

LECTURES
ON
SPIRITUAL SCIENCE.

BY
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FREEDOM IS AN INDISPENSABLE CONDITION OF HARMONIOUS DEVELOPMENT.

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INTRODUCTION.

WE make no apology for bringing another book before a generous public. New books are among the established needs of the world. Old forms of truth, or old conceptions of what is truth, will not satisfy the demands of the progressive Present. We are farther up the ascending plane of Eternity than any who have preceded us in the earth-life. To produce a vigorous system and a healthy body, the vital currents within must flow into the life which inhabits the earthly tabernacle. So is it with mind. We would soon become intellectual dwarfs, if the sacred fires of knowledge sought no outbirths of its conceptive powers. A reading multitude stands without, ready to devour the products of mental toil, or consume the labor of genius. As the healthy stomach demands the regularly prepared nourishment of the physical world, so also does the "desire to know," seek its satisfaction in the constantly occurring facts of To-Day. The new-coined Thought of the Present is sought after with the greatest avidity, because the soul needs the vital element which is supplied by living, beating hearts.

Spiritual Science is the central part of the great "Tree of Knowledge," whose "fruit is for the healing of the nations." Around this center, branches project in every direction, in various forms of acknowledged science. Man, like the Former of the Universe, is a unit. There is no schism in a harmonious body. Each member, when in its proper place, performs its part in the development of its own powers, and aids its associates by being faithful to the law of freedom. God has associated all truth. It is no better for truth to be *alone* than man. Conflicts arise when truth is crucified, or when it is struggling for birth. Though the spirit of truth be first incarnated in a manger, it soon goes forth to enlighten and free a world. The earth is full of conflicts, because ignorance and selfishness bear rule among the multitude.

The world's greatest need is harmony. To secure this good we must have harmonious men and women—men and women not in harmony with the discordant conditions of the present, but in harmony with vital truth, in harmony with themselves and the great principles of humanity. But we cannot have harmonious men without a greater freedom. Hence the world's greatest *present* need is FREEDOM. Freedom is an indispensable condition of humanity's development.

Being liberated from the slaveries of social, intellectual and spiritual despotism, humanity will recognize a common principle of independent yet unitary action, whose results shall as surely work out "heaven on earth," as the laws of attractive harmony cause the solar system to move in the order of heaven's arrangement. The Science of Freedom has claims upon the public and the press never yet fully demanded by the former, or thrust out by the latter. But the day of freedom dawneth. The light of a New Era cannot burst upon an enslaved world without giving birth to a more glorious embodiment of its free and progressive spirit. New light will give birth to greater freedom—greater freedom to associations of attractive harmony—new associations will ultimate in specific forms of attractive beauty and general usefulness. A new charm will be given to life, because its order will be design, its design will be harmony, and its harmony will be the growing perfection of love.

The following pages, delivered several times in the form of popular lectures, is an effort to reduce to order the Science of Man's Spiritual Development. The outlines only are here presented, each person is left to *fill out* the perspective in a life suited to the living spirit within. That the work is defective, the author needs not to be told; yet that it is suggestive, he humbly believes—suggestive of a system whose foundations rest upon the granite sides of Truth, and whose lofty dome already points the weary traveler to the serene abodes of unfading beauty, where perennial flowers bloom upon the ever fragrant borders of immortality.

R. P. W.

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CONTENTS.

LECTURE I.

Psychological relations of Man—Progress of the Race—Changing conditions necessary to human advancement, illustrated by proofs drawn from Nature—Geological formations—The earth yet in an unfinished state, its future perfection a pledge of the perfection of the Race—Multiplicity of causes—Diversity of effects—Unity in the ends of development—Spiritual science—Antagonisms the present condition of the churches—The means of harmony will be unfolded from the unitary principles of Nature—The internal purity of man—Man's spirit, a likeness of Deity—*Why* human nature is perverted—Freedom a condition of progress—Sectarianism versus freedom—History of a dew-drop—The free winds, the beautiful light, ethereal elements—A witness.

LECTURE II.

Original condition of all substances—the means of arriving at truth—the extent of the Universe—Formation a law of Nature—God the Fountain of all Procedures—Original elements—Three forms of elemental substance, Electricity, Magnetism, a Spirit Principle—Three-fold series—Nature and properties of Electricity—Motion, its three forms—The order of Progress—Successive refinement—Positive and Negative—Motion a property of all matter—Universal diffusion of electricity—Magnetism an intermediate principle of motion and extension—The nervous system of the universe—The ascending tendency of all forms—The Spirit Principle—The germ of expansion—Mind an organized spiritual substance—The Spiritual Body—Combination of the elements—Variety and Unity—Universal adaptations—The voice of Nature.

LECTURE III.

The Spiritual Temple—Theories of Mind—The priority of the Ideal—Ideas the basis of action—Man's dual nature—The Physical and Spiritual—Man's relations to the elements of Nature—All things exist in communion—Union of the Humanity with the Divinity—Man as a Spiritual individuality—Proofs of Spiritual organization—Man's relations subsequent to his departure from the external form—Physiology of the Spiritual Body—The Light of Science—Spiritual Intercourse—Its salutary influence—The True Resurrection—Paul's opinions—Beauty of the spiritual form—Object of existence—Philosophy of Happiness—Light, its three-fold departments.

LECTURE IV.

The laws of Affinity—Social and Spiritual Relations—History of Spiritual Intercourse as unfolded in the Scriptures—Hagar at the fountain—The appearance of Angels to Lot—To Abraham at Mt. Moriah—To Jacob as he was journeying to Haran—To Moses at Horeb—To David at Araunah, &c.—The New Testament witnesses—Physical bodies moved by spirits—Angels roll away the stone from the sepulchre—Peter's gate opened, &c.—The song of Angels at the birth of Christ—The Scriptures written under Spirit influence—Spiritual Intercourse an uninterrupted privilege—The book of Revelations—Subsequent history of Spiritual communications—Confucius—Socrates—Plato and Pythagorus—The Waldenses and Albigenses—New England witchcraft—The French prophets—Modern manifestations—A NEW ERA—The opposition of the churches—Inspiration—Spiritual Science embraces all others—Physical department—The Intellectual—The Spiritual.

LECTURE V.

Man a Moral Being—His Natural moral State—Redemption—The Resurrection—Day of Judgment—Progression the Central law of the Universe—God All in All—Universal Unity—Harmony the ultimate of Existence—Peace on EARTH, and good will to MAN.

LECTURE VI.

The Present, its Needs and Supplies.

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LECTURES ON SPIRITUAL SCIENCE.

LECTURE I.

LADIES AND GENTLEMEN :

In introducing the present course of lectures on the psychological relations of man, we may be permitted to survey awhile the outer temple of human experience, ere we enter the sacred vestibule of the interior.

We profess to occupy a stand-point of observation, where the Genius of Liberty spreads out her banner to the inviting breeze, and where the cherishing spirit of *freedom* is inhaled with every breath. Here, then, at the ample base of this elevated observatory, let us be seated, as we calmly survey the pages of the world's history, to receive the wisdom which flows to our receptive nature. For the present we shall content ourselves in viewing the results already attained by the victors in the battle of life, who have preceded us. The past, like the present, has been a scene of activity. Motion is written upon every triumphal arch, and record, and monument of antiquity! Every *change* effected by the race has been the pledge of mightier conquests for the future. Viewed from the position we occupy, the human family are seen ranging themselves upon successive planes of action, which rise by gradual elevations, to the present sphere of development. Diversity and variety are, however, everywhere mingled together. Nature desecrates monotony, and throws around every product of her genius, the variegated forms of order and beauty.

This beauty is drawn upon the canvas of nature, where is unfolded the living harmonies, which send forth the music of symmetrical forms and concordant notes. Though the heavens are frequently overcast with portentous storm-clouds—though the lightning glare at midday, or paint its eccentric course on the dark bosom of night—though the tempest may rage, like the forest king, and the volcano belch forth its fiery breath like the ravings of hideous monsters, yet the true soul sees no discord in all this. To him it is but the bass notes of a well tuned instrument, struggling in its vibrations, to mingle its first notes with the refined melody of a higher key.

The elements of Nature, reacting upon herself, to perfect the conditions of human development, often *appear* to turn traitor to her own true interests, but this appearance is always illusive.

Motion among the elements is necessary to the proper development of mundane conditions, for the unfolding of humanity, though the storm and tempest mark their footsteps. Without these progression would cease, and all nature would resolve itself into a vast field of statuary, without a beholder! This truth is clear to the mind. All nature is laboring to assume higher conditions. Hence the physical history of our earth discloses the truth of successive development, as traced upon the geological formations of the globe. From the amorpheous elements that were first rolled in circling currents around the central heart of our planet, to the formation of the granite rock—the huge bones that sustain the muscular fibers of the mundane system—from the mineral realm, and the vegetable mould, there comes a voice that echoes to the throbbings of human intelligence, and says we are all children of successive formation, and unfolding development. We are not the work of chance, nor of fiat command, but we are the product of Wisdom, brought from the infinite folds of substantive existence in the perfected *form* and *order* of unfailing Science! We are the result of Divine Goodness, laboring to attain a higher end.

The successive formation of our earth, under the guiding wisdom of Omniscience—its various states of transition—its internal convulsions and external contortions—its angular motions and plethoric habits—its volcanic breathings and atmospheric gyrations—its aqueous whirlpools, and its ice-bound poles—its tropical heat and temperate climes—is a fit illustration, marking the eccentric motion of its inhabitants, along the ascending pathway of their eternal progress. Were we to turn over the pages of the book of humanity, to the place of beginning, and follow the meandering of the river of human life to the present, we should behold the same successive stratas of life and character, as that which marked the unfolding of the earth itself.

The earth is not yet “finished,” the half is not yet told in the ledger of its development. The forming Hand of Infinite Wisdom still girds it, and the chisel and the brush are yet moving along its surface, here carving an island, there rearing a continent, here removing deformities, there imparting a higher finish, while anon, new forms of beauty are rising from the chaos of death, brightened and polished by the superior skill of the Divine Architect.

I said that the earth is not yet finished, and I said the truth. Look at the geography of our globe. Its poles are huge seas of ice, its center is yet enervated by an accumulated concentration of solar rays, while its temperate sides are perpetually vibrating to the alternate variations of heat and cold. And while our planet pursues her journey around her parental source, she is *inclined* to the plane of her orbit, like the fleet child stooping as it goes. But the growth of manhood yet awaits her future destiny. The earth will yet be erect, walking forth perpendicular to the plane of its orbit, full robed in the majesty of perfected beauty. Her poles then shall bear the commerce of the nations, and the tropics shall be the abode of perfection and peace; her deserts shall blossom with abundance of vegetation, and her islands shall commingle into continents; violent tempests will no longer mock human hopes,

for justice shall spread her equalizing forces, and serenity and beauty shall hold their gambols over land and sea. Man rises with the earth and becomes its Lord and Governor, as he grasps its internal elements, and lays hold upon the secret forces of her vital movements.

We shall not attempt in this connection to trace the history of mankind in detail, nor dwell upon the phenomena displayed in the various planes of their advancement. But we purpose to consider some of the remarkable transitions which have occurred, and which are now leaving their impressions upon the pages of *to-day*. Passing over the earlier stages of human development, we will notice the progress of the race, in their more modern, scientific and intellectual attainments.

Hitherto, nearly all the conquests made by man, have reference to the external world. His discoveries principally appertain to the sphere of effects. The great principles of causation are concealed from outward observation. The glorious end, towards which all things are tending, has also mostly been neglected in human investigation. The earth has ever been covered with *effects*, but the philosophers have been wanting, to pierce the external incrustations, and bring to light the latent causes. Discoveries have successively been made of the *manner* by which the forces of nature have evolved the vast retinue of effectual existence. Indeed, the attainments of mind have already gone beyond its anticipated desires, when occupying some lower stages of development. As our race has approached the realm of spiritual causes, in its inductive researches, we will observe a marked improvement in all things that pertain to human progression. When the highest principles which were recognized by the early portion of the earth's inhabitants had only a sensuous display of rites and ceremonies, then it was extremely difficult for the fettered mind to break from the shackles which bound the spirit, and assert its heaven-appointed freedom. In the present course of lectures, on the most interesting and important subject that ever occupied the intellect of man—the subject

of SPIRITUAL SCIENCE, we shall have occasion to refer to the different stages of humanity's attainments along the line of the past. The realm of man's spirituality in the ages gone by, has been committed to the care of theological doctors of divinity, who have been so very officious in nursing and modifying their various systems, that the discrepancies have arisen to such an abnormal state that they are puzzled to know what shall be done with their own inconsistencies and heterogeneous combinations. Their subjects, their systems, are sick unto death, and they know not what to do. The galvanism evolved from the divinity schools, only exhibits the contortions of a dying dyspeptic, when their battery is applied to heal the disease produced by their own nostrums. The rising masses of humanity are not only recognizing the existence of their religious faculties, but also the right to direct them according to their own wisdom, communicated by divine communion. Man is the product of Divine Love and Goodness. And while Order and Form are everywhere beheld in the works of God, man is not an exception to the grand system of formation, but is rather the perfection of all forms, and the concentration of all harmonies. This is true both with reference to his physical and spiritual natures.

The revelations and discoveries of the present age, combined with the teachings and wisdom of the past, are fast tending to develop a GRAND SYSTEM of *spiritual* development, in harmony with man's *whole being* and in perfect agreement with the Divine principles of Nature, as recorded in all her archives of wisdom and adaptation, as written on the orbs of heaven, and traced with pencils of light, on every sunbeam, and which blooms in every flower.

The bending heavens is a spiritual temple whose ample heights and indescribable depths afford the only limit, where the true worshipper meets an enshrined Divinity, and pours the offerings of thanksgiving at every shrine, which unfolds his spiritual aspirations.

From time immemorial mankind have been taught, that their spiritual natures were so radically diseased, that In-

finite Wisdom could not remove the malady save through a *special* incarnation of himself, and thereby proclaim liberty to the captivated souls of the lost, barring all access to the joyful heights of celestial privileges, to all who do not yield to arbitrary commands, made imperative merely for the exhibition of power. Though this system is venerable with age, yet we think it bears the impress of a too strong credulity, and is intermingled with some fabulous notions made sacred only by their mythological origin. The *foundation* of this system is now assailed; against it we open our batteries, and send out our missiles, pointed with the keen edge of truth, which like the fabled sword, cuts in both directions, and seeks to slay this enemy of progress, without mercy or commiseration.

Against this long-cherished dogma of human depravity, we enter our protest, as libellous to the divine Author of our nature. To this doctrine we oppose the truthful idea of the incarnation of the *divine* in man, as the pledge of his immortality, and the proof of his innate purity of nature. Man is a universe in epitome. His physical or external nature, represents the outward or grossest form of the *divine* manifestation of himself, as HE is incarnated in the countless hosts of systems and worlds, which roll in their circuits, through the vast ethereal of immensity. Man's more internal nature is a representation of the grand system of Divine Circulation, made known to us through the agency of the laws of Nature, those principles which operate in every plane of existence, from the atom to the mightiest orb that circles its pathway through the universe. Man's *most* internal nature is an impersonation in embryo, of the Divine Mind, whom no eye hath seen or can see, who dwelleth in light unapproachable, who is the mighty sun in the spiritual heavens, whose resplendent beams light up the vast univercœlum, and warm to a higher life the unbounded realms of universal existence! Mankind have fallen into grievous errors concerning the natural quality of human nature, from the fact that they have a wrong conception of the early condition of the

earth and man, and from ignorance respecting the law of progressive development. We need not in this connection enter into a dissertation to prove the law of progress, as applicable to man's present attainments. The fact is sufficiently plain to the investigating mind.

Though theological teachers have erred concerning the fundamental truth of human rectitude, yet it must be acknowledged that there is some foundation for this belief. A highly developed mind, looking out upon the masses of the human race, observed a strange confusion everywhere prevailing, and without investigating the causes of these conflicts, the conclusion was hastily drawn, that the race had suffered a prodigious fall from a state of perfection, and consequently the inharmonies observed were supposed to have arisen from some direful venom infused into their natures, causing them to revolt against the principles of virtue. This view is undoubtedly deceptive and untruthful. It must be remembered that humanity acquires knowledge by taking lessons in the school of experience, and if the majority are slow learners, it may properly be attributed to the youthful state of both professors and scholars. But there is time enough yet, and God is patient. We are fast unlearning our errors, and rising into the pure heights of mental freedom, where the soul can open its aspirations, and inhale the divine aroma of Love and Wisdom.

It is conceded that man may, and does *pervert* his various faculties to inordinate and improper uses, but this is the case invariably, only where *ignorance* rules, and unpropitious circumstances surround the individual. Let harmonious conditions be enjoyed, let the teachings of true wisdom be received, and let the light of spiritual truth illuminate the affections, and liberate the intellect from the thralldom of superstition and misdirection, and man's perverted actions pass away, like the darkness on the approach of the rising sun. To know is to do.

Like all great aggressions upon the wisdom of the past, this discovery of the internal uprightness of human nature

meets with united opposition from a hireling priesthood, and a too credulous people. But we ask, what has not been opposed, that has been of important use to the world? It seems that every truth born into life, must first be crucified before it triumphs, and declares its immortality by triumphing over death. No power can crush immortal truth. Though ignorance gather her hosts, and rage, and war fight her battles of opposition, yet the *right* shall conquer, for God in his majesty will cause it to prosper. When to human perception, a new truth is unfolded, when the mental atmosphere will permit its circulation among the masses, there ever appears a Galileo, a Harvey, or a Columbus, to launch out upon the ocean, and bear the immortal hero forth, to be welcomed or scorned by the nations. Though truth in its triumphal march through the universe, proceeds leisurely, yet her claims are at length acknowledged, and the rising multitude with glad acclamations bear the sceptred power gratefully to their homes and their hearts.

