

DISCOURSES

ON

RELIGION, MORALS, PHILOSOPHY,

AND

METAPHYSICS.

BY

MRS. CORA L. V. HATCH.

"Out of the mouth of babes and sucklings hast thou ordained strength."

PSALMS viii. 2.

VOLUME I.

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PREFACE

THIS work is presented to the public, in obedience to the request of a large multitude who have listened to Mrs. Hatch from time to time, and who were not satisfied with merely hearing her discourses once, but desired their publication, that they might have the privilege of taking them into the quiet of their own homes and perusing them at their leisure. It was also deemed expedient to put them in such form as would render them accessible by the public, and preserve them for coming generations.

The reader will bear in mind that no phonographic report, however perfect, can do more than to record the ideas advanced, clothed in the language of their author; while the impressions of the speaker, conveyed through the attitude, the gesture, the intonation, and the peculiar expression of the countenance, are all lost. But let the reader imagine before him a young, fair, and



Eng^d by A.H. Ritchie

Very truly yours

Cora L. V. Watts



Engl. by A. H. R. Photo.

Fraturnally
B. F. Hatch. M.D.

delicate form, whose every expression is beaming with intelligence and animation, whose attitude is the most graceful, whose voice is not loud but full and distinct, whose enunciations are not hurried, but calm and deliberate, and whose every gesture is in perfect keeping with the harmony and purity which characterize both her soul and body, and then he may have some idea of the eagerness with which the listener catches every word as it falls from the lips of the speaker.

Each one of these discourses was delivered without a moment's reflection on the part of Mrs. Hatch ; and the subjects of most of them were given her by a committee chosen by the audience subsequently to her having taken the stand, thereby precluding all possibility of collusion or of previous preparation ; and they are published with only such alterations as have been made necessary by the very imperfect manner in which they had been reported. Much of that beauty of diction, and appropriateness of each word to convey the idea intended, is lost.

Thus, comparatively speaking, the reader has only the doctrines and philosophy inculcated, while he has but little of its embellishments. It is like the forest stripped of its foliage.

No attempt has been made to arrange these discourses into any particular classification ; but they are published in nearly the order in which they were delivered.

An intimate acquaintance with the principles of Nature in its every department greatly assists us in forming a correct idea of the character and attributes of its Author; and it is for this reason that Natural Philosophy is becoming daily more and more a part of common education, for no true principles of religious ethics can ever be divorced from the manifestations of God in the material universe. In all of her discourses there is a blending of Religion and Science, the one the material form of which the other is the spirit. In this respect, especially, it is believed that her teachings will have a most salutary influence upon the public welfare; for every enlightened Christian earnestly recommends the study of Nature, and in it he beholds the inspiring Revelations of God. But as long as Religion is *conjectural*, and founded upon the experiences of those whose religious powers are in extreme action, while their moral and intellectual are but feebly exercised, rather than upon the inherent nature of man harmoniously developed, we shall have on the one hand, bigotry and self-righteousness wedded to ignorance, and on the other, a repudiation of all religious forms.

As man becomes enlightened, he becomes more truly religious, not in the sectarian sense of that term, but in the philosophical and spiritual; and it is for this reason that he should be educated, and thus be enabled to understandingly commune with God through every de-

partment of Nature. Then, not in the sanctuary alone will his soul be drawn forth in prayer and aspiration, but, wherever he may be, his heart wells up in thankfulness, and he is in constant communion with the Author of the beauties and blessings by which he is surrounded. It is believed that no work more perfectly blends the religious, moral, and intellectual principles of man than the one we now present to the public, and if it shall assist in any way to elevate him from ignorance and superstition to a higher condition of spiritual life, we shall be made glad by the accomplishment of our long-desired object.

R. W. HATCH, M. D.

NEW YORK, *March*, 1858.

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INTRODUCTION

WHATEVER may have been the origin of the spirit of man, it is evident that the physical elements by which he is surrounded, and upon which he subsists while in mundane life, should first be developed, not only that the spirit may more perfectly act through them, but also that they may be made more fully to administer to his wants. In obedience to this requirement of man's nature, the soul has intuitively sought to supply itself with whatever might be made to administer to its growth into a higher condition; and thus all the improvements in the physical sciences and arts have been brought to their present degree of perfection.

