred elements, the impersonalized

divinity from within emerges into more enlarged activities and sublimer possibilities as it is removed from this earthly studio to the galleries of the Infinite Artificer, where, amid unending felicities and expanding capacities, its course shall be upward and onward forever along the celestial pathway where bright-eyed stars are singing their everlasting anthems.

And now permit me to repeat —

“Oh, have you not seen, on some morning in June,
 When the flowers were in tears, and the forests in tune,
 When the billows of morn broke bright on the air,
 On the breast of the brightest, some star floating there,—
 Some sentinel star, not ready to set,
 Forgetting to wane, and watching there yet?

How you gazed on the vision of beauty the while;
 How it wavered, till won by the light of God's smile!
 How it passed through the portals of pearl, like a bride;
 How it paled as it passed, and the morning star died.
 So the spirits of earth pass away from life's even;
 So the blush of their being is blended with heaven.

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We shall know them again by the sweet songs they sing;
 We shall know them again by the bright truths they bring;
 By the heaven in their eye, by the light on their hair;
 By the smile they wore here, and will ever wear there.”

LECTURE XXIV.

THE UNITY OF GOD.

There are three which bear record in Heaven, the Father, the Word, and the Holy Ghost ; and these three are one.—First Epistle John, v. 7.

I and my Father are one.—Gospel of John, x., 30.

I am in my Father, and ye in me, and I in you.—Gospel of John, xiv., 20.

For my Father is greater than I.—Gospel of John, xiv., 28.

One of the ablest of the British essayists (himself a Protestant) has very forcibly said: "There is not, and there never was, a work of human polity so well deserving of examination as the Roman Catholic Church. The history of this Church joins together the two great ages of civilization. This is the only institution left standing the history of which carries the mind back to the period when the smoke of sacrifice arose in the Pantheon, and when the tiger and the leopard bounded in the Flavian amphitheater. The proudest of the royal houses of Europe are as but yesterday in comparison with the line of her pontiffs. The history of that line carries the mind along the pathway of the ages, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth ; and far beyond the time of Pepin, until well nigh lost in the twilight of fable. She saw the rise of all the governments and church institutions that now exist in Europe and America. She was great and respected before the Saxon set foot in Britain, and before the Frank had passed the Rhine, when Grecian eloquence flourished in Antioch, and when idols were still worshiped in the temple of Mecca." Yet, what we can consider as the prominent defect of this wonderful institution is the beast

that in this age of remarkably intellectual and spiritual development "she stands today where she stood centuries ago."

"The history of the last seven hundred years in Europe," adds the author alluded to, "followed by the history in America, clearly evinces that the general mind has been progressing in every department of secular thought. But in religion you can trace no constant progress. Several times since the organization of the Church in Western Christendom the intellect of man has arrayed itself against the power of the Catholic Church; and not always, even in past centuries, did she come from the conflict unscathed."

During the age immediately preceding the religious conflict terminating in the organization of the Protestant Church, the Papal court at Rome had become a scandal to the Christian name. History tells us this, and that the leading minds of the Church, such as Leo X., had adopted the atheistical and scoffing tendencies of the Augustan age. But, when her dogmas began to be attacked, when doctrine after doctrine was assailed, and when nation after nation withdrew from the acknowledgment of her spiritual dominion, it became apparent that such leaders were not sufficient for the control and development of her power. Better men, however, arose, more spiritual and sincere,—such as Paul IV., Pius V., Gregory XIII., and as were the leaders so the people became. As a sequence, while the Protestant religion was gaining adherents at one extremity of Europe a Catholic revival was being carried on as rapidly at the other. But, alas, for the true spiritual progress of both branches, neither relied sufficiently upon moral and spiritual force; but, in their mistaken zeal, resorted to the sword for the propagation of their principles. The Inquisition especially was revived with new powers, and inspired with new energy; and, though seemingly prosperous, the mother Church was at that very time sowing some of the seed that has since ultimated in disaster after disaster, until her temporal power, at least, has been entirely overthrown. With the fall of Napoleon III., his

imperial ally, the Pope was left without an efficient supporter. Italy at once sprang to arms to deliver the unhappy Romans and expel the French garrison from the eternal city. The Pope has been deprived of his temporal authority; the Inquisition is dead; and Victor Emanuel has established the capitol of his empire within the walls of Rome, despite the decrees of the self-styled "Vicars of God."