One element will be found essential in order to an impartial investigation of the important subject of Spiritual Science—that element is freedom, and we cannot do a better work, in the subsequent part of our remarks, than to dwell upon this interesting theme. Liberty is the cherished idol of mankind, yet how few *know* what it *is*. Men talk about it far more than they practice it. Many will shout pæans of praise to this enchanting goddess, while they are slaves in more ways than one. Freedom is not a release from true relations, but an harmonious action of all the powers of our being. It is the farthest remove from licentiousness, for it binds the soul to truth and virtue. Freedom may properly be termed a science, its first lessons are given in the naturalness of childhood, they are repeated in the firm and manly tread of maturer age, while the school of liberty is kept up in the spirit's life, as it passes on, extending its area, becoming more and more joyous in mingling with its own spiritual affinities. We as a nation profess to be free, yet we are several removes from this

elevated position. As a people, we are restrained from spontaneous associations, bound by arbitrary rules and shackled by barbarous customs. But the bondage of sectarianism, is the greatest enemy to true freedom. Religious freedom is scorned by the bigot, as the deadliest foe to his soul. The sectarian allows you to be free to follow in his footsteps, and reproves you for impiety if you tread in paths not hallowed by sacred footprints. Sectarianism quenches the best feelings of our nature, deadens our finest sensibilities, weakens our moral sense, steals away our brightest jewels of affection, robs us of our universal humanity, and throws the pall of gloom over our dearest hopes, and consigns to a sullen despair the cherished offspring of our hearts with a malignant hatred. Not content with its heartless dealings, it calls to its aid the supposed anathemas of heaven, and deals out curses with as much ease as though bigotry itself were the enshrined monarch of fates. Sectarianism embitters domestic life, and ruins social joys; it seeks to strengthen itself by calling to its aid the sanction of popular favor and political influence. It entrenches itself in the counting room, the desk and the forum, and deals out its poisonous venom, in homeopathic doses from the school and college. But the pride of sect has not been half told. If a son of freedom asserts his right to think for himself, straightway the embodiment of sectarianism noises abroad that Mr. Such-a-one has turned infidel, and now all sorts of bad things are said about him, and they are sent on the breeze to forestall his influence in other places. Sectarianism robs the poor of their wages, to build costly temples, with which to tempt the wealthy lordling to hypocritical man-worship. It decorates the abodes of the rich, while the beggar is driven from the door of opulence. It divides and subdivides humanity into a thousand folds of sectional and antagonistic relations. It has as many "plans of salvation" as the beast had horns. So conflicting are these methods, that the wayfaring man is bewildered and lost in error, while seeking to save himself. From this alloy of

the true and the false, we would turn away to the quiet halls of science, and there seek the successive unfolding of our *whole* nature in harmony with the laws and relations of universal being. Here we rest with great delight, and the fruit we partake refreshes both body and spirit. Let me draw a few illustrative examples from Nature, which instruct man in the science of freedom. As we ascend among the elements from the gross to the refined, we discover a greater freedom, until we reach the hallowed temple of the immortal spirit.

Let us read the history of a dew-drop, in its various peregrinations, through its life of usefulness on earth. There, resting upon the bosom of a flower, it imparts strength and beauty to its host for the night. The golden beams of light descend in the morning, and away it goes circling in the ethereal heavens in the form of atmospheric vapor—now it commingles with its co-laborers and forms the rain-cloud—there see it floating on the sultry air, and while the weary laborer is scorched by the sunbeams of midsummer, lo it comes and affords a welcome shade for the husbandman. Now it passes on and joins itself to others, and, descending near the earth, it pours out the gentle shower and revives the drooping vegetation. Again it enters the bosom of the earth, and deep down among the fissures of the rocks it mingles with other associates, and, combining, it circulates in earth's arterial veins, and ultimately returns again to the light of day in the form of the crystal spring. Now it dances along its lengthening course, here among the pebbles, there it washes the rocky base of some huge boulder, leaving a deposit of mineral substance brought from the central earth. Again it changes its course, and pursues its way along the valley, made fertile by kindred influences. Here it pauses to lend a helping hand to cheer the drooping willow, which hangs its bashful head upon the lap of the stream, there it passes into a reservoir constructed by the art of man, and now awaiting its turn, it whirls into the floom, and now it presses upon the great wheel, which revolves at its touch, propelling the

varied machinery; it may be a saw mill, or cotton factory, or flouring establishment; whatever it may be, our traveler is sure that he *helped* it to move, without which the hand of industry would have been retarded. But onward moves this messenger of use; now it leaps a precipice, here it threads a ravine, there it foams in the cataract's spray, and still onward, behold it mingles with its comrades into a wider channel, and is destined to exert a still more extensive influence. Following its wanderings in this new sphere of use, I behold it near the river boat, and aid in transporting the commerce of the states. Still onward, I see our hero of a thousand charms mingling its strength with its fellow assistants, until the mighty river is merged into the vast world of waters. Next, it washes the sides of the ocean steamer, and aids in transporting the commerce of the nations, thus assisting to bind together the whole brotherhood of man, by uniting their earthly interests. And yet we linger, to farther trace the destiny of our unwearied voyager. Again the sunbeams draw from the ocean's bed the restive dew-drop, and now in the invisible air, combined with other elements, it takes its position for its aerial journey—here it comes in the whistling wind, “which bloweth where it listeth,” now it fans the waving grain and the blushing rose, and anon it passes the sick chamber and fans the burning brow of the care-worn invalid; then rushes on, *on* in its work of utility, until at length it is taken up by nature's chemical laboratory, and refined into still more pure and ethereal essences, and now it darts off in the electrical currents, flashing in the lightning's glare, painting the bow of promise, or bearing the messages of kings or presidents along the telegraphic wires. Now follow a little farther—nature labors again, and the original dew-drop passes into the realm of magnetic substances. Here it is absorbed in the human form, and plays its sweetest melody upon the heart-strings of affection; here it looks love, there it blushes the lady's cheeks, and sends undefinable emotions along her spiritual nerves of sensation. Now it mounts upon the human

brain, and passing through a more scrutinizing analysis, it darts off in the form of thought, to be stereotyped in *God's great book of remembrance*. With our spiritual telescope, we might trace our—by this time—celestial hero, in his circuit among the spheres of light, and witness his angelic duties, as he circulates among the heavenly throng above. If such is the *real* history of the dew-drop, what *will* be the history of a MAN. If such freedom is enjoyed by a drop of water, what is the liberty which must be enjoyed by the human spirit, to unfold its deathless tendencies! If the free dew-drop rises into thought, who shall limit the free mind? And now, is it necessary for us to point you to nature for other examples of freedom? Shall we witness the free winds as they play with the strength of human skill, as they sport in midair with the teeming cloud, or whirl the dense forest in the violence of the hurricane? Or in more sober words, fans the face of nature, freighted with the refined elements of her growth and expansion? Shall we point you, in order to inspire you with the spirit of liberty, to the beauteous light, which travels with the velocity of two hundred millions of miles in a second? which wraps his shining mantle over systems and worlds? and spreads a continuous blaze of flame from the center to the circumference of the universe? Who shall write the history of a sunbeam! as it darts from its central source in the heavens, and passes among worlds, with all the familiarity of a Deity? How shall we record its uses, from the time it warms the earth, paints flowers, and blooms upon the cheeks of immortality?

Again, shall we direct your attention to the ethereal elements of electricity and magnetism, and their successive refinements? See their majestic power, in combining the atom, and the world—the system, and the universe! Behold the might of their strength, as they propel the life-currents through every system of nature, and roll worlds, and universes, as though they were light as gossamer! Lastly, let us direct our attention to the unseen but Omniscient Spirit, as the Parent of all substances and qualities,

and learn of Him whose children we are, the great principles of freedom and goodness. We are truly taught, both by the wisdom of former revelations, and the consciousness that dwells within us, that God is a spirit. Now we turn to the great Book of Nature, and learn, that the elements, both gross and refined, are but ministers of his, accomplishing the purposes of Infinite Design and Parental Love. We learn that all nature is the outbirth of Divinity, increasing in beauty and perfection, as His fashioning hand continues upon it. We learn, we *feel* that we are both divine and immortal, that we descended from Him, by *formation*, and that we are ascending to him, by *progression*. In this lecture, and those that follow, we know that we entrench upon long-cherished ideas; we shall stir up opposition, we shall hear the cry of infidelity. But we say to all, be patient. First hear, then judge. We shall in this course, give at least the outlines of what we consider the most important and useful science that comes within the range of human observation. Man's spiritual nature, connecting itself with the spiritual laws of the universe, is at once not only the most interesting field of investigation, but it yields the richest harvest of intellectual and moral enjoyment. Allow us in this connection, to introduce a witness at once truthful and instructive, for it marks one of the great transitions of society, which only occur after the lapse of centuries. It will be recollected that the present movement, agitating the whole earth—a movement which seeks to enfranchise the race, from mental, political, and spiritual servitude, and place all mankind upon a natural and truly spiritual plane of development. This movement, born in the spirit of Divine Love and Wisdom, is met by the church, both Catholic and Protestant, with the cry of infidelity, thereby seeking to intimidate some, and repel others. But we will introduce our witness, who testifies concerning the practical utility of the present efforts, of what he pleases to term infidelity, in advancing the best interest of the human family. We extract a few lines from a leading editorial, taken from the New York Evangelist,

the central organ of the Presbyterian church. The Evangelist says:

“To the shame of the church, it must be confessed, that the *foremost* men in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high and in low places, in the vindication of the rights of man, and in practically redressing his wrongs, in the moral and intellectual regeneration of the race, are the so-called *infidels* in our land. The church has pusillanimously left not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses; then the recoil upon Christianity will be disastrous in the extreme. Wo, wo to Christianity, when infidels, by force of nature, or the tendency of the age, get ahead of the church in morals, and in the practical work of Christianity; in some instances they are already far, far in advance, in the vindication of truth, righteousness and liberty; they are the pioneers beckoning to a sluggish church to follow.”

It will be observed that this severe critique on the church fears the results, which the present so-called infidel movement will have upon Christianity, when they are successful, as successful it is granted, they must be. We will add, that true Christianity, or practical benevolence has nothing to fear from any movement whatever. For whatever of truth adheres to the old system or systems of Theology, or their application to aid humanity along their ascending pathway, will remain; for truth is eternal, and cannot die. Let, then, the fearless investigator pursue his way onward into untrodden paths; let him follow on his restless desires to *know*; and let also the timid mind look about him, and remember that there is nothing in God's universe that can or will injure the honest effort, or thwart the ascending aspirations of his spiritual nature for more light and direction. Having thus “prepared the way,” we shall in our next lecture proceed to unfold as clearly as we are able, the natural laws, and their corresponding elements, and man's relations to the universal realm of being,

from the atom to the world—from his development in the body, to his spiritual affinities in the universe without.

LECTURE II.

In pursuing our investigations in the interesting department of Natural Science, we are met at the threshold with the important inquiry, "What was the original condition of all substances?" The true answer to this question will go far to unfold all others that may arise in the mind of the hearer. Some may say that this question cannot be answered by the reasoning powers of the mind—that it must be settled by direct revelation. But we think that this, as well as all other questions that may arise in the mind, may receive a satisfactory solution, if in our investigations we are unprejudiced, and will permit our reason to unbosom its mysterious folds, and open to the receiving mind the untold treasures of wisdom and knowledge, which lie concealed within. And as to "direct revelation," we have no objection, if we are permitted to consult the original oracles themselves, or be brought enrapport with the cause or causes which rolled forth this wonderful retinue of worlds and systems! Uniting both these methods, we will essay to satisfy the inquirer, and meet in the answer the demands of scientific truth.

Reason teaches that something has always existed. For the vast and majestic forms which circle in the universe could not have arisen from nought. Neither could any maker have brought them into existence from nothing. The elementary existence, then, of all things, from everlasting, in ethereal particles, is our answer to the question, which satisfies our reason, and meets the demands of science. The same truth is affirmed by Paul, who declares that "FROM HIM," the Divine Nature and Being, "were all things, visible and invisible." Hence if "*all things*" came *from* God, they must certainly have had an existence at the time when they were called forth by His forming Word. As, we now

look out towards the sidereal heavens, we behold thousands of central suns, all attended by their retinue of planetary formations. We construct the telescope, and our vision is carried farther onward, and the heavens disclose unnumbered millions of solar systems; and when our internal vision is opened, to gaze through nature's vast avenues of light, we look upon a mighty galaxy of suns, unnumberable and overwhelming. And yet a thousandth part are never seen. The light of science, and the unobstructed vision of the seer, have proven to the world the existence of systems and worlds, which are yet in a state of formation. This truth leads our minds to the unavoidable conclusion, that *Formation* is a law of the Universe; it is one of the grandest attributes of Unlimited Power and Goodness: hence the grand Principle of Production will forever unfold, by a law of formation, new systems and worlds, which shall occupy their appointed places in the unbounded extension of the Divine atmosphere. In view of these stupendous facts, two things claim our attention; first, the elements which compose all things; and secondly, the laws of their manifestation.

When we survey the grandeur of the universe, and contemplate the infinite variety of combinations in every department of nature, we might suppose that the elements of combination were many-fold. But this is not the fact. The Great ONE God of the universe has otherwise arranged the principles of development and formation. The original elements of substantial existence are few, but so arranged in their various plans of action, that they are susceptible of endless combinations and refinements. I think that these elements may be classified under three general divisions, and named successively in the order of their development: Electricity, Magnetism, and a Spirit principle or element. The reason why I make this classification is, that when we examine any specific department in nature, whether it be the original germ, the embryo state, or its product, we invariably behold three separate departments. Take any serial in existence, and you will

observe, first, the outer coating ; second, the intermediate pulp, or more refined substance ; and third, the germ of the future unfolding. Again, when we examine ourselves, as daguerreotypes of the universe, we find a body, soul, and spirit. Also, when we look into the sphere of causes, we discover—1, a cause ; 2, an effect ; and 3, a connecting medium, uniting the former to the latter. And yet again, as we consult our own intuitions, respecting the great Mind of the Universal System of Being, our highest conceptions center in the expressive terms of—Love, Wisdom, and Will or Power. Hence we arrive at the conviction, that there are but three elements universally diffused, comprehending a trio of immortal affinity. Looking at things then, as they are, or at least as we perceive them to be, we have first three elements, or substances, of three degrees of refinement, everywhere diffused throughout the entire realm of Being. Second, we have an association of a small part of these elementary substances, combined into systems and worlds, forming an external and spiritual universe, comprehended in one infinite Univerceum, or universal heaven or harmony.

Our next duty is, to consider the nature and properties of each of these elementary substances, in order ; and lastly, their combinations. We commence, then, with the inquiry, What is Electricity ? Here we may remark, that it is universally conceded that the human mind in its highest state of cultivation, is unable to penetrate into the mysterious essence of even the grossest substance, and perfectly comprehend it. Probably we may go no farther than to say, that all things, whether seen or unseen, are substance ; hence the utmost that our faculties are capable of performing, is to investigate the properties and qualities of the different elements, and their combinations, at the same time remembering that, as we attain higher elevations in wisdom and knowledge, we shall be able to penetrate deeper and deeper, and to know more and more of anterior causes. Our attention, then, must be directed to inquire concerning the nature and properties of the elements as they

successively present themselves for our investigation. The invisible element, known by the general term of electricity, we come now to consider. Motion we regard as the result of the forces and elements of nature—Electricity, Magnetism, and the Spirit principle. There is a motion, which is peculiar to the germ, or most internal substance or element—a motion peculiar to magnetism, or the intermediate element of nature, and a motion peculiar to electricity, the external substance which produces all outward action, in all systems and agencies. Let it be observed, however, that although we classify the original elements into three departments, yet in their individual or combined manifestations, these three elements are so intermingled that the first contains the second and third, though in an undeveloped state. The second contains the first, unfolded, and the third partially expanded, while the third contains both the first and second perfected, and is itself undergoing a process of refinement, for still other and more interior unfoldings.

To illustrate our meaning concerning this elemental process of successive refinement, we instance the manufacture of the blood, that vital current which bears upon its ten thousand rivulets the principle of life—first the food, drink, and atmosphere we breathe, constitute the grand sources from whence this element is derived. These substances pass into the human system. When in the stomach and lungs, they pass through a chemical process, and here as the original substances are changed, they assume different names, according to the position they occupy in the system. When the process of chemical combination is completed, the substance thus formed passes through various channels, and is finally thrown by the thoracic duct into the current of the blood, when by another process it is immediately vitalized, and becomes blood. Here you will observe—1st, that the elements of life contained the chyle, the oxygen, and the nervous fluid, and the blood in an undeveloped state; 2nd, the chyle, oxygen and vital fluid contained the first in a higher or more refined state.

of assimilation, and also the third in a partially developed condition; 3d, the blood contained the first and second, perfected for its particular use, while it, the blood, is passing on, accomplishing higher uses in supplying the human organism. We trust that you now understand our meaning concerning the three elements, and their unitary yet successive refinements. Let us now look upon the operation of that mysterious and powerful agent of motion and combination, electricity, as it is used by Divine Wisdom as his grand agent in propelling the atom and the universe. Electricity is comprehended in its action, as possessing two forces, the positive and negative, both in its atomic particles and as a universal element. The same is true of all other substances, single or compounded. We speak of attraction, but what is this property, if it is not a vital affinity between positive and negative elements or substances. Two positives or two negatives repel. Union can only be produced by blending the elements according to mutual affinity. The atom and the universe are constructed upon the principle of *duality*. Alone, nothing can produce; and indeed, nothing can *exist* alone; for the smallest particle embodies the elements of union and vitality. Arising from this condition of material substances, there flows forth two modes of action, corresponding to the positive and negative *elements* of action, the centripetal and centrifugal. The union of these two forces and elements of power produces a third, or the perfected *form* of motion, viz., the circular. The first tendency of motion is, to pass off in a straight direction from a given point. The second principle of action reverses the first motion, and there is a tendency to draw the object from the point gained from the center, back again; while the third steps in as mediator, and divides equally the contending forces, and a rotary motion is the result. Hence the combination of these three forces, in different degrees, accounts for all possible variety of motion, and action, from the motion of the infinitesimal particle, to the most stupendous orb that circles through the heavens.