Spirit may be said to be the life of matter; and, in proportion as that matter becomes more progressed, is the spirit capable of manifesting itself externally. The vegetable and animal kingdoms seem to have been instituted by a beneficent Providence for the purpose of preparing the material elements for the condition of man; for in the lower order of creation we see no such improvement as that which characterizes the human species. The inferior animals were formed by their Creator such that, within one life or generation, they attain to all the perfection of which their nature is susceptible. Not only are their wants immediately provided for, but their attainments reach their ultimate with each generation. Thus each beast, bird, or fish, is as knowing as any which have pre-

ceded it or which will ever appear after it. But man, on his introduction into the world, is the most helpless of all living beings. Unaided, he can procure neither food, raiment, nor shelter; and when untaught by the experience of others, he oftentimes, in some respects, falls below the nobler brute.

The progress of knowledge which has led us from barbarism to present civilization, has gone on by certain remarkable steps, which it would be easy to point out, but which our limited space will not permit. "It is interesting to consider that, in many situations on earth, where formerly the rude savage beheld the cataract falling among the rocks, and the wind bending the trees of the forest, and sweeping the clouds along the mountain's brow, or whitening the face of the ocean, and regarding these phenomena with awe and terror, as marking the agency of some great but hidden power, which might destroy him; in the same situations now, his informed son, who works with the laws of Nature, can lead the waters of the cataract, by sloping channels, to convenient spots, where they are made to turn his mill-wheel, and to do his multifarious work; the rushing winds, also, he makes his servant, by rearing in their course the broad-vaned windmill, which then performs a thousand offices for its master, man; and the breezes which whiten the ocean are caught in his expanded sails, and are made to waft their lord and his treasures across the deep, for his pleasure or profit."

Man is an epitome of all that is below him; and thus we see manifested in him all the extremes of character which belong to the different species of animals. The lion is cruel and ferocious, but we never see him weep over the suffering which he has caused; the lamb is mild and gentle, but is uniformly so. But man at one moment partakes of the ferocity of the lion; at another, of the gentleness of the lamb. Man, seen in his hatred, wars, and crimes, might be mistaken for an incarnation of some evil genius; but when beheld in his

deeds of sympathy, charity, and love, he appears to be a bright intelligence from heaven. Thus he is allied to the brute, while at the same time he holds kindred with God.

It is believed by many, whose judgment I respect, that man was developed upward from the brute creation; and that, in virtue of having his parentage in the animal, he contains the qualities of all below him. But to me it appears more reasonable to suppose that the various grades of organic life were instituted to *progress* the material elements so as to prepare them for the subsistence of men; and, in order to do this, there are species of animals to correspond with each human faculty—the reasoning and spiritual excepted, which distinguish man from all other creatures, and which derive their sustenance from that condition of life which is far above the animal.

The law of progress is everywhere in operation, and the succession of gradation appears to be the general order of Nature; and the struggle in matter for a higher condition is scarcely less observable than that of mind. The *debris* of the rock possesses all the chemical ingredients, so far as analysis can detect, which are contained in organic life; but it is not in a condition to sustain animation, even in the lowest order of animals. Its first productions are the mosses and lichens, the lowest in the scale of vegetable existence; and those, decaying, prepare the soil for the next in order; and so on, until it is capable of producing the sponge, and other analogous substances which grow upon the land, which are the lowest animal life. This, in its decay, prepares the earth for the next in order; and so on, until finally it becomes fit for the abode of man in his most crude and undeveloped condition: and, although he has existed upon earth for many thousands if not millions of years, yet in many parts of the world his ignorance and barbarism appear not to be removed from the lowest possible grade, which civilized men may shudder to

contemplate. There are yet hordes of untutored savages who can scarcely defend themselves against the inclemency of the weather or the fury of the wild beasts which inhabit the forest with them ; and their merciless and cannibal cruelty is more to be dreaded by each other than the ferocity of the native denizens of the unbroken wilderness. Such is man in his lowest condition, or while he is untaught and lives in common with the beast.

But how changed his condition when his higher powers become unfolded, and his godlike qualities bear sway ! His mind triumphs over matter, and the material elements are made subservient to his will. Cities of palaces spring up for his abode, and all parts of the world pour their luxuries into his lap ; the subtle and more imponderable elements are made his servants, and the oceans, lakes, and rivers, become his highways. In this we see the improvement of man's knowledge of the material elements by which he is surrounded and upon which he subsists.