Such is the condition of this wonderful institution today at the metropolis of her spiritual empire. What is to be the future of the mother Church in our own country, under the influence of the progressive spirit of the age, recurring events must determine, whilst, in a land of free thought, all must form their individual opinions as time advances and the developments of the hour arise. In attacking one of her dogmas, however, as I am about to do, I do not wish to be understood as condemning all of her tenets, or as wanting in respect for the principles of truth that underlie many of the items of her faith, for a beautiful vein of spirituality evidently courses throughout her teachings, although well nigh covered with the dust of the darker ages, and very essentially counteracted by the deleterious influences arising from her ideas of Church authority.

The dogma of the Trinity taught by the Catholic Church since the opening of the fifth century, and which has been borrowed by most of the Protestant Churches, as extracted from what is called the Athanasian creed, reads as follows, and is received by all that class termed Evangelical Christians:—

"Such as the Father is, such is the Son, and such is the Holy Ghost.

"The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

"And yet there are not three Almighties, but one Almighty.

"He, therefore, that would be saved must thus think of the Trinity."

In connection with this dogma of the "Adorable Trinity" are inculcated the following theories: The Supreme God begat

from all eternity a Son equal to Himself; from these two proceeds a third, equal to the first; and these three Gods, equal in perfection, divinity, and power, form nevertheless, as the creed says, only one God. And this is what theologians term "the mystery of the God-head."

The second person of these three Gods in one, having clad himself with human nature, and become incarnate in the womb of a virgin, we are told, submitted himself to the infirmities of humanity, and even suffered an ignominious death to expiate the alleged sins of the race. This is what theologians call the mystery of incarnation.

And we are commanded further to believe in connection with the dogma of the Trinity that a God, having become man without doing injury to his divine nature, has suffered and died for the sins of man, thus *offering himself a sacrifice to himself*; and that this was absolutely and indispensably necessary in order to appease his own wrath. And this is what theologians call the mystery of redemption.

Such are the "sublime mysteries" connected with the dogma of the Trinity, which are being taught by the Catholic Church and most of the Protestant Churches today, for the non-acceptance of which mankind are to be condemned to everlasting torment. And through the force of educational faith many persons in Christendom honestly believe this doctrine of the Trinity to have been the original faith of the early Christians, and that it is besides a sound Biblical doctrine. Yet, it is nevertheless a fact that many of the best writers upon this theme agree in admitting that this doctrine rests rather upon the authority of the Fathers of the Church than upon the Bible for its existence.

It is generally understood, I suppose, that the spiritual school ignores this doctrine of the Trinity as taught in most of the churches of the land, whilst they are gratefully appreciative of the universal presence of an Infinite God, one and indivisible, omnipotent and inexplicable. They are instructed and sustained in this belief by lessons from purer minds, flowing to them

through natural law from the regions above them, and stealing gently into their receptive but hitherto doubting and distrustful souls. And they are likewise sustained in their convictions in this respect, and in their rejection of the theological idea, by the ecclesiastical history of the past. In substantiation of this assumption, I propose adverting to this history in order that we may perceive the slight foundation upon which has rested for so many centuries a doctrine at war with reason, contrary to the highest intuitions of the soul, and utterly subversive of any true conception of the infinite attributes of a Divine Father.

Permit me first, however, to consider the true signification and legitimacy of the different texts repeated in your hearing. And first, "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." This text is frequently quoted, as you are aware, as infallible testimony in favor of the doctrine of the Trinity, the more especially by that class who professedly believe that the King James version of the Bible (the one in use among English and American Protestants) is *verbatim* the revealed will of heaven.