Having explained the philosophy of motion, we turn to the things or substances to be moved. It is asserted by philosophers, that one of the essential properties of matter is passiveness or inertia; that a state of rest is the natural condition of all substances; that an external force is needed to produce action among the particles, or combinations, of any given material article. This theory we think is opposed to true philosophy, and common experience. For, first, observation teaches, with an emphatic appeal to our senses, that all things are not only undergoing a general change, but each particular formation is successively passing through a variety of internal changes, preparatory to a higher state of refinement and assimilation. Even the granite rock is pervaded with the elements of life, struggling up from its deep foundations, to enter into higher forms. It is but too evident, that a material philosophy has invaded the fields of science, and sown some tares of error, where only should bloom immortal flowers! In the light of the philosophy we would impress upon you, we behold no motionless stones, or inert substances, blocking up the passages of the LIFE OF NATURE, as she moves in silent power through all things, to ultimate into humanity; nay, as we read the rocks, and shells, and trees, and herbs, and flowers, we see all nature laboring to give birth to the genius of light and power, which moves along her ten thousand arteries, and comes up from the fiery abyss in earth's center, through rocks and pebbles, through water-falls and glens, through fields and skies, to center at last in man, as the crowning work of the great Master Builder. Judging, then, from observation, we come to the conclusion that every particle of matter in existence is at once an illustration and proof of the laws of motion. You may take any combination of substances or elements, and however strong may be the powers of adhesion—however long may have been its combined existence—still it will not be contended that that particular form was always so. Though ages may have passed away since it assumed its specific appearance, yet it had a beginning. And this combination will again be

remodeled for other purposes, and higher uses, notwithstanding ages more may elapse ere the touch of time shall mould again the crumbling jewel. Hence, as the principle of external motion passes along the electrical nerves of the universe, it finds each atom and compound actuated with a vitality peculiarly its own, waiting the directing wisdom of assimilation and use, to combine its properties with others, as an ascending step in the scale of an eternally ascending progress! Thus it will be observed, that all nature is alive—that, really, in all the vast dominions of unlimited Being, there is no death; for the Divine Spirit, as the principle of vitality, is immanent in all things.

We are now prepared to contemplate the uses to which electricity, as the motive power of the external universe, is applied. As man's analytical powers have failed to comprehend the constituent elements of electricity, and as no crucible can be found sufficiently delicate and powerful, in which to attempt the experiment, it is safely concluded—so universal are its manifestations—that it is a *power of itself*—controlled, surely, by Him who holdeth the scales of the universe, and regulateth all things, according to Wisdom and Goodness.

Electricity, as an elemental substance, fills the unbounded empire of unlimited space; it permeates each particle, and constitutes a part of the combined substance of all external formations. It enters into the composition of each atom, and world, and system, in nature. It forms an integral part of mineral, vegetable, and animal substances. It composes an essential element of all forms, from the unconscious and unperceived mineral element—passing into organic life, animal sensation, and human consciousness; and being refined, it passes into the constitution of spiritual forms, and angelic beings. As a medium of locomotion, it affords the means of conveyance for the atom, as it circles in its upward course, to the place of deposit in shrub or flower. It prepares the way, alike for the eccentric comet, and the rolling orb. It vibrates upon the earthly telegraph, holds levees in the clouds, or constructs a path, wide as the

universe, for the ascent and return of angels and seraphs ! As a motive power, electricity propels the ascending dew-drop, forms the storm-cloud, regulates the descending currents,—rolls the proud river, and swells the mighty waves of the ocean. It circulates in the animalculæ—throbs along the life currents of animated existence,—it moves along the nerve-centers of humanity, and affords the propelling power of universal circulation. This element moves the pebble, and the rock—the avalanche, and the thunderbolt—the world, and the system—while its mightiest efforts are beheld in the universal circulation of suns and systems along the Spiritual nerves and arteries of the Infinite Univercoelum ! As an agent of use, this element contributes its proportion of all substances and forces to all things, from the formation of gross matter, to the highest sublimation of spiritual forms.

We come now to the consideration of Magnetism, the second element of motion and extension. Let me here observe, that we are now considering the nature and properties of the elements of nature, separately, so far as may be,—we are contemplating them as mere agencies of Infinite Design, in forming and perfecting the universe. As we arise in our investigations from the external to the internal—from the gross to the refined, we discover the operation of higher forces, and more subtle elements. The flowers of the germ are concealed from observation, until the process of growth has partly matured the extraneous casement, as a means for the unfolding of more perfect forms, and concealed beauties.

The substances composing the positive and negative forces of electricity, by their mutual action upon each other, evolve a still more refined and ethereal element, which we term magnetic. It may be evolved from various substances, in its grossest forms, by friction. Hence, this element is warm, or hot, according to the different degrees of its production. This element, like the former, pervades universal space, and permeates each atom, though usually concealed in a latent state. It also exists in positive and negative relations.

This refined substance contributes its vital sources in the formation of all things in earth, and in the spiritual spheres. Magnetism combines the intermediate realm of formation. Indeed, electricity is a universal laboratory, for the refinement and evolution of this interior element, which enters so largely into the manufacture of internal organizations. The wonderful phenomena of life and sensation, are the immortal witnesses of the action of this almost spiritual substance. We need not pause to speak of the *acts* and *uses* of this omni-prevalent agency; for its records are left upon every blade of grass—every leafy bower and blooming rose—upon every animal formation. It is traced in the crude development of the mite—it is drawn upon the huge muscles of the elephant—and is unfolded in its greatest perfection on earth, in the human constitution. If electricity is needed to move all external forms, and propel the stupendous movements of the external universe, magnetism is equally essential, as an internal force, to actuate the internal elements of nature, and move onward the concealed organism of universal and unbounded vitality!

In the third place, we come to the consideration of the nature and uses of the Spirit Principle. Here we may remark, in the language of a celebrated author, that we have “endeavored to show, that every part of creation is in a state of progression, and striving at something more perfect than itself; that the whole unfolds to us a beautiful scale of ascension, every division harmoniously playing into every other division, and, with the nicest adjustment, preparing for its furtherance. We have strong ground, independently of that furnished us by Revelation, for concluding that the scene will not end here; that we are but upon the threshold of a vast and incomprehensible scheme, that will reach beyond the present world, and run coeval with eternity.” Indeed, every fact, and principle, every unfolding in nature, leads us to the irresistible conclusion, that the ascending organizations everywhere observable, are approaching towards a point of perfection in form and constitution, where shall be impressed upon the coronet of the

spirit, the wreath of immortality. Nature, nor its Original Cause, will ever mock the purposes of a high design, written upon every crystal form, woven into the very fiber of organic life, and touched by the fingers of *sensation*, in animal and human existence. There is enfolded in each particle of electrical and magnetic substance, an animus or spirit which constitutes its vital power of motion, and assimilation. Though no microscopic power can gaze into this mysterious work-shop, and behold the chemical process of elemental spiritualization, yet our reason perceives this labor, and although infinitely minute, acknowledges its indebtedness to the process, for its own similar, but higher spiritual synthetical combinations. As the human mind is conscious of its own existence, and although unable to examine itself, yet it is also conscious, that between itself and the refined elements of nature, there is a vital connection. And as we have seen a gradual ascension, from the gross substances to the ethereal elements, and from the fact that all living forms contain these elements in a latent state, we arrive at the legitimate conclusion, that this process of refinement and assimilation does not stop in its ascending course, until it incarnates the ever-living and ever-present Deity in the human divine constitution. Here you will observe, that electricity is not mind; magnetism, the refinement of electricity, is not mind. The spirit principle, the perfection and refinement of magnetism, is not mind, or spirit. All these substances and principles are but the elements, out of which mind is constructed. They are but the raw material, for the elaboration of that wonderful mechanism, the immortal spirit!! To enter into the organic structure of the human spirit, these elements must pass successively through a vast number of refinements, and chemical and chemico-spiritual processes, before they ultimate in the conscious individualization of mind. That there is a refined element, known as the spirit principle, omniprevalent throughout the universe, will be conceded by those who have investigated the psychological influences that everywhere meet the mental perceptions. Although this

element cannot be so easily demonstrated to the physical sensations, as the others we have considered; yet our mental constitution will readily yield its assent to its existence and power. That there is a mental atmosphere around us, I think will be conceded upon mature reflection. I will now consider these three elements with reference to their atmospheric properties and adaptations.

Electricity constitutes the most important ingredient in the all-surrounding atmosphere that envelops all things. This element enters into the circulating system of every external organization, and constitutes the principle of vitality, to all external forms. The vegetable and animal kingdoms, as well as man, share in this life-imparting power. They all breathe this elixir of vitality! and move forward to fill their various places in the grand scale of existence. While the external form of man is being unfolded, there is forming within it, a spiritual organization, which is indeed the germ of the outward man; hence all of man's faculties pertain to his internal or spiritual nature. Man's spiritual body is the perfection of the external or animal man. Thus there is a spiritual brain, lungs; heart, nerves, arteries, muscles, &c.; for without these, there could be no such outward organization, no more than there could be produced a mechanical structure, without an ideal, in which it was first embodied. Magnetism, therefore, constitutes the principal element of the atmosphere, which is inhaled by the spiritual lungs, and which supplies the vitality of its organization and motion.

Within man's spiritual body, there dwells the immortal and divine germ of reason—of intuition, and of progression. This highest refinement of material elements, is also an organization the most perfect of which the mind can conceive. This most internal spirit, or soul, is the germ of the spiritual form, and has consequently, all the faculties and functions that appertain to the visible organism. Circling around our internal spirit, there is also an aura or atmosphere, adapted to its celestial qualities. The spirit principle is this atmosphere. It affords nourishment for the

spirit's circulation, and supplies the spirit's organization with the substantial elements of thought, which continually pass off, forming new editions, to be deposited in God's great *library* in the heavens!

Having thus briefly passed, in the consideration of the nature and properties of the three great and universally diffused elements of nature, we will now consider them in their combinations and adaptations to fulfill the grand design of the Infinite Father and Governor of the Universe. From our present position, let us look out upon the stupendous operations of that Divine Love which is ever accompanied by superlative Wisdom. When we consider the different elementary substances of nature, with their properties and uses, we are struck with wonder and admiration at the wisdom displayed, in the nice adjustment of each department to the other, in the accomplishment of a designed use. But when we take a broader view of the various combinations of substances, and the degrees of their development, manifested throughout universal nature, we shall be perfectly overwhelmed with the grandeur of design and perfection of arrangement everywhere displayed, by the Great Architect of the Infinite Whole! Diversity, and variety, mark all the works of God. As we gaze upon the expanded earth, ten thousand forms spring up to greet our vision; as we look into the ocean's bed, a variety of forms and qualities still meet us; when we look into the starry heavens, the same phenomenon strikes our perceptive faculties. Increase our perception by magnifying instruments a thousand fold, and the sphere of diversities only widens out before us. Why is all this variety, if the original elements are so few? We answer, because the laws of association and combination are ever acting upon different planes, with varying conditions. But we have another, and we think a greater reason. To individualize man—the image of Deity—it became necessary to cause an almost infinite variety of the combination of the elements, in order to *prepare the conditions* for his immortal and eternal unfolding! to polish the materials upon which is to be impressed a miniature representation of the Eternal Mind!

All mathematical calculations are based upon a few primary principles, and characters as the representatives of numbers. By the combinations of this science, man can measure the earth—can pass into space and compute the distance between planets and suns—can weigh worlds and systems, as in the balances of justice. Here, in nature's arithmetic, you may add number to number, and myriads to myriads—you may raise the column to the highest heavens of imagination, and you have but just begun to number the infinitude of God's works, or just made a beginning to trace the infinite variety of harmonies which swell the notes of Divine associations and perfections.

To be more specific,—we remark that the elements, substances, and principles of nature are associated, or combined—first, to produce worlds; second, to perfect the conditions for mineral, vegetable, and animal formations; third, to individualize man, as the crowning labor of God on the earth; fourth, to unfold through the earthly form, a spiritual body, adapted to the spiritual condition of the circling spheres. Again, the principle of combination is observed in the adaptation of the earth to the wants and condition of man's physical body, and the development of his *spiritual nature*; also in the formation of the spiritual spheres, to the adaptations of degrees of development, and the conformation of the spiritual body to the sphere of its desires and condition. Thus, the earth sphere gives to man a body adapted to all its various elements and properties, and, when the spiritual form is liberated from its earthly casement, it finds itself perfectly fitted for the new sphere of its activities and uses.

From all the works of the Divine Mind there arises but one voice—it is the voice of harmony. To its echoing, let us listen, until its melody, falling upon our inmost being, harmonizes our entire nature, and causes to ascend grateful aspirations of thanksgiving to our paternal Source. Thus, shall the silent homage of our hearts be met with descending rays of light and love, whose influence shall sweeten our earth life, and throw around our death scene the halo of immortality.

LECTURE III.

LADIES AND GENTLEMEN :

We have again assembled to continue our investigations of the important subjects of mental and spiritual science. Thus far we have labored to collect the materials which are to enter into our spiritual temple, whose base rests upon the earth, while its ascending turrets pierce the heavens, causing the serene light of the spirit home to descend, and overshadow us; while within, the Divine Shekinah guards the sacred portals, and calmly reposes beneath the shadow of his own glory. We have traveled with the elements, until they have ascended through various planes, and degrees of refinement, up to man. As we have now reached the culminating point in our investigations, we will be permitted here to pause awhile, and consider the most wonderful structure that can be presented to our contemplation—the human divine constitution! Before entering, however, directly upon this subject, we will briefly examine the *process* of *formation*. Some investigators of mental science have come to the conclusion that mind is the result of physical organization. Consequently, when the organic structure through which mentality is manifested passes away, the mind passes with it. Others suppose that after the formation of the physical structure, the mind or spirit is infused into the corporeal frame, subject after death to certain laws, involving moral considerations. We oppose both of these theories concerning the manner of obtaining our spiritual and mental constitutions. The error in these theories probably arises from the want of a correct view concerning the *modus operandi* in the formation of the physical nature of man. Truth is always simple, though to be obtained, an untiring industry, a patient research is indispensable. Now, how shall we arrive at the truth, in this important matter? Simply thus, how is any article formed

by human skill? The mechanic sees human strength wasted, as he supposes, in repeated efforts to secure a certain end. Though human labor is at length successful, yet long and patient toil must be endured. The mechanic first conceives the idea of performing the labor by mechanical power. Now let us look into his mind, and witness awhile its inventive skill. Here is resistance to be overcome—here, friction hinders—there an obstruction is to be met—one difficulty must be surmounted here, and another there; one train of circumstances will result from this course, and another from that. Thus the mind goes on, overcoming a difficulty here, and triumphing over an impediment there, until the *ideal* machine is fully formed in the mind. Now witness its operation, as the engine propels the train, or the steam ship—the loom or cotton jenny,—the telegraphic message along the wire, or the aerial voyager through the air. Our hero is elated with his successful mental experiment,—now, is it practicable? Away goes the mechanic to his laboratory, and there applies himself to embody his ideal,—to bring into the external world what *already* exists in his mind. Time passes on; the machinery is ready; the boat is launched; now apply the steam. See, it moves! See, also, its immortal Fulton. Now let us mark the steps, as we follow the effect to the cause. Here is the steam boat, moving as though it were a monster of vitality,—it accomplishes more than a thousand men. But the boat did not make itself—there is the mechanic, this is the second step—here is the *ideal* formed in his mind—and here the *idea*, that sprung from the living fountain of the spirit's unfathomable storehouse, or may be, evoked by the gentle touch of an angel's thought. Hence, every mechanical production, every work of human genius, arises from, and is called into external form, by the internal spirit. First, an idea is formed; second, the ideal is constructed in the mind; third, the ideal is embodied in an outward form. Man, in his formation, is not an exception to this general law of progressive unfolding. Nature never ceases her efforts, until an ultimate is produced; and when this is

gained on one plane of development, she opens her fruitful sources, and forthwith springs an outbirth, to revolve in higher circles, upon a more elevated plane of action. The order of Nature—the outward expression of the Divine Life—is, in the manner of development, first the internal, then the external; for without the hidden germ, there could be no vegetation, no life, no birth. But in the order of the perfection of *ultimates*, “that is not first which is spiritual, but natural, and afterward, that which is spiritual.” Yet, the “natural,” or external of any form or substance, could not be produced without the prior development of the internal germinal system.

The question may arise, why should perfection of form *first* occur in the external form, with reference to ultimates, and not in the internal? We answer that we know that this is the order of nature, and probably for the following reason: All external forms are perpetually undergoing chemical changes, which ultimate in the liberation of a part of the organism, in order to supply substantial elements which pass into other formations, in the infinite chain of cause and effect, which binds together the universal whole. Now, by a law of necessity and general use, that which enters into a particular form must come from some source, possessing certain adaptations to meet the new conditions and relations which it is about to assume. And, as higher forms depend for their elements and perfection upon the lower, there must of necessity be a change or termination of the lower, previous to the upper formation. Lower degrees must be passed, ere more elevated ones can be assumed. The alphabet must first be comprehended, before the child can master the science of language. Hence the efforts of nature, in any given point, are first concentrated upon the outer life, for the purpose of protection; when this outward form is perfected, and it has accomplished its round of uses, it is called to pass through a chemical decomposition, that the elemental substances thus evolved may pass into higher forms. But the change of the outer form no more destroys the internal organization, than the escape of a butterfly,

from its chrysalis state destroys its power of motion. As one generation passeth away, to make room for the succeeding, so our external form is destined to dissolution, (and subsequent recomposition), in order that our more internal nature may unfold in *its* external perfections, in a higher sphere of action. Hence, in the order of time, *that* is first perfected, "which is natural," or external, "and afterward," after the spirit has left the form, the "spiritual" is perfected for its higher manifestations above. But in the order of *formation* the spiritual is first, and afterward the "natural" or physical form.