As the child must grow to maturity before he can manifest the strength which belongs to manhood, however perfect may be the organization of his spirit ; so man's material surroundings must be brought to a great degree of perfection before his spiritual or religious nature can fully manifest itself in the vigor of its maturity. This has been so far accomplished, that his spirit now blossoms forth in greater beauty and perfectness than in any former age of the world ; and is blending intellect and morality with religion, which hitherto, like the Jews and the Samaritans, have had but little or no intercourse. "To a man with the knowledge of Nature which we now possess, the fables and licentious abominations of the Greek and Roman theologies are shocking indeed ; as are the religions of the god of fire in Persia ; of Brahma, Vishnu, and Siva, in India ; of Budha in China ; of Mohammed's imposture and pretended miracles, etc. But every enlightened Christian earnestly rec-

ommends the study of Nature: first, because from contemplating the beauty of Creation, with the wisdom and benevolent design manifest in all its parts, there spring up in every undepraved mind those feelings of admiration and gratitude which constitute the adoration of natural religion, and which form, as shown by many estimable writers on Natural Theology, a fit foundation for the sublime doctrine of immortality; and, secondly, to enable men to distinguish between miracles and the usual course of Nature, a perfect knowledge of that course, or of Natural Philosophy, is essential: all the false religions of antiquity were founded on and upheld by pretended miracles. There have been, however, at various times, even among Christians, sincere but weak-minded or ill-informed men, who decried the study of the natural sciences, as inimical to true religion; as if God's ever-visible and magnificent revelation of his attributes in the structure of the Universe could be at variance with any other revelation! But such prejudices are rapidly passing away. Wherever considerable knowledge of Nature exists, debasing and gloomy superstition must cease. It is not the abject feeling of a slave which is inspired by contemplating the majesty and power of our God, displayed in his works, but a sentiment akin to the tender regard which leads a favored child to approach with confidence a wise and indulgent parent."

The intercourse which is now carried on, to such a great extent, not only in this country, but in many other parts of the world, with minds which have laid aside the external form or earthly body, is believed to be the result of the growing maturity or manhood of the race. It is not claimed that it is new, but only far more general than at any former period. There were individual minds with whom spiritual intelligence could commune; but it was only here and there one in the history of mankind. So, in other departments, there have been individuals whose gifts have been so rare, that they have

caused them to stand out in bold relief in contrast with their contemporaries: in intellect, Moses, Confucius, and Socrates; in poetry, Homer, Dante, and Milton; in oratory, Demosthenes, Cicero, and Chatham; in art, Phidias, Raphael, Michael Angelo, etc. But these were only prophets of what all men will become; and the change which is being brought about is the *diffusion* of all these qualities among the masses. So the inspiration which caused David, Isaiah, Jesus and his apostles, to act a prominent part in religious history, is now becoming a general characteristic with all who have matured to that plane of life. It can not be denied that, if it has ever existed in one individual, it proves the principle; and what is a *principle in Nature*, must be universal. Therefore, if Moses and Jesus ever communed with angels, it proves that all can do so, when their mental and physical powers will enable them to comply with the conditions. There are no special dispensations of Divine Providence in behalf of individuals; but all the laws instituted by our beneficent Creator are universal and unchanging in their operation.

It is believed by a large class of the most intelligent and observing persons, both in this country and in Europe, that the present spiritual communion is the result of our having reached a higher condition of life, mentally and religiously; and that a portion of the world are prepared to receive higher and more ennobling ideas of God and our future home than were mankind while in a closer proximity to the brute creation. We have only to look over the history of the past, to learn that men's conceptions of the character of the Deity have kept pace with their own progressive development. The crude and uncultivated savage, whose intellect is but feebly exercised, sees in all Nature a God of power and wrath, whose vengeance is manifested in the destruction of human life, and made visible in tornadoes, tempests, earthquakes, and volcanic eruptions; and, to appease his direful wrath, is to

him the great duty of life. But the enlightened Christian, who has awakened to a realization of the beauty and harmony of Nature in its every department, sees in all these manifestations which the barbarian deplures, a wise plan, instituted by a beneficent Creator for the purification of the material elements; and that the like seeming incongruities in the moral and social world will work out a higher and purer condition for mankind. He is satisfied that God alone reigns throughout his Universe, and has planned all things according to his will; and, though at times his ways may appear incomprehensible to us who can see their effect only for a day, yet to that Omniscient Mind all is beauty, harmony, and grandeur.