And, yet, the testimony of profound thinkers and able writers, as well as accomplished scholars, has satisfied many candid inquirers that this text is unmistakably a forgery. The following facts are cited in proof of this declaration: 1st, it is not contained in the Greek manuscript of the New Testament, which was written earlier than the fifteenth century; 2nd, nor in any Latin manuscript earlier than the ninth century; 3rd, it is not found in any of the ancient versions; 4th, it is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the Trinity, they have cited the words both before and after it; 5th, it is not cited by any of the early Latin Fathers, even when the subject upon which they treat would naturally have led them to appeal to its authority; 6th, it is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is supposed to have been forged; 7th, it has been omitted, as spurious, in many of the

editions of the New Testament since the Reformation,— in the first two of Erasmus, in those of Aldus Colinæus, Zwinglius, and more lately of Griesbach ; 8th, it was omitted by Luther in his German version. In the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in small type, or included in brackets ; but between the years 1566 and 1680 it began to be printed as it now stands, by whose authority is not known.

There are those, however, who would still defend the doctrine of the Trinity as taught, notwithstanding such fraud as this has been resorted to, with a view to its establishment as a dogma, resting their faith, perhaps, upon the other texts repeated in your hearing. With regard to these texts, likewise, all faith in the doctrine of the Trinity will be found to be groundless when their legitimate signification is properly arrived at. “I and my Father are one,” Jesus declared, and this declaration is relied on by the Trinitarian as partly corroborative, at least, of his theory. But his reliance is not warranted by a proper understanding of the original. Greek scholars will tell you, and with truth, that the Greek word translated *one* in this text is in the neuter gender, and cannot therefore be properly interpreted as applying to a person or being, but must be legitimately understood as conveying the idea of one object to be accomplished, or rather as one in purpose or design. So, also, with the word “one” in the first text, the same remark applying to both. Thus far, then, there is no Biblical authority for the dogma of the Trinity. Of the other texts, the last two named, I shall speak at the proper time.

Permit me now to inquire as to what reliance is to be placed upon the “authority of councils,” to which reference is so often made by a portion of that class of minds who propose to perpetuate what we must be excused for terming the mathematical absurdity of “three in one.” Let it not be understood, however, that this reference is made with the view of enforcing reliance upon the authority of the past in matters appertaining to

the soul and its destiny, except in so far as the declarations of past ages shall comport with the demonstrations of the present. On the contrary, I hold that the individual soul, with its wonderful intuitional and impressional capacities, is its own highest revelator of God's truth unto itself. Hence this advertency to the authority of the past is made alone, that I may meet the advocate of the Trinity with arguments from his own platform, — arguments against his position, and in favor of my own, as to the unity of God.

It will be remembered by the reader of ecclesiastical history that the Christian Fathers were by no means remarkable for the practice of those precepts that characterized the teachings of the Man of Peace, whose professed followers they were; nor were they behind the sectarians of the present day in the manifestation of the spirit of bitterness. Controversy arose very early after the dawn of the Christian era, and continued for centuries. The history of those early centuries enumerates over seventy different sects of Christians, all claiming the same source and fountain of faith. Some of these differences have been transmitted down to the present day, and are still the sources of disputation and hate amongst the membership of sectarian churches. One question of disagreement among the Fathers was with reference to the probable duration of punishment in the hereafter. This question, as you are aware, has come down to modern times with attendant bitterness among different classes of Christians. Spiritualists, however, have risen above this controversy in ceasing to look upon the dealings of God with his children as punitive, in the theological sense of the term. In looking at man as a normal being, sustaining a normal relation to the external universe and its Infinite Ruler, the Spiritualist is enabled, through angelic culture, to perceive a higher and purer and more invariable law of responsibility than that arbitrary one which represents our Heavenly Father as dealing with us on worse terms even than would a passionate and earthly parent. Man's responsibility for sin, we are

told by the angels, is as inflexible and inescapable as any law of God. It is the relation of cause and effect, which is never broken; and, through the operations of the same law, we are taught to believe happiness will be eventually evolved from out even the darkest conditions.

Another point of difference between the Fathers was as to whether the doctrine of the unity of God should be declared to be orthodox or otherwise. The bishops who favored the doctrine of the unity of God were called Arians, from the name of their acknowledged leader, Arius. Those who contended for the consubstantiality or equality of the Son with the Father were led and represented by Athanasius. The personality of the Holy Ghost was not suggested in council for more than fifty years after the controversy commenced as to the equality of the Son.