We will now turn your attention to the relation existing between man and the three universally diffused elements, electricity, magnetism, and the spiritual aroma. We have seen that these elements in their combinations, have produced successively, suns, systems, worlds; that they have in order evolved mineral, vegetable, and animal formations; and, as their ultimate labor on earth, have given to it its lord and governor, in the development of MAN, as the crowning work of the All-perfect Mind. As man was "formed" by the perfect arrangement of these elements in all their combinations, to secure his individuality, it is manifest that he still sustains relations to these elements, as his parental source, under the forming care and direction of the Infinite Spirit. And it is also evident, that in all the future unfoldings of man's immortal nature, he will continue to hold specified relations to these elementary substances, through all their celestial refinements. As we profess to teach a positive science, we shall attempt no speculative theory; and as we challenge investigation, we have nothing to fear. Should our reasoning prove to be sophistical, we shall gain in the end, for truth hath something for us all. But what are the relations existing between man and the natural elements? As the effect cannot exist without a cause, so man, as an effect, is constantly dependent upon the agencies that first produced him. Being formed by the action and agencies of these elements, man is therefore necessarily united to them, while between the two there is a

perpetual sympathy of action and reaction. To illustrate more fully this connection, we will present a figure: Here is a watch, with its casings—its internal structure; see, it is in motion, marking the flight of time, or the progress of all things. This watch accomplishes a use,—the division of the day into hours, minutes, seconds. It accomplishes this by the arrangement of its internal parts, and it operates according to mechanical laws. Now, what are the relations of the watch to the object of its construction? 1. The propelling power must constantly be applied; this is done by human ingenuity in the construction of a spring and lever, requiring occasional winding. 2. The machinery must act as it was designed by the application of sufficient force. 3. The mechanical laws must continue to *regulate* the force, according to the principles of motion, and as a result, time passes leisurely on, unmoved by passing events. To apply our illustration: Here is man, a perfect mechanical time-piece. God is the CONSTRUCTOR, who has fitted up this miniature universe to revolve around himself. In it, is placed a self-regulator or winder, a most perfect embodiment of his own nature and power. The machinery is all constructed upon philosophical principles, having a unitary design in the adjustment of its complicated parts. The substances of its composition were derived from the three elements that compose the universe. These various mechanical parts still hold an indissoluble relation of action and supply of vitality, to these elements. True, these elements are taken in their crude state, and *prepared* by various processes, to enter into the grand structure. Still these relations are the same. The laws which exercise a general control are so connected with the Cause that produced them, and the effect to be moved, that, when the conditions are all favorable, the *time* marked by this wonderful instrument will *tell* upon the dial plate of the world's history, and the soul's advancement in wisdom and goodness.

To speak without a figure, Man has three forms and three connections, corresponding to the three elemental substances or principles everywhere existing. That element

which is first in its external action, viz., electricity, by its combinations ultimates on earth in man's external or physical nature; this department of his nature is vitally connected with this element, deriving its supply from the vast store-houses which are everywhere deposited around us. For the association of this element in various conditions, forms our atmosphere, our beverage, and our daily food. It is the pabulum of life—the nursery of vitality!

That element of nature which produces sensation, magnetism, enters into the construction of our sensitive, our spiritual being. Although this department of our system is enfolded within our physical form; yet it constitutes our very *esse*, ourselves. All sensation is connected with this part of our organism. As proof of this, we need only refer you to the manner by which sensation is communicated from the cerebrum to the involuntary nerves leading from this battery to every part of the system. If one part of the system is paralyzed, so that the involuntary nerves cannot convey the nervous fluid from the cerebrum to the paralytic part, there can be no physical sensation, though the mind is conscious of the perfection and wholeness of its spiritual nature.

Again, it is proven from the loss of any part of the system; if a limb be amputated, and a sudden sensation be felt in the mind, it invariably vibrates to the extremities of the amputated limb. But physical sensation cannot exist when there are no sensory nerves; hence, as sensation does exist when amputation has taken place, the conclusion is true, that mind has an organization that is not wholly subject to physical casualties. Magnetism is an invisible nervous system, permeating every part of the illimitable universe, and enveloping universal mind in one sympathetic sensory framework. Upon this unseen celestial ocean of universal communion, the vibration of a thought will send out undulations, which, like mighty waves, will ebb on, and on forever.

This vast and unimaginable ocean of celestial magnetism exists in different degrees of refinement and perfection,

in different localities throughout space,—that circling near the earth being more gross than the same element in the spiritual spheres. The uses of this elemental substance are—1. To afford material for the organization of man's spiritual body. 2. To continue the supply, by avenues leading to the spiritual form, and thus perpetuate its existence. 3. This element is a means of universal communion by sympathetic connections, as will appear in the sequel.

I have already said that the mind of man is an organized substance, dwelling in the most internal element of our being, constituting the *center* of our existence, radiating in every direction, to the entire circumference of the system. It will be remembered, that, by the the perpetual motion of electricity, in its positive and negative modes of action, magnetism is evolved; that, by the action of these forces in magnetism, the spiritual element is evolved. This internal *germ element* is, undoubtedly, the refined substance that enters into the composition of that spirit organization which is immortal and eternal. This principle, could we see it, would appear a thousand times more luminous than the meridian sun! Though this element would appear thus brilliantly glorious, it can scarcely be compared to the far more refined organism of the spirit. The spirit that dwells within us is continually receiving, from this all-surrounding aura, the elements of its interior growth and development. Deep within man's central spirit there exists a point, a center of perfection and expansion, a thousand times more resplendently glorious than the concentration of the rays of all the external suns in the celestial canopy above. This center is the Divine in man, constituting him the Divine representative of Infinite Love and Wisdom. Here in the compass of the Divine incarnation, are written the laws of the universe, and the germ of all truth and wisdom. To this internal point, God, as the Great High Priest of the immortal sanctuary of the soul, only has access. Here he comes to make deeper and deeper impressions of his own nature—here he causes celestial truth to vegetate—here descend celestial sunbeams, to warm into higher life the

spirit and soul of man. Surrounded with these central rays from the central SUN of the spiritual universe, man's whole nature shall be quickened into ever new and unfailing joys. Thus, when surrounded with harmonious conditions, shall man, universal man, revolve in serene delight around his primal Attraction and All-glorious FATHER.

Thus far we have considered man's relations to the elements without him, while clothed in a material form, or still an inhabitant of the body. We now call your attention to man's condition and relations after he passes from the external form. Man has a spiritual organization, developed in the physical form, which at death, passes therefrom, and in the spirit world becomes the outward form of the spirit's habitation. If any are disposed to doubt this proposition, let them consider the following facts:—1. That there is an outward organic structure, which we call the physical body developed here on earth. 2. Let them remember that all outward organizations arise from internal and spiritual forms; let all such consider that nothing can be constructed without an ideal or idea, first conceived in the mind. 3. Let them inquire how a body, which is an effect, can be produced without a corresponding *cause* to produce it. 4. Let them account for the various psychological phenomena, produced by psychology and magnetism, if there be no mental or spiritual organization, upon which to act separate from the outward form. 5. Let them overturn the ocular demonstrations of clairvoyance, through which agency disembodied spirits, i. e., spiritual beings, are beheld, after they leave the physical body. 6. Let the skeptic remove these facts, which now are being unfolded in many parts of the earth; then let him annihilate the elements of universal existence, and proclaim, in his folly, all things to be nothing. But we need excite no fears, nor can we, for the truths of our philosophy are engraved upon the immortal aspirations of every soul,—they are inscribed upon the glowing heavens, and the circling earth,—they are imprinted upon the watery elements, and sparkling sunlight,—they are inwoven by the shuttle of the Almighty in every

world and system, and circulate in every principle of universal law that courses through the avenues of immensity! But we pass to notice the relations of *man*, subsequent to his departure from the earth sphere. Be not affrightened, friends! for I shall not dissect my subject before your external vision. I address your mental and intuitional nature; but let your eyes look right on, for it is yourselves that you behold, in the spiritual mirror we present to you. In this investigation let us be fearless, and speak boldly, though some should quake; error must loose its hold upon the spirit, though ignorance fear and tremble at her disappointment, as did ancient Belshazzar.

The light of science has, within the last few years, opened her treasures and unsealed her fountains, in a remarkable manner. Through her influence, the earth is meeting,—or rather its inhabitants, from the east and west, from the north and south, are mingling in one fraternal relationship; her steam ships and rail roads, her balloons and telegraphs, are concentrating their influence to “prepare the way” for some grander and more elevated display of the genius of progress. And lo, it comes! yonder in the smiling heavens sits our own Franklin, and Swedenbourg, and Herschel, and ten thousand others, trying experiments. They are out on a voyage of scientific discovery, and what are the results? Earth has her telegraphs, and why not continue the lightning line a little farther? the poles are up, and the magnetic current is moving. The office and the operators are waiting. Now for the dispatches—here they come! What messages of love! what joyful tidings salutes us! heaven on earth! now we shall surely have a jubilee; earth must hear and be free. A spiritual aura has descended upon us,—a mental atmosphere, whose penetrations are deeper, more universal; and those who have eyes to see, can look farther in the realm of the hitherto unknown, than the sages and philosophers who have preceded us. We hail with gladness this celestial illumination that has descended upon our spiritual nature—which awakens anew our inner life, whose chords vibrate with sweetest melody.

as touched by the breath of angel voices. As we can analyze our physical bodies on earth, and tell their component parts, so our spirit friends, who live in the inner life, and circling spheres above us, can analyze their external forms, and report the proceedings to us. Added to this, we have the godlike power of reason and intuition, as internal witnesses to corroborate probable facts, which descend to us from the celestial life. Though the evolution of our spiritual bodies at the period of death may be opposed to old Theology, yet science never stops to ask leave of the schools, or doctors of divinity, what to do in any case. Her laws are among the immutable things of nature and of God, and there is no time to ask the permission of earthly wisdom, after the sanction of Divine Truth has uttered his mandates. The old material idea, that man's immortality depends upon the resurrection of the physical form, subsequent to its decomposition, is opposed, not only to human desire truly educated, but is philosophically impossible. It is contended, I believe, that philosophy and natural law are, in this instance, to be laid aside, and positive Divine power is to be exerted in the resurrection of the old body, after the lapse of ages. Now we affirm that God has not, and cannot oppose the workings of his own laws. It is opposed to universal experience, to produce living organizations, without the development of the germ principle, in connection with the organic structure. Now, the material ideas of the old Theology assert that which is opposed to the universal operations of the divine law, as observed throughout nature. According to this system, at death, the spirit of man, in some undefinable shape, goes somewhere, but it is difficult to tell, for they disagree among themselves; then, at a future indefinite time, it may be millions of years hence, all the bodies of all souls are to be resuscitated at once by the Almighty fiat, in opposition to his own laws of former time; then the spiritual change is miraculously to pass over this mass of physical beings, and their souls are to be called from their long resting places, and again enter into the *same* forms they inhabited while

on earth. This certainly is progressing backwards. Paul seems to have a more perfect view of this matter, when, in his address to the Corinthians, he affirms, speaking of the resurrection, that it is sown a natural or physical "body," and raised a "spiritual body." The idea of *sowing* seed, indicates that at least he had the germ of the truth within him, for a growth or production from seed signifies an unfolding of concealed principles and powers. The illustration, however, is not perfect, and so Paul understood it; he knew that any article "sown" would produce its like. But he had a spiritual idea of the future temple of the spirit, hence he says, "God giveth it (the spirit) a body as it hath pleased him," i. e., a spiritual body. And he also adds to "every seed" or spirit "his own body," thus preserving the individuality of each one in the spirit world. But truth, always immortal, needs not the sanction of names, illustrious in the history of the past. It needs the sanction of no authority, save its own silent and impressive voice. Truth is a living vitality, a tree of Paradise, bearing the choicest fruit, because watered by the stream that issues clear as crystal from beneath the Eternal Throne. Truth is the perfection of light, whose myriads of beams radiate from the central Sun source of the Universe, and pass on and on, but never recede. God operates, throughout the endless variety of his works, on general and immutable principles. Man, as his representative and co-operator, we have seen, is his crowning work on earth. But his time on earth is of short duration. Like all things else, he must keep moving.

Rest is the idle dream of fools,
 Who know not what they say; but, saying,
 Proves alone their ignorance of God and man.

If the earthly temple of humanity is so beautifully formed, so majestic and lofty, so elevated in dignity, so perfectly adapted to its uses, what may we not suppose concerning the greater harmony and perfection of the spiritual state. If God has adapted the physical form to the earthly state, has he not higher adaptations for our spiritual selves, in the celestial country! But the question here

arises, what is the spiritual body? and what are its relations? The close observer of nature has discovered, that the same substances exist in many different degrees of refinement, and hence are capable of various ascending degrees of combination and association. Every elemental substance is susceptible of a certain number of these successive refinements before it loses itself in the higher and more refined element of a different name. Indeed the transition is so minute as to almost defy the discovery of the boundary line. However refined the element of electricity may be in the physical form of man, it is susceptible of a far greater perfection, as it passes into the spiritual form, and there becomes associated with the elements of its external composition. The same may be said of magnetism. From these considerations, we are now prepared to consider the question, of what is the spiritual body composed? We answer, the external department is a combination of exceedingly refined electricity; the intermediate part, of an association of refined magnetism; while the internal spirit is still the expanding germ of the whole. But it must be observed that these elements, in their combined state in the spiritual body, are still connected with their corresponding elements, which circulate in the earth and in the highest heavens.

We will now direct your attention to the relation of the spiritual forms of our departed friends and associates, of the universal brotherhood. We have seen that there exists throughout the infinite circumference of the universe, three unitary elements in ethereal combination; that from these elements the Divine Mind has constructed the present infinite variety of systems and worlds, whose grand ultimate is the production of immortal, individualized beings, bearing his own image and likeness, and destined to move forward in the development of endless degrees of perfection and progression. We have also seen, that this trinity of elements have produced a corresponding number of departments in man, inter-related and united in reciprocal harmony and co-operation. We have also seen, that by virtue

of the interior occupancy of the Divine nature in man's central being, he will unfold new and ever increasing beauties and harmonies, as he passes from sphere to sphere, in his upward progress, around the Grand Center of Attraction and Perfection. Here we will add, that the great reason for man's existence seems undoubtedly to be the enjoyment of happiness and perfection. Hence, to accomplish this worthy purpose, God has formed man with reference to two grand modes of securing this desired end. This arises from the positive and negative forces of action. These modes of securing happiness arise from the power of *receiving* and *imparting*. The Good Spirit has deposited within the human breast an eternal desire to know and acquire—to impart and associate. As the domain of knowledge embraces the boundless universe, with all of its variety, here is a fountain to which the aspiring mind is led by its internal wants, and attracted by its Universal Father. While the soul is thus acquiring, it feels another aspiration, more divine (it may be) than the first; it is a desire to communicate, and share with others, what is thus obtained. There will ever be in the different earths and spheres of the universe, a diversity of attainments,—different degrees of perfection, various stages of progression; hence those more advanced will ever realize the blessedness of giving, while they will also enjoy the privilege of receiving from those above them.

Adapted to this universal law of justice, are the means of the spirit's locomotion; for a spirit must have access to others to do them good; the means of transit must be open for the spirit's passage, or its heaven-imparted desires cannot be fulfilled. And so they are; the avenues, and broadways, and streets, that lead out from the seraphs' home, into the vast fields of Nature, are ever open. And there is a perfect adaptation in the spiritual body, to travel along the celestial circuit of the ethereal blue, drawn by its desires or attracted by kindred affinities.

We will close our present remarks, by presenting what we consider our relations to the phenomenon of light.

Light, we regard as an attribute of the elements, considered as universal atmospheres, and combined systems. It is undoubtedly produced by friction among the elements, and the same law of successive development is observed in its production, as that witnessed in the production and perfection of physical forms; that is, the germ system is the method of its unfolding.

Now let us trace the development of light, *a priori*, or from its central Source, to its most external manifestations. The Divine Sun, the Central Luminary of the spiritual and physical universe, dwelling in light unapproachable and ineffable, where the most brilliant coruscations of Love and Wisdom eternally glow, is the central position, from whence is diffused the celestial rays, whose beams illuminate the wide and illimitable fields of space. But this Divine Light comes to us through agencies adapting it to our weak perceptive powers.

We may consider light in three grand divisions, of spiritual, magnetical, and electrical varieties. The manner of its evolution we consider to be something like the following: The most internal or spiritual light is produced by emanation of Love and Wisdom from the Divine Center, flowing outwards into the spiritual atmosphere, causing the most beautiful and brilliant aura imaginable, which is enjoyed by those celestial shining ones who are the oldest children of the Universal Father. Indeed we can scarcely have a conception of the beauty and perfection of this super-celestial and spiritual sunlight, where myriads of beings, unnumbered by the arithmetic of heaven, enjoy supreme delight. And how pleasing the thought, that, towards this Divine effulgence, we are ourselves tending, Magnetic light, that light which unseals the fountains of our sympathetic natures, and lights our sensibilities along their celestial avenues of affectionate communion, is formed by the spiritual rays descending onward through the spiritual atmosphere, and mingling with the magnetic element everywhere diffused. Though our outward senses cannot discern this psycho-spiritual illumination, yet we know that it ex-

ists, as certainly as we are confident of the organization of our spiritual being.

The blind man cannot discover the presence of the sunbeams that play around the visual angle of his retina. Is there therefore no external light? The mute cannot distinguish the melody of music, or the harmony of sweet words as they linger about the auditory nerve. Is there therefore no music, or voice of words?

But the magnetic rays leap onward and outward, and mingling with the electrical atmosphere, behold, the beautiful sunlight greets our external vision. This external electrical light is, so to speak, but the body of the Infinite Illumination, which throws his beams of celestial radiance over worlds and systems, to light a Universe on its way around its Divine Original! To speak but half figuratively, if electrical light is the body of the grand illumination, it must have also a soul and spirit, as the internal sources of its external splendor. This we have seen to be the fact, in the necessity of the light of the commingling rays of the magnetic and spiritual atmosphere, while the spirit of this luminous ethereal blaze is internal, and produced by the Central Sun Source, in radiating his Divine splendors upon the spiritual aroma exhaled throughout the entire circumference of his Being.