The difference in *theology* between the spiritualists and the various denominations of professed Christians of this country is only such as would naturally grow out of a more enlightened and elevated condition of mankind. But this improvement has called forth angry declamations from those who are trying to disprove what they will not learn, and are wedded to prejudices which they can not defend. Such has been the relative position of the Church with the progress of knowledge in all ages of the world; and Christianity itself has offered no exception to this rule. The Greeks and Romans charged Christianity with impiety and novelty. In Cave's "Primitive Christianity," we are informed that the Christians were everywhere accounted a pack of atheists, and their religion demoralizing. They were denominated "mountebank impostors," and "men of desperate and unlawful faction." The same system of misrepresentation and abuse has been carried on in all ages of the world, and in this respect there is but little improvement with the more crude and unenlightened portion of civilized society. They anathematize doctrines of which they have no conception, and are prodigal in their denunciations of what they believe would be the result of their own depraved natures, were their fears of endless tortures removed. It would

be difficult to convince this class of persons that there are those who are not actuated by fear, but who love goodness for its own sake, and practise virtue because God has so arranged the social order that it yields them pleasure.

Christianity is founded upon a belief in the immortality of the soul, a history of pretended miracles, and an intercourse with intelligences beyond the grave. But when its advocates are told by their contemporaries that man's immortality and communion with higher intelligences can be demonstrated, they obstinately close their eyes against the truth, and then anathematize what they are too superstitious to comprehend. It is true they can not justly claim that their opinions are of any value, or entitled to the least respect, until they have investigated the subject which they denounce; nevertheless, they ostentatiously give their hearers to understand that their own uninformed judgment is superior to that of better minds who know whereof they testify. Such is the deplorable mental imbecility of this class of persons, whose minds are too material to comprehend a spiritual truth, and whose consciences are too low to give credence to the testimony of others.

It is evident that the spirits have realized this fact, and therefore have adapted themselves, as far as possible, to the material condition of men. Raps are heard, furniture is made to move from place to place, persons are carried about in the room, musical instruments are played upon and made to discourse most beautiful melody, etc. These are simply the *phenomenal phases* of Spiritualism, designed only to appeal to materialistic minds, and may be called the alphabet of the science. But there are higher phases, adapted to the most spiritual minds which now exist on earth, and these will improve as men become capable of comprehending them; for in this as in everything else there must be a progressive unfoldment. The present demonstrations must be comprehended before the world can reasonably ask for any higher truths.

If the views expounded in this work be untrue, the proper answer to them is a demonstration of their falsity; for the accusation that they are infidel to the popular theology of the day will have but very little influence with the reflective part of the community. The intelligent mind will recognise the fact that they are not infidel to God, or Humanity, or the principles of Nature. But they are not published so much for their infallibility as to give an expression of the opinions of a class of those who have passed into the realities of spiritual existence; not that they are the most important truths which may ever be uttered, but the highest which the world is capable of receiving at the present time; and which the majority, for the want of more light upon the subject, will pronounce visionary and heretical.

Mrs. CORA L. V. HATCH, who was the means of conveying to the world the thoughts contained in this volume, was born in the town of Cuba, Allegany county, New York, the 21st day of April, 1840. Thus a part of these discourses were delivered before she was seventeen years of age. Her literary or scholastic attainments are such as she was able to procure in a rural district of the country antecedent to her tenth year, at which time she became an entranced speaker. Up to that period she had no knowledge of spiritual intercourse. One day, with slate and pencil in hand, she retired to compose a few lines to be read in school; and while seated, lost her external consciousness, and on awaking she found her slate covered with writing. Believing that some one had taken an advantage of what she supposed to have been a sleep, she carried the slate to her mother, and it was found to contain a communication from Cora's maternal aunt (who had departed this life some fifteen years previous), and addressed to Mrs. Scott, the mother of Cora. During her eleventh and twelfth years she was controlled by a spirit calling himself a German

physician; and her success, during that time, as a medical practitioner, was very remarkable. Although she has never given the science of medicine a moment's reflection, the most philosophical, general, and at the same time the most minute, descriptions of disease, its cause, pathology, and diagnosis, which I have ever listened to, have been given by her; and my experience in this department is not very limited.