Catholicism and modern orthodox churches among the Protestants generally agree in the present day that this controversy was legitimately settled by the authority of councils; and there is a general union of sentiment in the denunciation of Arianism as heresy, and also in allegations of infidelity against modern Unitarianism, which partakes of the ancient heresy of Arian. But the truth is Arianism was not dislodged from the minds of that age by the exercise of reason on the part of its opponents, or in the practice of the principles of love, so characteristic of the beautiful Nazarene, whom both ancient and modern Trinitarians profess to follow. On the contrary, the adherents of the same conception of Deity, after continued physical persecution on the part of the Trinitarians, were finally dispersed amid the Goths of Spain, during the first half of the fifth century. But, let us refer to the history of these ancient churchly organizations together with the ecclesiastical polity of the early centuries of the Christian era, in order that we may arrive at a legitimate conclusion in regard to the position which I have assumed in regard to the unity of God, viz., that this idea was the original faith of the early Christians, prior to the establishment of the theological

dogma of the Trinity, which was brought about by physical force, and the undue exercise of priestly rule, rather than through the cultivation and expansion of the intellectual and spiritual capacities of the race.

According to history, you will find that in the year 322 Alexander, Bishop of Alexandria, held a council of nearly one hundred Egyptian bishops, who condemned Arius as guilty of heresy.

In 323 Eusebius of Nicomedia, and other bishops, held a council in Bithynia, and pronounced Arius orthodox.

In 324 Hosius held a council at Alexandria, and did all that he could toward reconciling conflicting opinions among his brethren, but pronounced no ultimate decision.

In 325 the Council of Nice was held, which, through the influence of the crimson-handed Constantine, decided in favor of the doctrine of Athanasius.

In 335 the Council of Tyre was held, at which there were sixty eastern bishops. Athanasius came with forty Egyptian bishops; but he was forced to appear as a criminal, and the council pronounced against him a sentence of deposition.

In the same year the council of Jerusalem was held, at which Arius was received, and his opinions recognized as orthodox.

In 338 a council at Constantinople deposed the presiding bishop, and elected Eusebius of Nicomedia in his stead, on account of his adherence to the doctrine of Arius.

In 340 a council at Alexandria decided in favor of the doctrine of Athanasius.

In 341 a council at Rome acquitted Athanasius of the sentence of deposition pronounced against him by the Council of Tyre in 335.

Immediately afterward Eusebius and his friends held a council, or synod, at Antioch, chose one Gregory to fill the see at Alexandria, which had been assigned to Athanasius, and sent him to seize upon it by main force. Athanasius hearing of this fled to Rome.

In 342 a council was held at Antioch, which declared the

opinions of Arius to be orthodox; and made a confession of faith which omitted the Athanasian doctrine of the consubstantiality of the Son with the Father.

In 345 another council was held at Antioch, which was orthodox, or Athanasian.

In 347 the Council of Sardica was held, at which there were one hundred bishops from the west and seventy-three from the east. Those from the east declared they would not sit in council unless Athanasius and his adherents were condemned, and excluded from ecclesiastical communion. To this demand the western bishops refused to accede, and the eastern bishops withdrew; and assembling at Philippopolis, they wrote a letter, dating it at Sardica, addressed to all the bishops of the world, charging upon Athanasius, and Marcellus his adherent, very great wickedness.

In 353 the Council of Arles was held, which subscribed to the condemnation of Athanasius. A few of the bishops refused so to subscribe, and were banished.

In 355 the Council of Milan was held, consisting of three hundred bishops, who condemned Athanasius.

In 341 a council had been held at Sirmium, which was orthodox; but in 357 the second Council of Sirmium was held, in which the word "consubstantial" was rejected, and the Father declared to be greater than the Son.

In 358 another council was held at Antioch, under Eudoxius, Bishop of Antioch, which condemned the word "consubstantial," or equal, as applicable to Father and Son.

In 359 a third council was held at Sirmium, which was orthodox.

In 360 the Council of Constantinople was held, which adopted a semi-Arian creed, rejecting the term substance as applicable to Christ.

In 361 the Synod of Antioch declared that the Son of God was not at all like his Father in substance, and that he was created of nothing.