We have now, we trust, "prepared the way" for a more interior and particular survey of the intimate relations which *we* sustain, in common with all sentient beings, to all things; but especially to the spiritual sphere immediately around us, and with which we will be so soon associated. This theme shall occupy our attention, in the next lecture.

LECTURE IV.

LADIES AND GENTLEMEN :

He that formed our nature, and blended our mysterious faculties, and associated our varied powers, had undoubtedly a wise design, in thus intermingling and associating the elements of our being. It seems that our attractions and affinities for all things are as boundless as immensity, and as permanent as duration. How strong are our mutual attachments! How vigorous the working of our affections! How holy our loves! How sacred our relations! How deathless the social tie! What mysterious magnetism is that, which thus links us all together? What is it, I ask, but the divine spirit within us, individualized, it is true, in so many personalities, yet combined and associated with such a oneness, in general characteristics, that being united, we constitute a common brotherhood, with mutual wants and interests, and destined ultimately to realize our highest hopes, and most ardent desires, in the full fruition of enjoyment. Who does not feel his immortality ever rising up, and mocking the incredulity of that skepticism which would limit the activities of our nature to the present imperfect conditions of our earth life?

It has already been observed, that man is formed in the Divine image; that God is *our* Father—we are His children. Now, as God is related to the universe, which is the work of his hands, is it not reasonable to suppose that we, his offspring, are also connected, not only with him, but also with all that he hath made. Nay, is it daring in us to assert, by virtue of our relationships, that we are associated and connected with the entire realm of Being in all worlds, and in the highest heavens? And is it vain for us to affirm, that, such is the nature of our connections, that they

never can be severed? Thus far in our investigations we have discovered that all elemental substances are inter-related and combined throughout the wide fields of immensity. We have seen that all worlds and systems are held together and sustained by the same laws, and that between worlds and systems, there are commercial exchanges, continually going forward, mutually aiding each other, in the grand harmonic labor of development. Who shall now stand up and separate us from God, or our brothers, in other departments of the Father's mansions. If the elements, and the worlds formed from them are inter-related, so are we, for our origin was mediately from the same sources, and we are yet sustained by the same relationships. All history corroborates this view of the subject.

We now direct your attention to the laws of Spiritual Intercourse, as unfolded in the scriptures. The first notice which the Bible takes of this subject is the account of the appearance of an angel unto Hagar, at the fountain in the wilderness. She was probably a clairvoyant medium, having the internal senses of seeing and hearing opened. It is, in all probability, impossible for us to see a spiritual form, unless we are either psychologized by the spirit, or rendered clairvoyant. We cannot discern the atmosphere we breathe, yet refined electricity, the outer substance of the spiritual form, is much more refined than common air. Hence, we could not discern spirits merely with our external vision.

Again, it is said that two angels appeared to Lot at Sodom,—to Abraham, on Mount Moriah,—to Jacob, as he was journeying to Haran, in the vision of the ladder reaching from earth to heaven, with angels ascending and descending on it,—also to Jacob, at Mahanaim, when a company of spirits were beheld by him,—to Moses, at Horeb, in the vision of the burning bush—at the camp of the journeying Israelites, as they were leaving Egypt,—also to Balaam, who reproved him for his unmercifulness. Again, to Gideon, at Aphrah,—and to David, at Araunah, when Jerusalem was smitten by the destroyer. These instances

of spiritual intercourse, if we credit the testimony—and I know no reason why we should impeach the witnesses—are sufficient to establish the fact of spirit communion. And if this part of the bible be rejected, what becomes of the other part? We do not in this connection, intend to discuss the question concerning the credibility or incredibility of the work, from which we have made the preceding extracts, illustrating the fact of the appearance of spiritual beings to man, in different ages of the world; we refer to these instances to illustrate the fact, that, in former times, spiritual intercourse was not uncommon, and from the consideration that this record receives the general assent of the people at the present time, we bring in the above instances of angels' visits, as being neither few nor far between. The unavoidable conviction must then settle upon the mind, that if angels, who are but advanced human spirits, once visited our earth, and conversed with its inhabitants, the same is possible now. The law that regulated spiritual intercourse once, is the same at present, for God's laws are immutable.

Again, Isaiah says that an angel "smote in the camp of the Assyrians a hundred and four-score and five thousand." Daniel, it appears, was saved from destruction in the lions' den, by the psychological power of an angel, exercised upon those ferocious beasts, whether through Daniel's mediumship or not, we are not informed. Zechariah also seems to have conversed with angels with familiarity.

We turn now to the testimony of the New Testament. Here it is recorded that an angel appeared to Joseph in a dream. And we see nothing impossible in this, for when the earth-side of our nature is reposing in slumber, what is more probable when conditions are favorable, for our guardian spirits to whisper to our souls messages of love and kindness. As an evidence of the power of spirits to move tangible, physical bodies, we instance the angel that rolled away the stone from the door of the sepulchre, on the morning when Christ's spirit returned to the body. Also the opening of the gate of the city, to let Peter pass

free from his persecutors; and the case of Paul, freed from the shackles that bound him in prison, illustrates the ability of spirits to act upon solid substances when conditions will permit. But how is this done? asks an inquirer. We answer, by the action of mind upon the vital fluid of the nervous system; and this upon vital magnetism, this upon electricity, and this upon the electricity that permeated the substances to be acted upon. These electrical rays act as so many cords by which spirits move those bodies with which they come in contact, under circumstances where such action is possible. If the skeptic or the Christian is disposed to doubt these scripture witnesses, we ask the former to gainsay the philosophy of the action, and the latter either to acknowledge its possibility, or yield up his faith. But we rather ask both parties to exercise their reasoning faculties; and, as such phenomena have occurred, and are now daily taking place, find out the rationale of the whole matter. He is to be reprimanded, who attributes such manifestations of spiritual power to supernatural agencies, or mysterious causes. So is that person alike reprehensible, who yields to a general skepticism upon the whole subject. Both actions are unworthy the nature and dignity of man, who should aspire to know all things which come within the province of his perceptions.

We have a remarkable manifestation of spiritual presence recorded by Luke to have taken place on the occasion of the birth of Christ. A multitude of the heavenly host appears, accompanied with celestial light, and forthwith the song commences—"Glory to God in the highest, and on earth peace, good will toward men." Now we wish the Christian skeptic, who ignores all belief in modern angels, to look at this subject without prejudice, or fear of popular influence. Here it is unequivocally asserted, that a company of spirits or angels appear, and mingle the songs of the celestial world, as the coronation of the Babe of Bethlehem. If spirits visited our world eighteen hundred years ago, can they not still return, and bear us messages of life and love?

Now we assert, fearless of successful contradiction, that all of the Old Testament which claims a spiritual origin was written professedly under spirit influence, though the communications are sometimes claimed to have come direct from God. Yet it is manifest, upon a careful observation, that this claim is not well founded, for these reasons: 1st. Moses frequently uses the expression, the "angel of God." 2d. In those places where the most prominent scenes of Jewish history are recorded, as at the burning bush, the passage of the Red Sea, and many other places, it appears that angels were prominent actors. But we take the testimony of others. Stephen, when making his defence before the Jewish council, declares that his nation had "received the law by the disposition" or agency "of *angels*." Moses supposed that he received the law from God, but Stephen says it came by angels. I think that most of it came from his own mind. Paul also declares that the law was "ordained by *angels* in the hand of a mediator." Again, Paul asserts, that "the word spoken by angels was steadfast, and every transgression and disobedience *received* a just recompense of reward." He also assures us that "God at sundry times and in divers manners spake in times past unto the fathers by the prophets." The prophets were the mediums through whom these communications were conveyed to the world; their communicators were undoubtedly departed spirits,—and as these prophets were but men, their cerebral development no doubt had much to do with the messages which came from them. If we credit the Jewish records, angels or departed spirits had much to do in the management of the old dispensation. What is their influence in the Christian period of the world? We hear the announcement of the birth of Jesus by a heavenly messenger—a band of celestial choristers chant songs of joy while he is cradled in a manger,—he communes with angelic visitors frequently during life,—he prophesies of universal spiritual communion,—angels roll away the stone from his sepulchre, when he arises from the tomb, and as he passes upward to the spirit land before chosen wit-

nesses, lo, two angels address the gazing multitude! Now follow the history of his church, or the associations formed in his name. The apostles tarry at Jerusalem in an upper chamber and await the magnetism of the spirit, and not in vain; for light in the emblem of peace crowns their heads, their hearts are filled with the spirit of love to all men—their tongues are moved to utter in different languages the story of Reformation and Redemption. The sick are healed; the blind see; the lame walk. All things are common, and the wants of all are supplied. But bigotry awakens from its slumbers, superstition arouses from its supineness, and the child of Reform, and Love, is driven into the wilderness of Hate, and Selfishness,—driven out by the popular church, THERE, as advancement is sought but to be *crushed*, by the church of the *present*.

The privilege of spirit communion was asserted and maintained by the early church for two or three centuries after Christ. Paul acknowledges that he “spake with the tongue” or assistance “of angels.” He says that through the agency of the spirit, various gifts were conferred. Some were mediums for the utterance of wisdom or principles of truth; some for science or knowledge; some were endowed with the “gift of healing;” others could prophesy; others discern spirits; and others speak with different tongues, and still others interpret. In speaking of the privileges to be enjoyed in his and all subsequent times, Paul says in his letter to the Hebrews: “Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable company of angels*, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” Now contemplate these elevated privileges which we now enjoy. According to the Apostle Paul we are now permitted to associate with the “spirits of just men made perfect;” and how delightful is this intercourse! How blissful to commune with our departed loved ones, who have preceded us to the spirit land! Does our affectionate nature recoil at this institution of Divine

Providence? or rather does it not demand it, and possessing it, rejoice with exceeding great joy? Not only are we permitted to commune with the spirits of just men made perfect, whose record is on high, but by progression we have come "unto an innumerable company of angels," and why are we thus surrounded by the heavenly hosts? ah, are they not "all ministering spirits *sent forth* to minister" unto the earth children, who are also "heirs of salvation?" We discard the idea that exalted spirits would not condescend to visit the earth on purposes of love and mercy; would the servant be above his master? Who comes to us every moment laden with heavenly blessings in the form of life, breath, food, and clothing, sunlight and showers? In whom do we "live, move, and have our being?" If, then, the Almighty arms of Love are perpetually enfolding us, will those elevated spirits, whose greatest glory is to be "like him," will they scorn to approach us and impart the welcome beams of their celestial magnetism? Let the earth worm, buried up in the sordid dust of lucre, disregard the glittering crown that dazzles above him, suspended by an angel's finger,—let the churchman, wedded to idolatrous formalism, as heartless as unbecoming the dignity of *a man*, turn from the divine order of celestial communion to the false views of spiritual worship. But let me enter the temple of my spiritual nature, and, associating with angels, hold familiar intercourse with the *inner* life; here let me eat angels' food, and drink of the water of the river of life!

We turn now to the book of Revelation to confirm our proposition concerning the privilege of spiritual intercourse. The first verse of the book reads thus: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *by his angel* unto his servant John." Now it is claimed for this entire book of Revelation, that it was dictated to John by an angel,—who will deny this? How much John's previous education and cerebral development had to do in giving shape to his angelic communi-

cations, is not for me to say ; it is evident, however, that he was a clairvoyant. This angel that communicated with him was formerly an inhabitant of the earth. Near the closing of the book the Revelator says : "And I John *saw* these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book ; worship God."

Here, then, we rest the scripture argument. These facts will appear to the observing mind—1. That in the age of Moses and the prophets spiritual and angelic intercourse was common. 2. That in the Christian age this intercourse increased, for there were mediums to speak with tongues ; to discern spirits ; to heal various diseases ; to prophesy ; and gifts of interpretation.

Now let us briefly follow the history of the world, with reference to this subject, to the present time. We will not weary your patience by quoting ecclesiastical history concerning communion with spirits, from the first to the third and fourth centuries, but much might be produced in confirmation of this fact. Among the ancient heathens there arose a sacerdotal order called the Magii, or wise men, who enjoyed communion with spirits, by means of visions, dreams, clairvoyance, &c. Confucius recognized the fact of spiritual communion. Plato and Pythagoras taught the doctrine that we were surrounded by guardian spirits. Many other ancient philosophers, and their followers, taught and believed that celestial spirits had much to do in regulating earthly affairs. Socrates professed to hold intercourse with the spirit world, and taught that their presence and influence were ever around mortals. During the middle ages, many persons professed to enjoy the privilege of communion with spirits. The Albigenses and Waldenses for centuries enjoyed this greatest of blessings. Indeed every nation has its records of spiritual intercourse, although at times these manifestations were partly prevented by the

ignorance and superstition that reigned among the people; this was the case especially among our New England ancestors, in the days of the so-called Salem witchcraft; also among the "French prophets."

Let us now refer to the remarkable modern "Spiritual Manifestations," which have occurred among us, and which are at present exciting the deepest interest among all classes of society. We will not attempt to write the history of these manifestations; they are undoubtedly familiar to you all. But how do our spirit friends now accomplish the work of their mission? These ways are various as the work they have to perform. Has an almost universal skepticism settled down upon the church and the world? does the latter, for the want of evidence, reject the glorious doctrine of immortality, while the former only *half* believe it? How shall these doubts be removed, and this lethargy roused to vigorous action? Ages have rolled on, and the church has labored to convince man of their immortal nature and destiny, while its practical influence has been almost like repeating "idle tales" of the shadowy land. But hark! whence came that sound, so unlike the echoes from mundane causes? Let us be silent, but thoughtful. The sounds continue; no earthly agency produces them; no concealed apparatus—no knee joint or toe joint snapping—no electrical vibrations thrown off by odic substance or will power. Where do they come from? Is it a new method our guardian spirits have discovered, by which to converse with us? Let us see; call for the alphabet; a name is spelled out; it may have been forgotten for years. Now the mystery is solved. Our friends still live, and man, universal man, is immortal! All hail the new era! we welcome you as the bringer of light, and the conservator of the wisdom of the past. But let us look behind the curtain; and while the worldly wise and the conservative philosopher are speculating about the earthly cause of the manifestations, here we shall discover both the operator and the means used. All sound is produced by vibration, by electrical substances coming in contact. Now a spirit

wishes to communicate by sounds; here is a medium for this manner of intercourse; a certain *aura* emanates from his person; this serves as a conductor for the spirit's telegraph. Now a ray of electricity emanates from the spiritual communicator; it becomes modified by passing through the aura of the earthly medium; it strikes the table or other sonorous substance; the positive electrical ray meets the negative element and they embrace; the air is the medium to convey these vibrations to our auditory nerve, and lo, we are communing with our celestial visitors and co-laborers. Is there any thing mysterious in all this, that should arouse the fears, or send dismay to the heart? In the light of these truths, and facts, we can understand, how Peter's gate was opened, how Paul's fetters were knocked off and the door thrown open, and how the earthquake shook the place; and we hear intelligently, the noise, as of the rushing mighty wind, on the day of Pentecost. Notwithstanding this, the churches are down upon these manifestations, as was the Jewish church, in the days of the apostles! But why this consternation in the popular *Zion* of to-day? Oh, these "knockings" and "table turnings" are hitting old orthodoxy on the head, and "turning" the "tables" of testimony against them. But the work of progress is ever onward, and spiritual light increases. The days of Jesus and the apostles are upon us, for mediums are developed to "heal the sick," to see visions, to speak with tongues, to interpret. Our internal vision is being opened, and we gaze, like Stephen, into heaven, and see Jesus and the angels. We feel the touch of their celestial fingers; we converse as with "open face," with the "spirits of just men made perfect;" we hear their angelic voices, and listen to the music of harps, which vibrate at the touch of the upper choristers. But the book of unfolding progress is but partly open; the spiritual facts are only beginning to accumulate; wait patiently; digest the truth already communicated; let reason, and courage, and love, and wisdom, arm themselves for the conflict at hand. The opposing forces of truth must be met by bold

men, clothed with the panoply of immortal truth, and the triumph will be decisive and glorious!

We will now direct your attention to the general subject of Inspiration. Spiritual science embraces all others, or rather there is but one science, having many departments; as there is one Grand Universe—one Earth, embracing many varieties. We shall take the position, then, that there is but *one* science, having, like the tree, various branches. For the sake of convenience, we shall consider this subject under three generalizations—the Physical, Intellectual and Spiritual departments of science. We will consider these in their natural order.

THE PHYSICAL DEPARTMENT.

Nature is one vast laboratory, full of life and activity. All nature labors to produce DEVELOPMENT. The substances and elements, the essences and principles of existence, moved by internal power and attractive unity, first seek the development of FORM. This entity appears first with angular conformations, gradually approaching the circular or perfect form. Each *form* in a *particular* plane of development is ever the same. The grass of to-day is no more perfect in form than the blades of the same species six thousand years ago. The birds and animals that lived before the flood were as perfect in *form* as those that now surround us. Their texture may be more refined, though their shape may not have materially varied. In the development of forms, there is observed a particular ORDER, which marks the ascension of the central law of Progression. The *process* of development in every department of science, marks the nature and degree of the inspiration, for be it understood that all development is carried forward on the principle of inspiration. Inspiration properly signifies to breathe. By breathing, we inhale or receive the elements and principles of assimilation, which are then imparted to the organization, by the laws of associative affinity. Now look at this process in the unfolding flower, the giant oak, the animal or the man. The germ of each par-

ticular unfolding is deposited in the proper place, with true conditions surrounding each. The principle of heat commences the expanding or breathing process, now the *receivers* of the elements, the lungs, are expanded therewith; negative principles now operate, and there is a contraction; the elements primarily absorbed, are now taken up from their reservoir, and fitted by various similar processes, then they pass to various parts of the system through the circulating conductors, and are applied to the points in the system to which each particular atom is adapted. This is the process of life and development. This is the process of inspiration on a physical plan. Thus are successively formed all terrestrial objects. Though the variety be infinite, the *manner* of assimilation is substantially the same.

THE INTELLECTUAL DEPARTMENT.