At the age of fourteen she became a public speaker, and even at that early period of life manifested powers of logic and elocution which would have done honor to mature minds, and to which but comparatively few ever attain. She married in August, 1856, and removed to New York city, since which she has spoken from three to four times a week, mostly in New York, Boston, and Baltimore. She has been brought in contact with the most powerful minds of this country, in both private and public debate; but I believe that no one has even pretended to have successfully sustained an argument against her. The variety of subjects treated will be sufficient evidence that her inspirations are not confined to any particular class of ideas, but are as universal as Nature; and as her discourses are entirely *impromptu*, if she is not inspired, she must be regarded as the most remarkable intellectual youth who has ever inhabited the earth. "In private life she is simple and childlike to a remarkable degree; but while speaking before an audience, her flights of elocution are bold, lofty, and sublime, beyond description."

B. F. H.

NEW YORK, April, 1858.

DISCOURSES,
MORAL, RELIGIOUS, METAPHYSICAL, AND
PHILOSOPHICAL.

DISCOURSE I.

DELIVERED IN NEW YORK, MARCH 15, 1857.

WHY IS MAN ASHAMED TO ACKNOWLEDGE HIS ALLIANCE
TO THE ANGEL-WORLD?

PRAYER.

OUR Father! the rich flood of light gushing forth from the centre of thy creation illumines all Nature with a great and mighty brilliancy. Translucent is every atom, and every particle of thy Divine matter is filled with the light and glory, which seems like a sweet and glowing melody, invisible to mortal eyes, yet deep and penetrating in its mighty power. Oh! as that light shines from the great centre of this Universe upon all atoms, so the light of thy great Soul, in its mightiness and power, beams upon our souls, and lights up every atom of thought with a mighty and a perfect brilliancy, thrilling all hearts with chords of faith and love; ay, thrilling the lyre-strings of immensity, until all vibrate in response to thy voice. O Father! we see that light;

it beams in upon our souls in a great and glowing flood, driving away all mists of darkness, penetrating into the valleys of gloom and despair and raising them up, and levelling down the mountains of bigotry and superstition, until all souls become a great and musical Universe, revolving around thee in beauty and with mysterious harmony. We feel, in the interior of our hearts, the thrilling power of that glorious light. As the sacred waves of melody ascend from the external atmosphere, so from the interior, ten thousand angels tune their harps in unison with thee, and discourse melody upon every soul now present. O may we listen to that music that is ever and ever vibrating, until at last the loud pæan shall swell with everlasting joy in the great and mighty voice that breathes in every human soul! O may we feel and hear that melody on this occasion! May our outward senses become closed to the darkness, the mists, and the fogs of external existence, until we shall be able to see only that victory which, through faith, enshrines the future, and know and feel that we are allied to the angels whose rapturous songs vibrate through all the aisles and amid all the corridors of heaven! O Father! we breathe a prayer of thankfulness, of gratitude, for the sunlight, the glory, which is streaming in upon us. We pray, not because thou requirest it of us, not because thou hast commanded us to fall down and worship thee, but because there is a fountain, a river of light within our souls, which must murmur and sparkle in the sunlight of truth. In thankfulness and prayer our thoughts and feelings climb and expand in thy love, as the mighty forest-trees, waving in the breezes of thy breath, outreach their long branches,

striving to lean their leaves against the dome of heaven. O that sweet and soothing voice which, like the music in the pine-tree, murmurs for ever of thee, of thee! O Father! that light, that voice, that glory, reflected through all the Eden-bowers of souls and spirits, of angels and of archangels, of seraphim and of cherubim—that is thy voice, thy breath, thine everlasting presence, which we feel, and know, and acknowledge. Oh, on this occasion, may the words which are uttered, the thoughts which are breathed to thee, become redolent of the divine fragrance of spirituality, of eternity, whose bright and glowing shores are beaming across the river of Death, inviting to enter through its golden gates man who walks by faith across the river, and lands upon the shore of his immortality! Strengthen thy children to search after the truth; and to thee, Father, for all these thoughts and feelings, we will for ever acknowledge thy glory, for ever sing thy praise, and for ever to thee shall spring up thrilling songs of gratitude.