The next five councils held — one at Alexandria in 362, one in Italy the same year, one in Egypt in 363, one in Antioch the same year, and one in Lampsacus in 365 — were all Athanasian.

The bishops who favored Arianism also held a number of councils after the year 365. One was held at Smyrna, one in the province of Pamphylia, another in Isauria, and another in Lycia. The result of all these, it is stated by historians, was a reconciliation with the churches entertaining the orthodox or Athanasian faith. Their letters, however, are not extant.

In 368 a council was held through the Emperor Valens, which was Arian.

This was followed by the Council of Rome, under Damasus, which published a synodical letter against the Arians.

Finally, the Council of Constantinople was held in 381, which decided in favor of the equality of the Son with the Father; and likewise decided in favor of the personality of the Holy Ghost, for the first time.

The councils thus hurriedly enumerated do not comprise the whole number that met during the fourth century of the Christian era. During this century there were nineteen councils that decided in favor of the doctrine of Athanasius, the equality of the Son with the Father; and nineteen councils that decided in favor of the doctrine of Arius, the unity of God.

The doctrine of the Trinity, although adopted by the Council of Constantinople, as I have said, in the year 381, did not become the universally accepted faith of the Church until during the first part of the fifth century, and not even then until physical force had accomplished its work of bitter persecution. From these facts it is clearly inferable that the mind of the early Christian world was deeply imbued with the truth and beauty of the doctrine of the unity of God,—the more especially when reliable authority has declared that the farther back in the history of these centuries the mind pursues its search, the more prominent becomes the grand and glorious

thought of the oneness of the common Father of the Universe. That the doctrine of the Trinity, as taught in the present day, is wholly at variance with truth, I feel fully satisfied in my own mind. But that the minds of the early Fathers should have fallen into this error is by no means singular, when their antecedents and surroundings are properly understood and appreciated. Justin Martyr, Tertullian, and others among the Fathers, it is known were Platonists before they were Christians, and it is not to be wondered at that their early connections should have more or less colored their later faith. Scholars will tell you that many of the terms of the Platonic philosophy became incorporated into the phraseology of the early Christians, producing much of confusion, and in some instances becoming the means of transmitting to succeeding ages a corrupted idea of the original truth and beauty of the new religion. Among the terms in use in the Platonic philosophy was the Greek word *Trias*, designed to convey some subtle idea in connection with the Platonic Trinity, but not intended to be applied to independent or equal persons. This word was first used in the discussions of the early Christians during the second century history informs us. It was translated into the Latin word *Trinitas* about the year 200, and of this word the English word "Trinity" is a correct translation. The introduction of this and other words it is evident had a deleterious effect upon the minds of the early Fathers, ultimating in the substitution of the doctrine of the Trinity as now taught, in lieu of the beautiful conception of the good man of Nazareth. In illustration of this idea the learned Dr. Elliot of St. Louis, in a lecture upon the Unity of God, quotes the following sentence from the celebrated Augustine: "I was in the dark," says this early Father of the Church, "with regard to the Trinity until I found the true doctrine concerning the divine word in a Latin translation of some Platonic writings which the providence of God threw in my way."

Plato admitted in his allegorical Trinity three hypostases, or

modes of being. The first and greatest constituted the Supreme God; the second was the Logos, or Word, or Divine Intelligence proceeding from the first; the third was the Spirit, or Soul, of the world.

The Jesuitical missionaries found a divinity similar to that of the Christians at Thibet. Among the Tartars God is called *Kon-cio-ciok*, the only God; and likewise *Kon-cio-sum*, the threefold God. They also give God the titles of *Om*, *Ha*, *Hum*, interpreted intelligence, might, power, or word, heart, love.

In the Brahmanical religion of the Hindoos the Supreme Being is represented as being manifested in three beings, Brahma, Vishnu, and Siva; or the creating, preserving, and destroying power of the world. And it is taught in this religion, likewise, that the various changes of the world have been brought about by successive incarnations of Vishnu in the human form.