Standing upon the plane of human intelligence, let us contemplate the *natural* process of obtaining knowledge. Knowledge comes to man from two sources, the external and the internal. The outer world conveys its knowledge to the human understanding, through the channels of the external senses. The internal world, or realm of spiritual forms and causes, communicates its intelligence through the internal or spiritual senses. The blind man has no perception of colors, though he may discriminate the quality of actions. And why has he no perception, no knowledge of colors? Because the avenues which led to this department of his nature are closed up; light surrounds him, and the colors of a thousand objects throw upon his sightless eyeballs their radiations, but he knows it not. So with the other senses.

Let us see how nature writes her lessons upon our receptive powers. Do you wish to study the science of numbers? The universe was constructed upon mathematical principles. Man has a faculty to receive and comprehend this wisdom of numbers and proportions. We begin with one:—The universe is a unit; we repeat this unity and call it two. The outward is the effect; God is the Cause. We

add again, and call the amount three ; and we have in the universe, God the Cause, Nature the Effect, and Will, which binds together the vast whole. In this trinity, we have the elements of the mathematics which will measure the universe of worlds, or unfold the universe of mind. Would you teach addition or multiplication to the child, let him count the leaves of the forest, or multiply the grains of dust that compose the globe, or drops that form the ocean ! When he has finished this lesson, let him count the stars and multiply the atoms that fill immensity ! Turn over another page, and take a lesson in subtraction and division. We reverse the former process. Here exists the Infinite Cause,—FROM him has flowed the universe as an effect, and now we have circles of suns, systems, worlds—all, so to speak, subtracted from Him. Now divide, and the quotient is the infinite variety that marks every department of nature. See the atom as a universe teeming with life ! and the *many* mansions into which the interior world is *divided*. Now you have the basis of mathematical calculations, so far as numbers are concerned. But this is only a part of the great mathematical basis. We will turn over another page of Nature's book, and give our pupil a lesson in measurement. We agree upon a certain distance and call it a foot ; now we go and measure the stars, compute their relative distances, measure the length and breadth, the depth and heighth of this mighty Universal Whole ; then we will look on the next page. Here is a table of weights, and here is the standard ; go weigh the earth in a balance, and tell the mighty aggregate ; poise each system in the scales of justice, and add the vast amount. Having imparted the rudiments of mathematical knowledge, let us commence in compound numbers, and find out the density, distance, weight, and amount of all our previous reckonings. Then let us start out on an expedition of reduction, and draw from the whole those lessons of practical wisdom, by which we shall be enabled to regulate our future *reckonings*. Now we come to the tables of interest ; here is the stock—the substances of nature, and

here the interest—the progressive unfolding,—and the amount, where shall we find it? Oh, Eternity, thou wilt never close, and our sum shall know no computation! Now we will give lessons in the higher mathematics. Here is the algebra of cause and effect, with its equations of the first and highest degrees; here its roots (causes) to be extracted, classified, resolved, and verified. And now come the problems to be solved, the theorems to be proven, and the angles to be measured. Now we must *survey* the earth, and study the logarithms of the universe; we must look into differential and integral calculus; we must understand the principles of analysis and combination, nor cease our mathematical researches, until we rise from the computation of worlds to men, from the analysis of theorems, to the perception of moral principles. In some instances, the faculties of mathematical calculation have been spontaneously developed, to the perception of its foundation principles, and practical operations, to such an extent, even in childhood, that it has astonished the greatest mathematicians; and this is but a prophecy for the race, in their future attainments. When the child receives mathematical impressions from the outer world, they flow into the receptive numerical faculties, by the sensuous perception of first beholding unitary forms, observing distances, weights and measures; then combining these principles, then analyzing various processes; thus are the ideas or principles of mathematical calculation engraven upon the mind. Or rather by outward observation and reflection, the internal sense is unfolded, to manifest its innate powers and capabilities.

But let us look into another section of the intellectual department of our nature, and coteemplate the *natural* process of education. As we survey the ample fields of nature, we behold among her different departments a great variety of forms, in the mineral, vegetable, and animal divisions; hence arise the sciences of mineralogy, botany, zoology, etc. A knowledge of these subjects will flow into the mind upon observation. Each particular fact, in either of these departments of knowledge, will write its own form

upon the mental perceptions. Generally, names are but arbitrary appendages applied to things and qualities, and although it might be difficult to get along without their use at present, yet, if we need a world's congress for anything, we need one to unite the babbling languages of earth, and we need a nomenclature which will illustrate the quality of an object, at the same time that it receives a cognomen. Learning at present consists more in memorizing arbitrary terms, and learning technical phrases, than in obtaining a knowledge of Nature, and the causes and principles of her operations. Nothing else deserves the name of knowledge. Thus when man comes to the perception of his own faculties, and enters into sympathetic communion with the universe, within and without him, he will be susceptible to the highest and holiest inspiration, of which his nature is the receptacle. No prophet or seer can more properly be called inspired, than that soul, in sympathy with nature, for, in this position our spirits drink at fountain sources, and inhale the wisdom that descends direct from God.

MAN'S SPIRITUAL DEPARTMENT.

We have now traced our subject from the lowest form of inspiration—from the point where the elements and principles of physical existence enter into man's physical organization, to the influx of truth upon the intellectual plane of our existence. The spiritual department of our being shall now be considered. This most elevated part of our nature ascends by gradual degrees of elevation, until it essays to grasp, in its expanding power, the mighty Vortex of Divine Intelligence. We first perceive our own individuality, then the individuality of others. We recognize our own natural rights, then the same rights in others. Then we recognize our relationships, our connections with society of which we are members. Then we consult our affinities, our likes and dislikes—we form mutual attachments—friendship grows into familiarity—familiarity into unitary association, this into love, and love into conjugal relations—conjugal relations into parental affection and

kindness—parental relations into filial love and union—filial love into fraternal love and brotherhood; fraternal love ultimates in spiritual or universal love—a Deity is recognized, from whose parental heart, all relations and associations have spontaneously flowed. And now the descending currents from the Infinite Fount of Love and Wisdom move outward from their Central Source. Now witness its true manifestations when normal conditions surround the entire connection:—1. Divine Love greets the inmost spirit, and awakens a cordial recognition of supreme love, and cheerful obedience. 2. Universal benevolence to the entire realm of fraternal existence. 3. Filial love, in the recognition of our parental relations to the Divine Source, and our consequent heirship to all things. 4. Parental love as the uniting bond of the conjugal union, and the affectional pledge of reciprocal and universal association and development. 5. Conjugal union and affection, as the life of happiness and the essential condition of all progress and enlargement. 6. Individual love, or the recognition of the obligation to perfect ourselves as preparatory to social and general advancement. Thus the descending stream of celestial love embodies itself in the various departments of our nature, which by intuition or inspiration, is unfolded according to the varied circumstances which attend the inception and development of our nature. We may remark that each department of our being was conferred for a particular use; every faculty was given to be exercised. The non-exercise or over-exercise of either, constitutes the only sin in the universe. Man should live, that is, enjoy all the relations of which he is capable. This is the only way we can be harmonious men or women. Our spiritual department should ever remain at the head of the class, and gently direct all others according to the normal wants and desires of each. Then there would be no “schism in the body,” but each faculty, like the boughs of a perfect tree, would inhale their appropriate nourishment from all the sources of nature; then the most harmonious music would vibrate along the arches of our spiritual temples, and angels would

listen with delight at the pleasing melody. It will be observed that each department of our being has its own inspiration, and its particular sources and objects of communion. As individuals, we may and should study ourselves, and commune with our own natures; we should *know* ourselves—the most important knowledge to be acquired. As sustaining the conjugal relation, partners should study each other's peculiarities with reference to an increased union of love and affection. Conjugal love *can* only exist between two who are truly and spiritually united. A true husband will inspire his partner with the most delightful feelings and pleasing prospects; he will be the inspirer of her hopes, the cherisher of her highest affections, the spring of her benevolence, her solace in affliction, her comforter through all the vicissitudes of life, and her eternal companion amid the enrapturing glories of the heavenly inheritance. A true wife will be to the husband, a perpetual fountain of the sweetest love, an unfailing friend, a joyful partner and sharer in all the scenes of life. She will crown him with celestial wreaths of the purest affection, plucked from the perennial bloom of her radiant heart. She will inspire him with the most sincere devotion, and together their mutual affinities shall heighten the joys of Paradise and swell the songs of Heaven. As parents, we are bound by the tenderest ties to our offspring, who inspire us in return with filial love and confiding reliance. As members of a grand fraternity, and universal brotherhood, we are inspired with the spirit of benevolence and affection to all our kindred of earth; we realize our relations to the spirit world, and hold sweet communion with our "elder brethren," who return with kind embraces our every effort at friendly intercourse. Into our spiritual nature, our departed friends may infuse a higher life and inspiration, from the maturity of superior knowledge, gained amid the serene light of the spirit home. And finally, as children of a common Father, we are all in the compass of his paternal regards, and the constant objects of his unceasing care. Nothing that we need can escape his notice,

for while he makes provision for the universal supply, he has not left an atom to be lost, or a sparrow to fall unrecognized, in the grand compass of his immutable laws. Thus the Divine Spirit comes to us through all the subordinate agencies of the universe, to impress us with his love, to elevate us by his wisdom, to actuate us by his energy, that progressively we may unfold in harmony, and increase in HAPPINESS.

LECTURE V.

LADIES AND GENTLEMEN :

We have assembled this evening, to contemplate some of the most important subjects connected with our spiritual natures and relations. That we are moral beings, is certain from the following considerations:—1. We are the highest order of development on earth. We are placed at the head of creation, to exercise control over the subordinate realms of nature. 2. We are conscious of the quality of our actions in a general sense, although the right or wrong of a specific act usually depends upon the education of our conscience or moral sensibilities. 3. We intuitively feel our relations to a Supreme Intelligence, from whom our existence was derived, and who also continually sustains us in being. 4. By observation we know that there is a certain fitness in things, which universal experience demonstrates to be best, and which we find to be in harmony with universal law. As certain acts are ever connected with pleasing emotions, and the opposite with painful sensations, we come to the conviction that we are under obligation to ourselves, to our fellow beings, and to God, to do the one and avoid the other.

In the light of the Spiritual Philosophy, and guided by the laws of Spiritual Science, we shall attempt the correc-

tion of some of the popular theological errors, and in their stead present what we consider more perfect ideas of man and his relations. The topics upon which we propose to dwell, embrace man's natural moral state and relations—the doctrine of Redemption or the Atonement, the Resurrection and Day of Judgment. This variety of subjects can be but briefly considered in one lecture. Every system must have a beginning, whether solar or theological. The starting point in any theory designed for practical utility, will give character to the superstructure reared upon its basis. That the orthodox starting point is unreal and mythical, will, I think, appear from the following considerations:—The doctrine of the inception of evil into the earth, and the means whereby the professed fall of man was occasioned, is undoubtedly of oriental and mythological extraction. While the early inhabitants of the earth depended upon signs, by which to convey their ideas, they were quite innocent of those acts of violence which have subsequently marked the career of the race. But they were then extremely ignorant. However, the law of progressive development unfolded another means of communication, by the use of their vocal organs; similarity of sounds, in expressing their ideas without a written language, now introduced a liability of misunderstanding each other; and this was the case; hence envy and contentions arose among them. And while the more philosophic minds, in searching for the cause of this contention, were engaged in their researches, it occurred to them that the cause existed in the speech, or “breaths” which were used in conversing. Thus they came to the conclusion, that there were two elements in the air, one good and the other evil; for without such a philosophy it appears that they could not account for the difference of the sounds made in speaking. But there must be an origin for this supposed “evil” principle in the air, and it was readily referred to a deity, which their undeveloped imaginations readily constructed. Zoroaster manufactured out of this material, the elements of a mythological system which has not lost its influence to this day.

He taught that there were two deities, one good and the other evil. Both of these deities exercised an influence on the earth, and had their representatives, in the form of good and evil spirits, striving to actuate mankind. The Jewish rabbis were not free from these mythological speculations, as may be seen by interrogating their writings. This Persian mythology is undoubtedly incorporated in the bible. Now let us look at the correspondence between them. The bible asserts that in the garden of Eden, the residence of the original inhabitants, the Lord placed a "tree of knowledge of good and evil." Now mark this fact: here is a tree of knowledge, and the qualities of its fruit contained both *good* and *evil* principles. Will the so-called orthodox brothers tell us from what source came the "evil" that was contained in this prohibited tree? Could it have come from God, who, it is said, when he had finished the work of creation, declared that all things which he had made were *VERY GOOD*? Now let them stand up to this question, and answer like men. Will it be contended that the fruit of the forbidden tree had no qualities of good or evil? but that the "good" consisted in obedience to the injunction, and the "evil" in disobedience? This would be a yielding of the argument, for it is strenuously contended that the circumstance was literal. But this position would not help the difficulty, for if by *eating* the fruit, evil was infused into the human pair, the origin of the evil would be transferred from the "tree" where the account puts it, to the man, who must have had a disposition to "partake" previous to the act. If this were the case, we might fall back upon this disposition, its source, the liability to be thus deceived, and question the wisdom of the whole proceeding? For, would a wise parent be so anxious to test the obedience of an ignorant child, as to confine it in a room, and in that room place a box containing a viper, prohibiting the child under a heavy penalty, from uncovering the box? But the case before us makes the Almighty Father of the Universe infinitely worse; for according to accredited standards of divinity, we are told that the

poisonous virus, communicated on account of the first transgression, extends to every soul, and will follow unnumbered millions down the unfathomable gulf of endless perdition. However such instruction may gratify a diseased and erring misanthropic man, it surely has no attractions for the heart of love and truth. I am quite certain that the "tree of knowledge of good and evil" is but an idealized symbol of the Persianic mythology, and the tempter but one of the *gods* of the same origin.

The doctrine of Redemption or Atonement, though a vicarious sacrifice, arises from the supposition that the Author and Father of mankind, on account of transgression, became offended, and demands satisfaction from the offending party. But as the offending party had no possible means of satisfying this demand, the benevolence of God was aroused to act, and by an incarnation of himself, in the form of man, and accepting the curse of a violated law, receive the chastisement demanded, and thus propitiate himself, by an acceptance of the substitute for the sake of man. This system, however, only makes it possible for man to avail himself of this means of deliverance to become reconciled to the supposed offended party. Spiritual science objects to this external system of salvation for the following reasons:—1. Because God is not offended with man. 2. Because man is not guilty *as* this system supposes. 3. Because it is naturally, philosophically and spiritually impossible for an innocent person to assume the guilt of another, and justly bear the penalty of the offender. 4. Because justice could not demand it, nor mercy grant it. Love cannot operate against eternal and immutable principles. 5. Because the demands of justice could not be met according to the system; justice seeking only to adjust all things, according to the position which they should occupy;—in other words, justice is a principle of the Divine government which can never relinquish its claims or hold of any thing, until its demands are fulfilled. And as every substance, essence, element, principle and being in the universe has a particular work to perform according to

Infinite Design, and as every particle and being must fill relations forever, there can be no demands by justice which will not be ultimately met. 6. According to the orthodox system of salvation, God only satisfies himself in the atonement offered. It is but an incarnation of Deity, offering a gift to himself. 7. Because this system offers a reward to wrong, and is immoral in its tendency. 8. Because it makes special legislation a part of the Divine government, whose principles of operation are "without variableness or shadow of turning." 9. Because this system operates against works, causing man to look to external means and influences, as excitements to benevolent action, disregarding the spontaneous labor of a free spirit. 10. Because this system is opposed to the true normal development of man's spiritual nature. Although as a believer in true Spiritual Philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Savior and Redeemer into the universal heart of humanity, wherein truly the Deity is incarnated, dwelling in the interior of man's spirit, and is continually imparting more love and wisdom to the individual man, and infusing a more comprehensive benevolence into the grand organic structure of society. We believe that each soul of man is born with his or her savior within them; for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of Deity, which will ultimately unfold in harmonious order and beauty. The germ of immortal unfolding resides within the spirit, and it needs only appropriate conditions, to call forth the expanding and elevating powers of the soul. It needs but to be touched with the celestial rays of Divine Love, to call forth its latent beauties, and impel it onward towards its original Source of everlasting life. While therefore the spiritual philosophy sees no necessity for the shedding of innocent blood to placate a supposed angry Deity, it does recognize the operation of the vital principles of Divine love and heavenly wisdom, as elevating, redeeming and saving influences, causing our internal nature to raise its lofty aspirations to those serene heights

of supernal blessedness and fruition, to become assimilated more and more in the likeness of its Divine Archetype. Although our philosophy recognizes the potentiality of no penal offering, as the means of spiritual elevation, yet it does claim the vital elements of the Divine circulation, reaching to the utmost extreme of our relations, purifying and refining our grossness, thus securing an atonement within ourselves, rising into a more glorious unity with our central Life, and assuming higher relations, as we mark the ascending degrees in our celestial journey. The laws of progressive unfolding are interwoven in all things in universal Nature. The Divine element seems to permeate every particle of matter, urging it onward to an ascending position in the scale of material and spiritual development. To this great truth would we direct all minds. We would have every soul of man recognize the internal purity of the Divine germ of his spiritual and physical nature, and perceiving this truth, we would urge all men to seek the harmonious development of their entire nature, by *living* in harmony with the laws and relations which constitute the life sources of their being. Hence every man should "work out his own salvation," not with "fear and trembling," but in the joyful assurance of ample compensation for all his efforts, and in blissful prospect of a glorious immortality, amid the seraphic hosts who cover the joyful plains of the spirit's home. This system of spiritual and moral elevation does not claim from us a pilgrimage to some foreign land; it does not call upon us to seek of others to find the way of life; it does not demand the crucifixion of any of our God-given powers; but it tells us to look within our own hearts, and there meet an enshrined deity, who, having entered the mystic temple of our nature, receives the homage of gratitude and thanksgiving. Here meeting our greatest Friend and Benefactor—here joining our harmonious songs of praise with our angel watchers—here feasting our delighted spirits upon celestial manna—here looking up into the opening heavens above us—here quenching our spiritual thirst from the unfailing springs of eternal life, we

realize the unspeakable pleasure of our relations, and rejoice in the increasing prospect of still higher fruitions.