DISCOURSE.

Why is man ashamed to acknowledge his alliance to the angel-world?

We shall proceed to analyze this question; and when we have done, we will ask you why you are ashamed.

In the external development of Nature, as well as in the great harmonic laws of unfoldment which present themselves to the external vision, man perceives and acknowledges the beautiful harmony which everywhere prevails. All the planetary systems throughout the

immensity of space for ever revolve in harmony — never interfering with, but sustained by, each other. Their beauty and grandeur can only be comprehended by that Divine Mind which gave to them the laws by which they are regulated. Worlds on worlds and systems on systems, which extend out into space far beyond all human comprehension, bear the closest relation to each other, and not one could be destroyed without the derangement and consequent confusion of the whole. God has constituted the Universe so, that from the smallest atom to all those orbs which fill the boundless space, there is a perfect unity and a dependence upon each other. A pebble thrown into the vast ocean causes its undulations to widen and still widen, until they reach the farthest shore, and every drop of water which composes that ocean feels its influence.

Such is the sympathy of the material elements. But how much greater is that of spirit, which is the life of all matter! Each human soul is an individualized planet, which revolves upon its own axis and moves in its own orbit; but, like the planetary system, it is depending upon every other soul in the Universe; and, like the pebble thrown into the ocean, every thought and emotion undulates amid all the corridors and avenues of spiritual existence.

Your life, your spirit, is all that makes you what you are. It matters not whether you inhabit an external form, or whether that form has accomplished its mission and returned to its mother-earth, for the spirit belongs to the great ocean of spiritual existence, and thus you are allied to the angel-world; and you are in constant communion, either directly or indirectly, with the infini-

tude of spiritual intelligences by which you are surrounded; and there is no way by which you can avoid it, any more than the particles of atmosphere can avoid influencing each other.

Are you ashamed to acknowledge your alliance to each other and to God? Do you not sustain an intimate communion with your friends in the earth-form? Whether in or out of the form, it is soul communing with soul; and it is only for you to realize that there is no actual change in the moral and social conditions of the spirit; all their feelings of sympathy and love are the same—only their presence is hid from your external sight.

But there is a mist, a pall, hanging over the sepulchre which his spirit vainly tries to pierce, and from which angels are slowly but surely rolling away the stone. The doleful voice of Conservatism and Bigotry says: "Let the stone alone; man is dead, and buried in trespasses and sins!" But the angel cries, in the progressive spirit of Jesus, "*Come forth!*" and the spirit obeys.

You know that when the elements of a planet are sent forth from a sun, it is for a while obscured, until, by the outworking laws of its being, it resolves itself into its proper form and position in space, and then progress is made apparent. Yet there were, from its very inception, the elements of progress within it. But the external senses and intellect would be unable to perceive it, and it would appear dark and chaotic. But remember that as from nothing, nothing proceeds, so from that apparent chaos there could develop no planet unless there had been the elements and principles which were eliminated from the sun, its primal source.

So of man with respect to Deity. He is a corruscation of light from His sun-soul—a satellite, a planet, a sun, revolving around His great and central heart; he is obscured in mists and chaos, floats in the atmosphere of his own purification, and contends there is no interior light, there is no beauty and glory above and beyond the external; our intuitions are fanaticisms, the machinations of a diseased brain and physical body, and are from the benighted ages of the past; and the great and glowing light which aspires to penetrate into our hearts is but the shadow of that darkness. Thus soliloquizes the man of science, who has vainly analyzed physical structures to find the light and beauty of the Universe; and he turns in sorrow, saying: “Alas! there is no God, there is no life there, for everything is changeable, destructible, and God is not.”

This is the gloom of an external night. All your palaces of worship, your halls of education, your material works in science, art, and religion, are the result of that external darkness, that conservatism, which is striving to prevent the sunlight of truth from entering into the soul's aspirations. And yet, with all this materialism, this tendency to darkness, there have been such bright glimmerings of light, of revelation, of intuition, that man has been startled, thinking that some erratic comet had come across his path, vainly endeavoring to lead him to the light. But that comet has frequently proved to have a longer train than he imagined, and has even become a fixed star, beaming upon him when the clouds of prejudice roll away which intervene between man and his unfoldment, giving to his soul a bright and glowing law of light.