We learn also from what is termed the mythology of the past that the god *Osiris* of the Egyptians, the god *Adonis* of the Phœnicians, and the god *Atys* of the Phrygians periodically resigned and reassumed physical existence. Besides, it was a common idea in the East for many centuries to fancy that great men or great heroes were descended from the gods. Jesus of Nazareth had prototypes in *Æsculapius*, *Prometheus*, *Hercules*, *Apollo*, *Chrishna*, and many others, including *Apollonius* of *Tyana*, who was born about the time of Christ, and according to Lecky filled the then known world with the fame of his alleged miracles and sanctity. Hence, it can but be considered as inferable, it seems to me, that this entire idea of the Trinity, and of the especial incarnation of God in *one* human form, as taught in Christendom (opposed as it is to the intelligence of the present age), must have been borrowed from the mysticisms and myths of the heathen world.

And, again, with regard to the doctrine of the personality of the Holy Ghost, as suggested in the Council of Constantinople in the year 381, I feel fully satisfied that the claim made for it as a doctrine of the Bible is equally erroneous with the consubstantiality

of the Son with the Father. If, therefore, these two ideas are to remain a part of the religious faith of the future, they must alike be maintained upon the authority of the Catholic Fathers alone. And in this connection it may not be inappropriate to remark that the old mother Church has at least the virtue of consistency in her claim as an infallible interpreter for an infallible record,—such as the Protestant Church asserts the Bible to be. For it were certainly worse than folly to suppose the existence of an infallible revelation dependent for the application of its truths to the necessities of the race alone upon the decision of fallible judgments. Therefore, whilst the spiritual school ignores entirely the idea of infallibility in connection with finite minds, however much inspired, it adheres with equal firmness to the declaration that there can be no half-way position in the slightest degree tenable between the Catholic doctrine of the authority of the Church over the soul of man on the one hand, and the conviction of the spiritual school as to the authority of the individual soul unto itself on the other. The eventual war of ideas, therefore, it seems to me, must be between these two propositions in the realm of thought.

But I have said I do not accept the dogma of the personality of the Holy Ghost as a doctrine of the Bible. Let us examine for a moment. The Greek noun translated ghost in this connection is *pneuma*. The exact meaning of this word is *wind*, or *breath*. Certainly, it would be difficult to construe this word as constituting a personality, except through the forcing process dependent upon some preconceived idea. The Holy Breath of God would be a more appropriate and correct interpretation and translation of the Greek phrase *to pneuma agion*, rendered in the King James Bible, “the Holy Ghost.” The spiritual philosopher can readily recognize the Holy Breath of God in the universally operative laws of nature,—a sin against which cannot be forgiven, but is invariably succeeded by its legitimate penalty. And through the same agency he can realize the omnipresence of the Everlasting Father.

With regard to the true character of Jesus, a large proportion of the Spiritualists believe that in many respects he stands out in bold relief on the unrolled panorama of the past as a beautiful example to mankind. They believe that he brought "light and immortality to light" to the Jew, but not in the sense in which the expression is used by the theological mind of the day. In the time of Jesus, although entertained by one sect of the Jews who had derived it from the Persians, the doctrine of immortality was first propounded to that people as a subject of revelation. But the idea had been promulgated in the Gentile world a thousand years before the Nazarene was born. Zoroaster, Plato, Pythagoras, Confucius, and others taught the doctrine of a future state; and it was the certainty of a conscious individuality beyond the grave that cheered the heart of Socrates when forced to bid adieu to the scenes of time.

The term *Christ*, appended to the name of Jesus, was originally used not as a part of the name, but as a descriptive phrase,—thus, Jesus, *the Christ*; John, *the Baptist*. "Whom say ye that I am?" asked Jesus of his disciples. Peter answering said, "The Christ of God,"—Luke ix., 20. The English word Christ is derived from the Greek word *Christos*, which signifies "anointed." The Hebrew word Messiah corresponds with the Greek word *Christos*. The term was formerly applied to Jesus, in allusion to the Jewish custom of anointing with oil any who were designed for special or sacred duties. In a spiritual sense every human being is a Christ, for every human being, from the nature of man's origin, has been anointed at the ever living fountain of the Infinite. True, this eminent principle is exemplified more happily in some than in others, but that is no evidence that it is not inherited by all. It is, indeed, *primo intuitu*, the center on which the divine in man revolves. With regard to the special divinity, therefore, that is claimed for Jesus, I believe that it existed only in the ratio that he out-worked that divinity into practical life. And such was his life that he may be said to have been one of the most exalted relig-