In surveying the history of the past, in the light of the Spiritual Science we profess to teach, we see no Eden beauties, and discover no Paradise, from whence a full developed pair "fell" by wanton transgression; but we see the innocence of childhood in the earlier ages of our world. Further along, we see among the later inhabitants the pugilistic character of children of larger growth, contending, because in the heat of passional natures, the principle of wisdom had not unfolded sufficiently to develop a more perfect order and condition. Now we discern the dawns of reason, breaking through the incrustations of sect and party, and planting its germs in the soil of reform, looking out for gentle showers of consideration, and the sunshine of a higher intuition. Still onward we look with rising hope into the distant future, and behold, Eden's beauty is yet before us, and Paradise is yet to be entered. Our ancestors looked into the telescope of historic observation while it was in an inverted position; we reverse the process, and mark the ascending progress of humanity, though sometimes dimmed by the "cloudy pillar" of error and misdirection, yet, ever attracting them onward, we hail our Divine Leader, pointing us to the brightness of the future, when under a cloudless sky, rendered brilliant by spiritual sunbeams, the future of our race shall know no darkness, and fear no evil.

We pass to notice another form of error, long entrenched within the bulwarks of the church. Though venerable with age, and sanctioned by the wisdom of the past, nevertheless, we must be true to our convictions of duty, and "bring to light the hidden things of darkness." We refer to the doctrine of the literal resurrection of the dead. As we look into the enshrined chronicles of the past, to discover the depositories of truth, lo, the sepulture discloses only the hideous forms of decay, while the advancing spirit has taken its position another remove onward, and become incarnated in more loving and perfect embodiments. Hence,

as we invoke the wisdom of the tomb, we hear amid the silence of the grave, a voice descending to our inmost natures, proclaiming the glorious truth, that the liberated spirit is already clothed with its immortal form, radiant as the light, and beautiful as the rising morning. Spiritual Science teaches us that there is no death! It will be observed, that in the vegetable and animal departments of nature, there is a great variety of organizations, ascending one above the other. Every organization is sustained during its growth and perfection, by the elements of other organizations, which have obtained their maturity and become decomposed. These elements, thus disorganized, now enter into other forms, and these in turn will undergo the same process, evolving at each revolution some elements which will of necessity enter into higher organic structures, occupying more elevated positions in the order of development. The old body is absorbed in the composition of other organizations. Thus onward moves each decaying organic element, until it reaches the human form; here again it becomes refined and passes inward, to aid in constructing the spiritual temple of the soul. Thus this earthly form, which we cherish so fondly, after having accomplished its mission, in individualizing the spirit, will speedily decompose, and enter into the structure of other bodies, to be manufactured into thought and spirit. Our outward organization serves to develop our spiritual form. When death comes, or rather when the time of our *transition* arrives, the spirit unlooses its grasp upon the external form, and enters the spiritual house, adapted to its free condition and higher activities. Thus the resurrection occurs at the change called death. Though the soul hears no trump sounding in his external ears, as he passes beyond mortal vision, yet he hears the sweet voice of God, unshackeling his spirit from the fetters of flesh and blood, calling him nearer himself; and the joyful soul realizes the presence of angels to bear it company as it passes gently away. We will not pause to answer the objections which may be raised against this view of the subject,

by a decaying theology; for its spirit has already departed, and taken up its abode in the higher form of our own Spiritual Philosophy. While the friends of the old system are weeping around its decomposing form, we will cherish the rising spirit, while we offer them our sympathy, and bid them look above and behold the angel form already descending to greet them from her celestial home.

Arising from the misconception of a general resurrection at the same time, after the earth shall have finished her circuit in the heavens, there arose the erroneous opinion, that, immediately subsequent to this general resurrection, there would be a Day of general Judgment. The court of the universe in session, awarding to each soul its everlasting destiny. Here, it is said, will be congregated not only all the human race from the first to the last, but all the angels of heaven, and Satan and his numerous hosts,—all met to hear from the Infinite Judge, their final sentence, of an everlasting welcome, or an unending rejection and dismissal from the mercies of Love and the favor of Wisdom. From this mythological impeachment of the Divine Goodness, let us turn to the teachings of our heaven descended philosophy. We do not invite you to the shrieks of lost souls, wailing for mercy, and vainly importuning an incensed Judge for the reversal of sentence. We do not ask you to witness the separation of parents and children, husbands and wives, brothers and sisters, friends and neighbors. We call not upon you to follow a lost multitude of immortal spirits, headed by a band of demons, to the doleful abodes of the fabled pandemonium, and there witness the unimaginable tortures of more than half of your race. No! *from* these worse than heathen vagaries, we invite your attention to the true JUDGMENT, which God has established in the Universe, and which began when time was born, and will continue throughout the interminable ages of duration.

The Divine Government, extending and operating in all worlds, from the highest heavens to the most distant earth, is conducted by that Perfect Love and Wisdom, which is

continually accomplishing the purposes of Infinite Design. Love, in all its far-embracing tenderness, actuates the vast realm of Being, while Wisdom shines out in every act, and illumines the whole Design with rays of celestial happiness. Each department of the Universe is governed by the same general principles. The manifestation of these principles in the outer realm, is but an expression of their more internal and perfect action in the spiritual. So perfect is the operation of these laws, that not an atom can fail from accomplishing a *use* in the grand scale of existence. The Divine laws are not arbitrary, though immutable in their manifestations. Do we wish to behold an exhibition of the laws of *order*? Let us witness the regular revolutions of the planets, the changes of the seasons,—the regulation of our own internal circulating system. Would we learn the laws of *adaptation*? Let us trace the positive and negative forces of the elements, as they circle up from the earth, marking the same distinctions in every elevation—adjusting all things in such a perfect order that they mutually interlink with each other, in fulfilling the design of their existence. Let us trace the infinite variations of cause and effect, as they impress themselves upon the living forms around us. Do we desire to know the Divine will as expressed in the *END* of existence? Let us walk out into the fields and forests, and trace the history of each formation, until it ultimates in its perfect unfolding. Let us follow each form until they meet in all their perfection in the human structure. Let us pursue the grand object of all organization until man's spiritual nature is harmoniously brought forth in the upper spheres. Or let us commence with the lowest form which any principle can assume, and trace it in all its windings and ascensions, until we are impressed with the present weakness of our powers, to pursue farther our investigations. Let us begin with motion, and travel up to life; then to sensation; then to intelligence; then to its imperfect manifestations; then to higher planes of knowledge and activity; then behold it in its ultimate attainments in a life of divine harmony.

And still farther, let us trace the manifestations of the *divine benevolence*, as this principle is unfolded in the adaptation of earthly objects to conserve his wise purposes in the development of man. Let us linger to gaze after the ascending spirit as it takes its position in the spirit life according to its desires and attractions. Then let us contemplate the means which Divine Goodness has set in motion to accomplish the elevation of all his numerous offspring. Then, I say, we will have but faint conceptions concerning the glorious END towards which all things are tending.

When through ignorance or unfavorable conditions, any person, or combination of persons, violate any divine principle or law of nature, God does not demand the *kind* of satisfaction which is generally supposed; but on the contrary, HE manifests the greatest sympathy which it is possible for him in harmony with his laws to exhibit. HE knows that imperfect acts always arise from imperfect conditions; "HE knoweth our frame, he remembereth that we are but dust," in comparison to his exalted dignity. Hence the divine laws operate to produce harmony, when, on any account order has been violated. And such are the requisitions of Divine Justice, that this principle *cannot* cease its action until its claims are met, in the perfect fulfillment by every being, of its demands.

The Divine requirements run thus: "Of him to whom much is given, much will be required;" and "of him to whom little is given, but little will be required." Organization and conditions will ever be the measure of requirements.

Again, as the Divine laws continually operate, when, for any cause, their harmonious relations are infracted, the effect of such violation will immediately commence, and the *duration* of the discordance will continue, in proportion to the aggravating or exciting cause of the violation, together with the means used to restore harmony or equilibrium. If in falling, a man breaks a limb, and thus renders inharmonious the conditions of physical life and health, the duration of time that will be required to restore harmony of condition

will depend upon the amount of general injury received, the recuperative power of his general system to restore the injured part, and the external circumstances surrounding the unfortunate person. Take an instance of moral violation of the relations of our spiritual natures; in this instance the effect—envy, jealousy, revenge, hatred, strife, *or whatever it may be*—will continue until moral means, love, kindness, forgiveness, or such qualities, restore the injured moral nature by overcoming the lower propensities, and causing a reaction in the spiritual man. This moral restoration is effected in compliance with the LAW OF LOVE, written by the inspiration of the Almighty upon every heart. Ignorance is the principal cause of both physical and moral misdirection; hence the evils which arise from this fruitful source can only be removed by imparting knowledge—by producing harmony of action between the entire nature of man or spirit. There are fixed in the government of the Universe by the Divine Mind, certain immutable principles of action, out of which grow particular relations. When these relations are observed, there is harmony; when they are violated, there is discord or evil. The human mind, nay, all things in nature love happiness or harmony. But when from any cause this harmony is broken, there arise discordant sensations, and it often occurs, that under such circumstances, persons whose wisdom is very imperfectly unfolded, instead of seeking immediately harmonious conditions, will in their ignorance deviate still farther in improper courses. But there is a limit to all misdirection. When the negative forces of imperfect action have attained the aphelion of their circuit, they can injure the individual no farther; at this point, the positive influence of wisdom comes to change the course of misdirection, and by imparting instruction, the soul, hitherto surrounded by unfavorable conditions, now moves off in a different direction and is attracted towards truth and virtue. The various faculties which compose the human mind were conferred for specific purposes. Each power was intended to act, and as the faculty and its theater of action was

originally designed by the Author of man's being to fulfill its appropriate functions, this intention must be fulfilled. Though on earth some of man's faculties be not unfolded, yet when in the spirit life, the *conditions of being* shall be harmonious and adapted to the spirit's advancement; then the embryo divinity struggling in the soul shall come forth to meet its parental rays of light and love.

Many ignorant and misdirected minds on earth, suppose that the Divine Governor of the Universe visits upon the unfortunate victims of wrong, a retributive punishment, or that the results of wrong conditions, are imparted to the wrong doer, merely because of the violation. The Deity is supposed to govern by arbitrary laws, and not by spontaneous and eternal principles. This is a very imperfect view of the Divine character. God does not legislate. Legislation implies previous imperfection in the operation of principles. But this view of God's government would render (if the view were correct) the development of principles to be mutable. They might be changed in the mode of their action to suit contingencies overlooked by the Omniscient Mind, when the universe flowed forth from his Perfect Essence. The Infinite Mind of all spiritual and material development, acts upon the grand Principle of PROGRESSIVE UNFOLDING. He is ever acting upon *mind* and *matter* to *cause to ascend* nearer and nearer to himself all the works of his Wisdom and Power. All effects are the workings of harmonious or inharmonious causes; and whatever imperfection exists at any time will ultimately be removed by the principle of reciprocal justice, seeking and restoring unity of action and peace. We recognize the following principle as natural or divine. Every act is necessarily attended by an effect, hence when any person is found in unnatural or imperfect relations with his fellow, there invariably arise certain effects which produce discordant influences. Now, the wrong doer must receive according to all the conditions which induced the discord. If by a certain act a second person be injured, the agent or actor will suffer according to the motive which induced the

act, and his degree of sensitiveness on account of the imperfect action. The results of all actions are within the soul, so far as chastisement or penalty is concerned. The sense of administrative justice, recognized by every spirit, is God's regulator of consequential action. Hence every soul must approve or disapprove its own conscious acts. A false standard of judgment may be erected by man, which bears no mark of divine principles. These imperfect standards are raised because man is ignorant of his true interests. Experience, the *tester* of principles, will however ultimately remove from human statutes and human minds these false guides, and man, universal man, will recognize only those immutable principles written by the pen of the Almighty upon all hearts, and engraven upon all minds.

The Day of Judgment therefore we consider an eternal day, without beginning or ending. A day, not of fearful gloom, and the sealing of immortal fates, but a day in which we behold the Omnipresent Judge of the Universe, perpetually rendering sentences in the universal heart of humanity, and recording his decisions in the bosoms of angels and seraphs! Before Him who filleth immensity, even at this moment are all nations, and kingdoms, all earths and every heaven, yea the boundless universe is assembled. Wait not, friendly reader, until some unknown future shall disclose to your vision the Mighty One, who you may suppose will by arbitrary sentence doom you to woe, or welcome you to bliss. But look into thy own heart and hear the voice of the Just calling thee to life, and attracting thy spirit to the joyful plains of immortality! Listen even now to the decision which the God within is writing upon the parchment of thy soul, and bow thy spirit to its reforming and purifying influence; so shall thy future on earth be harmony, and the record of thy name shall be transcribed upon the elevated monuments that rise upon the broad surface which adorns the spirit life. Here, in conclusion, we record our present convictions. PROGRESSION is the central law of the Universe. It is the Life

of God filling all things. Divinity is the Mighty Germ deposited in every atom, as the *esse* of its existence. He is the Infinite Center, without circumference, unfolding the universe, the man, and the angel, according to immutable principles of successive unfolding. To the illimitable sweep of the Divine Immensity, there can be no bounds. All things are therefore pervaded by the eternal rays of Divine Light and Love. While unlimited Power is constantly exerted to perfect all things in harmony with immutable principles of Goodness and happiness. The whole universe is vitally connected, and eternal union is consummated between the Central Power, and the utmost limits of imaginable extension. No solitary wanderer is or can be left to disappointment and sorrow, for myriad voices are ever reaching us from the far distant shores of eternity, inviting us to celestial festivals, while around us happy spirits are lending their holy love to cheer us on, and over and through us all, the Divine Spirit of Life and Love circulates as the gentle influence of a Father's affection, welcoming us to his Divine Presence, and to his eternal house of Many Mansions.

LECTURE VI.

To the practical man, no point of time, no period of duration is more important than the present. The past has written its history; the future will unfold itself in successive order. The present concentrates the unnumbered cycles of eternity, which, in their turn, have marked the progress of the Infinite, in his external manifestations, while the future of the universe is contained, germinally, in the existences of to-day.

Looking at this subject with all the light that accumulates about it, we can come to no other conclusion, than that the

present is emphatically the most important period of human consciousness. Not that the future is uncertain, or will be uninteresting, but as then will be now—an ever present, will clothe itself with an ever increasing importance. Some persons are constantly looking back, as though all wisdom and knowledge had been communicated to the ancients; others are ever on the look-out for future events, as if wisdom had never been revealed or true knowledge obtained, by either the past or present.

We take the position that the human mind has ever loved the truth and sought for it. However unsuccessful the labor, intelligence, or a desire to know, has always sought its satisfaction in gazing into the fountains of knowledge, which, like ocean waves, have washed the shores of man's perceptions. In tracing the geological history of humanity's formations, as they are inlaid upon the earth-side of his nature, we see distinctly marked upon each succeeding strata, the foot-prints of his progress, along the spiral course of his ascension. Each period is marked with a peculiarity, particularly its own, yet connected with the preceding and subsequent age.

As we survey the needs of humanity from our present stand-point, we distinctly mark the following, as among the wants that now press upon man's attention :

1. A greater freedom. The spirit of man, true to the mighty impulse that gave it birth, ever seeks to enlarge the sphere of its influence, by additional outlay of its inherent energy. Like its Divine author, it knows no limits to the powers of its nature, save the harmonious operations of those laws which regulate its movements. The mind, looking out from the citadel of its individual development, and surveying the vast panorama of Nature, claims an affinity with all intelligence, and acknowledges the relationship mutually binding the vast arcana of Being into a common brotherhood. Negating the limits of custom and popular authority, the soul, true to its nature, goes out in search of truth, borne forward by its internal energy, and drawn by the attracting influence of the universe without.

In the process of growth, the expanding bud or germ demands a greater circumference in which to unfold and develop its hidden powers. So with man, both as an individual and a race. The man or woman that lives true to the divine impulsions of his or her nature, will not, cannot confine the immortal risings of the spirit, as it searches into the mysterious depths of its own being, for a solution of the grand problem of human existence. Better seek to stay the descending current of Niagara, or roll back the advancing tides of the ocean, than to quell the rising stream of knowledge, or hush to silence the throbbing heart of humanity, as it beats for freedom and independence. To be more specific, we remark that man needs a greater political freedom. Partyism has developed to an alarming extent, the selfish tendencies of a strong attachment to political creeds. Partisan strife follows in the van of partisan dictation. Attachment to party is losing its hold upon the more intelligent and advanced portions of society. The great objects of political organizations are beginning to be realized.

Governments are only necessary to carry out the laws that should regulate human intercourse; and that government is the most perfect which imitates Nature, whose primary laws are engraven on all things by the imprint of the Almighty. Law, as it is seen in its physical manifestations around us, is not an arbitrary enactment, produced by special legislation, but it is the natural, the spontaneous, and Divine manner of accomplishing the grand purposes of Infinite Wisdom and Love.

All natural and divine laws are but means to effect a good, to subserve a use in the wise organism of the universe. So perfectly are these divine principles or rules of action interblended in all things, that an external form of government is only needed in an undeveloped and youthful state of society.

When the human race shall know and obey the laws written by their Divine Author upon their own physical and spiritual constitutions, each one will be a law unto him-

self. In this stage of man's existence, no political parties will exist on earth, but freedom shall extend her wide empire from pole to pole, peace shall be the only officer needed, and righteousness the only executor. If this is a true likeness of the future of our race, it must be obvious to all, that political organizations should only exist by sufferance, to accomplish a higher end. The external body is no longer needed, after the spiritual form is perfected for the activities of a higher life. The cumbrous machinery of government, as now generally carried forward in the earth, is certainly "behind the times," for the onerous burdens of taxation oppress the multitudes to sustain a few voracious officers who seek to perpetuate forms, only because so much fuel is needed to keep constantly burning upon the political altars, the fires of strife and confusion. But government is yet destined to accomplish much good ere "the good time coming" shall arrive. It is for the interest, and should be the pleasure of every lover of his race, to study the lessons which the God of Nature has inscribed upon all the monuments of his skill and power; and, after having imbibed these teachings seek to engraft them upon the political institutions of his country.