This is the revelation of the past ; this is the religious feeling that persevered when church and state were leagued against progress ; this is the bright spirit which is now telling man, which has always told him, that he was allied to the angel-world ; that there was a deep, mysterious sympathy indwelling in his nature, which science could not fathom or bigotry put down. On the one hand, you have darkness and materialism ; on the other hand, you have light and progress, both striving for the battle—the one with noise and turmoil, the other calmly, peacefully working its way through Egyptian mythology, through Grecian and Roman darkness, through all the darkness of church and state, coming down to the nineteenth century, with the glowing page of the Christian era, with the great and honored catalogue of Christians bearing the banner of a perfect life. This is the initiative of spiritual life, which every man and every woman feels. This is the prompting power of nations, of church and state—this glorious revelation of light and beauty, which, with matchless power, is penetrating into the very depths of earth's prison-walls, of church and of state, and shedding there a light which releases the imprisoned soul. But to every revealing of this angelic minister, materialism or external religion says : “ We need no more revelation, no more intuition ; God has given us all that is required : consequently, he has sunk to rest. I have made my cross ; I have my Lord—he is in the Bible ; Jesus of Nazareth is my Savior, and you must benefit yourself as best you can.”

This is the language of the churches ; this was their language when Jesus of Nazareth appeared with his

bright and glowing light. They said: "This is not our Christ; this is not the one to enlarge our power, to build up our temples. Oh, no! This is a publican and a sinner; this is Beelzebub, who is prince of devils." And so Materialism cries: "We are not allied to the angel-world, for God is on our side, in our temples, our churches, our synagogues, where we crucify the right of thought and the right of speech." This is the language, this is the thought of Conservatism, which is ever questioning man, the soul, intuition, saying, "Why do we need this?" Does the flower, when it is planted in the soil, call to the sun, saying: "Now, sun, retire; I need not thy light any more"?—"Now, raindrops, fall no more upon me"? Does the acorn within its shell say: "I need no more of thy great and mighty power, sunlight, for I can unfold the mighty trunk and the lofty branches without thy aid"? No, no!

Planets, systems, and suns, require, yesterday, to-day, and for ever, the light and power of their centres to keep them in their places and positions—those centres around which to revolve and outwork the principles of harmony and beauty. There is no law which can say: "Avaunt, thou sun! be blotted out, for we need thee not." There is no law in the animal, vegetable, or mineral kingdoms, by which they can live without the sunlight and the shower.

So Humanity, in its great and mighty spiritual development, in the harmonic revolutions of thought, of feeling, of outwrought perfectness, is dependent hourly upon the protecting arm of God. Without him, man would sink into oblivion, darkness, chaos.

The mighty revolutions, the religious creeds and dog-

mas, the great funeral-pyre upon which the church has established itself, shall tumble into chaos, to give way to the glorious temple which is being reared in the hearts of Humanity, the basis of which is Deity, whose pillars shall be Truth and Justice, and whose law throughout the oriel windows of that temple shall be Love and Wisdom.

In the nineteenth century, what is the voice crying to man, "Thou art allied to the interior world"? You read it in the rhythmic line of the poet; borne on the wings of his muse, it is whispering, "The angels are near." You see it in the manifestations of art. The painter, in his glowing pictures, is endeavoring to penetrate the mists which separate him from the unseen world. You see it in the angel-heart, breathing words of consolation to the sorrowing one; it whispers, "Man, thy soul is allied to the angel-world." You see it in all the revealments of the sculptor, as he pictures the power of his intellect; and as he puts one more touch upon the work of his hand, the form of beauty speaks, saying, "The angels are near." You hear it from the pulpit and the rostrum; you hear it every week and every day; but if you ask the preacher if he believes in Spiritualism—that which contains the highest developed form of this truth—and he says, "Oh, no! it is all of the devil"—yet still he tells you you are allied to the angels, but he does not believe in Spiritualism. You hear it in the mighty convulsions for Liberty which are shaking the world to its foundation. When the voice of a Kossuth is thundering for Liberty, you hear him say: "I feel that my Father is with me; I feel that I am allied to the angel-world." It is whispering and

shouting, "Onward for liberty and light!" You hear it in your senatorial and Congressional halls, when the excitement of external opposition is heard, like the pent-up sound of the distant thunder, or the murmuring of the ocean-waves; then you hear this voice saying: "March onward! man is allied to the angel-world."