ious geniuses that ever developed upon the earth. He was what Theodore Parker beautifully termed "the possibility of the race made real." He was misrepresented by his enemies, misconstrued by his friends, and at last martyred for his principles; and whether you reflect upon the devotion of his loving heart, as exhibited toward his personal friends, and toward his beautiful mother, as in his last moments he consigns her to the care of his best beloved disciple; whether you listen to his noble utterances, which are still echoing across the pathway of eighteen centuries; whether you stand by his side in his moments of reflection, beneath the tall palm trees of old Judea; or witness the tears of sympathy that fell from his eyes over the sins of Jerusalem; or whether you walk by his side, as he climbs the rugged hill of Calvary, and there sheds his brave blood in behalf of principles he believed to be true,—human appreciation can but admire the beauty of his self-denial, the profundity of his thought, the great depth of his emotional nature, the divinity of his noble manhood. Yes, the Spiritualist believes in the divinity of Jesus most fully,—in his practical divinity, which we should strive to imitate. Jesus was divine in his spiritual nature, being the Son of God. So, my friends, are all mankind the children of the one Infinite Father, and

"His Spirit doth in thy spirit shine,
As shines the sunlight in a drop of dew."

Then, let us not call him God,

"But rather call him by his chosen name,
The 'Son of man,' who sought no higher aim;
And let us seek, in all that's good and great,
His noble life of love to imitate.
And though he was a man of favored birth,
A moral lighthouse on this darkened earth,
Yet he, like other men, was once a boy,
A helpless babe, his parents' hope and joy;
Which is the path the angels all have trod,
Whilst we, with him and them, are sons of God!"

In conclusion, what shall I say,—what can a finite mind express with regard to the unsolved problem of Deity? Infinite God! thy presence is made known throughout revolving universes; the same unaltered, unalterable Divinity of mind that permeates through space, and by laws with thy own Being co-existent, all being else sustains. Great Principle of Good, wherever is thought, whether amid the adolescent minds of earth or the senates of the sky; wherever is feeling, whether amid the incidental sufferings of the animal or the human, or amid the rejoicing oratorios of the higher life; wherever is motion, whether in the muttered thunder of earth's diurnal revolution, or the pulses unseen of granite life, or, farther still, within the depths of being vast, where thought in the great infinitude is lost, and the human mind, overreached, essays no further flight,—even there art Thou felt and known, All-Creative Principle!

The Spiritualist believes that Infinite love, Infinite wisdom, and Infinite power are ruling throughout all worlds, forever inspiring both the realm of matter and the realm of mind, existing above all, and through all, and in all, as St. Paul declares, omniscient, omnipresent, incomprehensible,—one eternal principle, which ever ruleth all things right; and which is comprehended in all that is. Indeed, in the beautiful language of modern inspiration,

“All matter is God's tongue!
And from its motion God's thoughts are sung!
The realms of space are the octave bars,
And the music notes are the suns and stars.

Creation, like a new-born infant, lies
Near to God's heart. Sight, sense, the inward eyes,
The morai reason,—all declare how dear
Creation is to the great Father Soul.
Its little pulses from His bosom roll,
O'erflowed and harmonized. Its lips are fed
From God, and on His breast it pillows its young head.

There's not a pirate in the Indian ocean,
God dwells not in, with tides of pure emotion
Seeking to hallow, sanctify, inspire,
And lift him from that hell of inward fire,
Whose scorching madness desolates, defiles,
Degrades his spirit.

In those barbarous isles,
Where gory cannibals lap human blood,
And gnash their teeth upon half-living food
Of men and brothers, God is not afar.
He worketh there, as where the angels are,
Seeking to call from out those caverns drear
Bright spirits fitted for the seventh sphere,—
Seeking to change the human wolves to men,
While angels breathe from heaven, Amen, Amen!

O Goodness Infinite! Goodness immense!
And love that passeth knowledge! Words are vain!
Language is lost in wonders so sublime!
Come thou, expressive *Silence*, muse His praise."