Again, man needs a greater religious freedom. Man-kind are naturally religious. Our spiritual faculties are only properly developed as we seek their proper nourishment, in the Spiritual Universe. There can be no doubt to the reflecting mind, that the human spirit is endowed with deathless tendencies, which will unfold more and more, through the immeasurable duration of eternity. If this be so, then man has *just began to learn*; and as the arcana of Nature is spread out before him, he will necessarily be taking lessons and ever changing into a higher life, under the general superintendence of the Infinite Teacher.

Man's adhesive nature, in retaining the early impressions educationally imparted, is somewhat difficult to affect, retaining with great tenacity even erroneous opinions. Gradually, therefore, will he receive the light that emanates from the spiritual sources of supernal Love and Wisdom.

The desire for religious liberty has long been manifested among the different nations of the earth. The present, however, finds the world in a very confused condition with reference to that unity so desirable and necessary to a harmonious and natural system of Spiritual Philosophy. We certainly have enough variety in denominational differences, to suit the tastes of all degrees of development. The great law of Combination has not been successfully studied by theological teachers. Society needs a solvent to break down the incrustations of sect, and unite the great mass in one grand movement, to assist each other in promoting the fraternal relationships of human brotherhood.

But why all this difference of opinion in matters of religious faith? The reason is obvious, viz:—Men see things differently, and hence the different forms through which the religious element is externally manifested.

Mankind in all ages have been directed to certain standards as containing the oracles of Divine Truth and Wisdom. With regard to the interpretation of these standards, men's judgments vary, and vary partly on account of the imperfection of their standards.

When we consider the relationships which man sustains to the universe, and the different stages of his progression, we will cease to wonder at the present heterogeneous condition of mankind. We look not for the ripe fruits of autumn in early summer, nor should we expect to see much wisdom in the present crude state of human development. To discover truth, we must learn the true relations that we sustain to all worlds, and to all existence.

By interrogating the great volume of Nature, God's ever present revelations to man—we learn not only the truth, but also that it is the interest of every one to conform to it. The law of correspondence I think, will yet settle all theological differences, by harmonizing all interests and demonstrating all truth.

If the "Inspiration of the Almighty" giveth to man "understanding," this wisdom is communicated by a pro-

cess connecting the cause to the effect, and it is also true that the means to introduce this intelligence into the receptacle of man's nature must continue, otherwise the recipient would be rendered an unreasonable and retrogressive being. Man is therefore susceptible to the influx of knowledge from the great source of Spiritual Light, through whatever conductors God may see fit to send it.

As mankind are, therefore, God's living inspirations, they should cease their contentions about books of doubtful origin and more difficult interpretation, and direct their attention to the great truths and principles which circulate throughout the universe, which pulsates in their own breasts, and throbs in divine intuitions in every spirit. In every age man has received truths from the unseen spirit life, but that truth has ever been interpreted by the external understanding, according to the plane occupied by the observer.

Have we not ascended to a higher position in moral and intellectual attainments than any age which has written its history in the archives of the past? Do we not occupy a commanding eminence on the mount of progression from whence we can look down and survey the route along which humanity has ascended, and can we not raise our vision to the future and see in the bending heavens over us, the forms of the departed, as they whisper to our ears the words of counsel and love? Nay, is it not the heart of humanity moved by some unseen, yet friendly agency, to heed the advice given by an ancient reformer, to "forget the things that are behind, and press on to those which are before." So at least, the influence that moves my pen, and warms my heart, declares.

The Backslider in the church has ever been the Reformer of the world. Moses, though trained in all the "wisdom of the Egyptians," forsook them and attached himself to his own kindred. Jesus forsook the formal and corrupt church of Judea, and received the anathemas of his persecutors and the death of the cross for his independence. Luther withdrew himself from the corruptions

of Popery, and himself and his followers were deemed heretics for their insolence. Wesley was doomed and driven from the churches to God's great Temple, to proclaim the inspiration that moved him to assume a higher position as a moral teacher. Murray was termed a heretic for daring to assert the brotherhood of humanity, and vindicate the impartial expression of the divine goodness. And last, though not least, Davis is termed Atheist and Infidel, for demonstrating the immortality of the spirit, and the birthright of all men to an eternal life of progressive unfolding.

Mankind need a religion founded in nature, which, when compared with the religion of his brother spirits in other spheres, will bear the impress of the same Divine original. Indeed, mankind need no special legislation to bring them in conformity with the laws of divine unity. Individual development will accomplish all this.

The germ of truth is imminent in man. As the block of marble needs only to be touched by the accomplished sculptor, to bring forth a likeness idealized by the artist, so human nature—unperverted by false teachings, and ignorant misdirection—when surrounded by true influences, will unfold its God-like powers, in harmony with the laws of its existence. Formed in the Divine image, man would ever unfold in divine proportions, if celestial influences were permitted to permeate his spirit from the first inception of his being. Generated and born in the divine affections of which our nature is susceptible, no regeneration would ever be considered necessary. Nay, a departure from a *true natural* would be the evidence alone, of a perverted nature.

Sin is but the result of inharmonious relations, and when true conditions are induced, discord passes away, and peace and holiness are enshrined in the heart. When love kindles its celestial fires in the human soul, it consumes the impurities of the life, and awakens an echo in the human heart, which vibrates in unison with the central Life of the Universe. Here sensation blends in harmony

with the celestial monitor that rules the internal temple of our nature.

2. The Present needs a system of salvation alike applicable to all minds, and all conditions of being. The world has experimented for ages upon various systems of deliverance from the evils, real or apparent, that surround the inhabitants of the earth. The result of all this experience demonstrates the inefficiency of any popular method to meet the demands of the soul. As the spirit of man is a reality, an organized spiritual substance, it is manifest that to sustain the organization of this living, sentient vitality, a proper nourishment be imparted, and spiritual digestion carried forward, to retain in being this refined mental constitution. For certainly if the soul of man is an organized occupant of a subtle and exceedingly rarified spiritual body, it needs its food as much as the external covering to sustain the form in its constant decomposition. Indeed, if we but retrace our thoughts from the psychochemical laboratory, from whence they are projected, we shall find that the material of which they are composed, was refined by passing through a succession of chemical changes, in the physical department of our external nature. Hence, the refinement of matter produces thought. For the Universe is a grand Laboratory for the elimination of ideas, and the conservation of all things in an ascending direction.

In presenting the subject of salvation or development in its true light, we prefer an illustration. Before us is a man somewhat defective in organization, whose vital powers are unable to operate harmoniously, on account of the perverted habits acquired in ignorance, hence disease in various forms is induced, which perpetually cause suffering and sorrow. Now we ask what would constitute salvation to this man's suffering nature; the only answer that can be given, is, returning health. And how can this be obtained? By ceasing his perverted habits—by conforming to the laws of health—this alone will restore his diseased nature to a state of soundness and peace. Let us change the external, for the internal man. As we find the outward

expression, so we discover the inward and invisible nature. A diseased soul is before us, languishing in its own or hereditary perversions. Instead of peace, we have the expression of anger—for joy we have sorrow—for love we have hate—for a buoyant hope, we have the ravings of despair—for the expression of wisdom and intelligence beaming from the countenance, we have the pallid gloom of ignorance, and the craven grin of superstition and bigotry. Now what shall save this man from his wretched condition? His spirit is either starving by famine, or improperly supplied with spiritual and intellectual nourishment. We answer, that the salvation of this man, and all others in a like condition, depends upon means which are ever at hand. As in the former case, bad habits, habits formed in ignorance, must be laid aside, and true conditions must be induced. Can physical life exist with a poisonous substance? Can we take fire in our hands and not be burned? So spiritual life or enjoyment cannot be nourished on hatred or variance. *To be saved* spiritually, we must open the springs of our affection, and cause living streams to issue forth, beautifying and cheering all hearts with which we come in contact. Then shall the waters of life break forth, and “streams in the desert;” the wilderness of sorrow and spiritual disease shall be glad, and the desert of human affection shall bud and blossom as the rose. In the accomplishment of this great work, we recognize a Divine agency present in the inmost spirit of man. And it is only when we are baptised in this celestial element of love, that we are prepared to administer safely to the perverted many, who are wandering as sheep having no shepherd. Salvation, then, as we understand it, consists in a harmonious life—in a life of true conditions—a life in which labor for the good of others must constitute the central motive of all action.

To this system there can be no rational objections, for it seeks the development of every individual. Every spirit, however perverted, contains the germs of immortality and endless progression. It would be the greatest absurdity to

suppose that the all-wise Author of all has any especial favorites on earth, for all equally demand his fatherly care and benediction. Within every spirit there is a savior or internal principle, that needs only to be unfolded in harmony with the laws of its nature, to shine forth an angel of light, even on earth. Into this inner sanctuary the Divine Spirit of Love, as the great High Priest of humanity, enters, not with the incense of human blood, but with the saving power of Heavenly Wisdom and Love, to adorn and save.

3. The present age needs a host of Reformers. Every minister that lives true to the station he occupies, is necessarily a reformer. But the ministry of the present time are but conservators of the past, who hold on to the teachings of the fathers, as tenaciously as did the Jews in the time of Christ. As a general thing they are not true to the law of progression. The greatest evils of the times lie entrenched behind the bulwarks of the church. Here, slavery, war and intemperance find an asylum and protection.

The church has mistaken its mission. Instead of laboring like Jesus to do good here, the efforts of Christendom are directed to save man's soul from evils, after it passes the boundaries of external vision. Mankind are taught by system to believe that their greatest enemy is their Infinite Father, if conformity to certain arbitrary requisitions are not complied with in this life. The people are first persuaded that their future life depends on dogmatic belief, then they are required to sustain the church in its appliances to turn away the anger of the supposed offended sovereign.

I said the church had mistaken its mission; it labors to save men hereafter, when it should labor to unfold them here. Hence the manner of accomplishing this good for man is also mistaken. For the religious teachers of man being ignorant of the nature of the soul, know not how to administer to the spiritual necessities of the race.

Allow me to suggest some remedy for this defect in the

popular teachings of the pulpit—to state some topics that should occupy the minister's time as he discourses to the multitude:—1. Let the great principles of humanity be unfolded in their true light. 2. Let the principles of Physiology be amplified and unfolded in all their relations to the physical, mental and moral nature of man. 3. Urge upon all men that a right to life gives a right to freedom of mind and body, and present such plans of action as shall be consonant with the great law of love, for the removal of all oppression from the human family. 4. Seek to infuse the religious element into political life, connect conscience with the ballot-box, and elevate legislation to the high position of the “higher law,” the law of love written upon all hearts. 5. Labor to remove intemperance of all kinds. 6. Present the evils of war, and its accompaniments, and let the principles of “peace on earth” be breathed forth in every expression, and uttered in every word. 7. Let the spiritual relations of man to the whole universe receive appropriate attention, as the highest department of his nature.

The earth, I say, needs teachers that shall present all these subjects, and many more of like character, and there can be no general advancement in the absence of such reformatory instruction. Such are some of the needs of the world at present; let us now glance briefly at the *supply*.

The elements for the construction of the great temple of Humanity, after the divine fashion, are abundant around us. Instead of waiting for the guidance of an earthly builder, it appears to me that God is calling each one of us to gird ourselves for the bloodless conflict and go forth and win immortal victory; or in other words, to use the means within our reach, and prepare ourselves to be polished stones in the spiritual building whose base rests upon the earth, but whose lofty towers are lost to our view, as they pierce the opening heavens above us.

The physical sciences have certainly attained a commanding eminence, and a degree of importance that

challenges the attention of all observers. Yet the achievements of mind (with but few exceptions) have been mostly attained in the other realms of being. There is a world within and around us, not cognizable by our external senses, that challenges our strictest scrutiny, and invites cordially our approach.

Undoubtedly the progress of the physical sciences has prepared the way for a more interior survey of the realms of the unseen life. The revelations of the last few years have unfolded to our minds the great fact that man possesses powers, which may be here developed, which would have astonished former ages, and even at the present are avoided with a studied incredulity. I refer to the science of magnetism and clairvoyance, by which the spirit life may be entered, and its treasures of wisdom laid before us.

As a skeptical philosophy, and a worldly church, were busy making converts to their respective creeds, when a growing tendency was manifesting itself to disbelieve the immortality of man's future existence, then in time of greatest need, the spirit world disclosed its power of communicating to us, as in former times, heaven was made known by its commissioned messengers, to prophets and teachers. Now, we are almost in every neighborhood permitted to hear messages from our departed loved ones, we hear them speak in their friendly accents, we feel the warm grasp of the hand, we listen to the sweet music from spirit voices, or linger near where angel fingers touch the trembling chords with strains of celestial melody! Yes, we are just beginning to realize that the "whole family in heaven and earth are one." We are now permitted to sit together in heavenly places, and inhale the pure affections that greet us from the shore but just opposite our own mortality. The spirits of just men made perfect are near us to inspire us with courage, and to infuse into our souls the inspiration of their own celestial life. And as the innumerable company of angels throng us, shall we turn away in sullen silence

from such friends? Let others do as they choose, but for one, I shall ever welcome their presence, and be happy in their embrace.

In the former part of this discourse it was said that the law of correspondences would probably unite all interests, by uniting all minds on the same theological basis. To accomplish this great work, the world must submit to the following axiomatic propositions:—1. That all truth is a unit. 2. That all truth rests upon a scientific basis.

The success of the Spiritual Philosophy depends upon the practical acknowledgment of these truths by the world. But we have full confidence that time will accomplish this, however slow a learned ignorance may be in accepting these conclusions.

That all truth is a unit, we will not pause here to consider; the assertion is sufficiently self-evident. We pass to notice, however, the second formula—*all truth* rests upon a scientific foundation. Truth may well be compared to a stately tree, whose foundations are firmly imbedded in the earth, but whose fruitful boughs wave in the sunlight.

Science, as we understand it, primarily signifies knowledge. It is a knowledge of the relations subsisting between the various departments of human perception. Though truth is a unit, yet, between the granite rock and the angel there are a vast variety of forms assumed, and as distinctly marked in all their successive refinements.

If our second axiom is true, all theological opinions must rest upon a tangible foundation, to receive the sanctions of reason and man's highest intuitions.

Admitting no standard but Nature, by which to test the truth, we proceed to unfold the law of correspondences in the elucidation of theological opinions. Having observed the phenomena of nature in her external operations, we discover the great principle of the reciprocity of forces, in causing all things to seek an equilibrium. In making our interior investigations in the mental and spiritual departments of human nature, we discover the principle of

justice; this has ever been considered an attribute of the Divine Mind. Now we affirm that the tendency of all natural forces to gain an equilibrium, whatever be the disturbing cause, and that principle which tells man to "deal justly" is the same, that both are equally divine. The one is a manifestation of the Divine Wisdom on an earthly, material plane of development, while the other is an exhibition of the same principle, spiritualized, operating upon a superior stage of progression. The first is ceaseless in its action, until the Divine Spirit, moving upon the troubled waters, hushes the storm to silence, and the latter is but the Divine Goodness breathing the odors of harmony upon the mass of human passion, saying "peace, be still."

This great principle—reciprocity of forces—is universal in its operations. It combines the atom—associates affiliated particles—aggregates all external forms—paints every flower—rears every forest—fills every ocean—circulates in all organizations—propels all machinery—combines all worlds—moves all systems, and rolls the vast Univercoelum of Deity on its central axis. Manifested upon an interior and higher plane of development, the same principle, clothed with the name of Justice, has peopled the universe with rational and immortal beings—has settled all disputes—corrected all wrongs—harmonized all differences, and in its future operations it is most assuredly destined to break asunder the bonds of every slave—to destroy all despotism—to liberate every captive—to fill all worlds with happy spirits, and ultimately to cause the great sensorium of universal existence to vibrate with celestial harmony.

Justice can only be satisfied in causing all objects upon which its claims rest, to find their respective harmonial positions originally intended by Divine wisdom and love.

Justice, in other words, is a Divine Magnetism, by which the Everlasting Father attracts all his unnumbered offspring nearer and nearer to his parental heart.

Thus the correspondence between the principle that seeks equilibrium of physical forces, and that which seeks equality of rights and privileges in the moral departments of existence, is clearly seen. Let us trace this correspondence in the manifestation of another principle.

As we search the great volume of Wisdom spread out before us, the book of Nature, we find that there exists an all-pervading element of caloric or heat. Descending into the interior depths of our own natures, we recognize the Divine principle of love. Between these principles we observe a marked connection. Heat expands every substance thrown into the crucible, love swells the bosom, and extends the hands to grasp every object of affection. Heat purifies, by separating the gold from the dross; love, by its celestial attractions opens the sealed fountains of the hardest heart, and pours into the stricken spirit aspirations for a better life and more exalted enjoyment. Heat promotes growth and progression; love assimilates the discordant elements of humanity into a harmonious brotherhood of reciprocal interests. Heat refines and sublimates the grosser elements, preparatory to the assumption of higher forms, while love purifies the heart, by expelling the noxious weeds of vice that have been permitted to thrive in the soil of ignorance. By the action of heat the germination of all forms commence, while on the other hand, Divine love deposits the seed, and causes to ascend the celestial life of endless development. Thus might we trace through all the labyrinths of comparison, the correspondence existing between heat and love, marked with no difference, except the necessary expansion of higher planes of manifestation.

Now, as the general operation of heat causes all things to be attracted to their proper positions in the external universe, so also does Divine Love, as it warms the Infinite heart of God cause all moral natures to take their true relations in his spiritual universe, according to all the circumstances of surrounding influences.

In this manner might all moral attributes and perfections be traced from their external expressions to their great *Original*, from whom all things proceeded, and to whom all things are progressively tending. Thus are we surrounded by, and live in that all-embracing Nature who is our common Father, and we all his common heritage.