Mother! bending o'er thy child—the cold and lifeless form, the image of that sweet cherub which was but yesterday seated by thy side—soon it must be laid in the dark, cold tomb; soon not even this memento will remain of that sweet loved one, who was the joy and sunshine of thy household. O mother! is there not a voice within your soul which is saying: "Mother, look up! you are allied to the angel-world, for one more link in the chain of immortality has just passed away, and its chords are vibrating in the unseen region of the spirit-land!" What man of science, what theologian, would dare intrude upon the sanctuary of that sorrowing heart, and say that child was not present? Father! as thou hast laid in the tomb the joy and pride of thy heart, the staff of thy declining years; as thou hast shed the last tear, and heaved the last sigh, and lost all hope of recovering the body of thy son or daughter, laid low by the destroyer's hand—is there no voice which, within thine own soul, is whispering in sweet and everlasting melody, which says: "Man, thy soul is allied to the angel-world! Thy son, thy daughter, is near!" Oh, there is a voice, and it comes home to every heart, and the murmuring strain sinks not to rest, but swells again with a deeper and more perfect melody. Husbands, wives, children, mourning for loved and loving ones gone—if, in this, the nineteenth century, you believe

not in modern Spiritualism, there is still a voice, a deep and mighty voice, saying: "Thy soul is allied to the angel-world; thy mother, thy father, thy husband, thy wife is near."

If you are unfortunate, if the world has despised you, and if the men of God have passed you by on the other side, and the proud Pharisee has left you by the way-side to perish; if church and state have called you an outcast from society; if not one sympathizing voice is heard to comfort you—is there not a mother in the spirit-land? and in the calm, still hours of midnight, when you start from fearful dreams, scorned and despised by the external world, does not that gentle mother's voice return? And even in your heart is there not a power which tells you that you are allied to the angel-world? Oh! there is; you feel it, you know it, and again you seem to be a child, whispering upon that mother's knee the name of our Father! And again her voice is mingling with your evening prayer and your evening song—you know that mother is near. Priest, man of science, theologian, bigot, can not drive that thought from your mind. You know, you *feel*, that she is near.

When mighty convulsions shake the nations to their centres; when political strife and warfare are agitating the minds of earth; when the deep, pent-up voice of Conservatism is heard attempting to drown the bright and glowing voice of Liberty while crying for power—is there not a thought, a feeling, a power, brooding over your senatorial and Congressional halls, over the capitol of your nation, over all the nations of the earth? is there not the spirit of a Washington, a great and

mighty spirit, bending over you, whose voice and presence is for ever saying, in words deeper, more penetrating, more powerful than man can conceive, "You are allied to the angel-world!"

God, Humanity, Justice, Peace, and Liberty, are the great and mighty watchwords of that angelic throng, who come from the senatorial halls of their bright and immortal worlds, and say, "Man, you are allied to the angel-world!"

Why should man, then, be ashamed to own it? We ask this question, we will ever ask it, when any man or woman in the nineteenth century shall say that their father, mother, sister, or brother, or their good and holy men, their great politicians, their sages and poets, are not near; that they are ashamed to own their presence, to acknowledge their alliance which is guiding them to the immortal world.

O man, woman, spiritualist, politician! let this thought burn deeply into your souls, for it is kindled there by immortal hands—a Promethean fire, which shall never die, but which shall progress in beauty, and which the bright breath of Liberty shall fan into an everlasting flame. The hand of Peace and Glory shall rend in twain the veil of mist and darkness, until every man and every woman, gazing through their spiritualized and glowing sight, shall know and feel that they are allied to the angel-world.

There is a spell of beauty hovering o'er each soul,
There is a wave of harmony whose cadence e'er doth roll;
There is a glowing love-light beaming in spirit-eyes;
There is a world of glory bright, far, far beyond the skies,
Where naught of earthly strife is known or felt.
That thought within your soul ere now has a counterpart,
And that within your breast shall vibrate like a harp!

DISCOURSE II.

DELIVERED IN NEW YORK, MARCH 15, 1857.

IS GOD THE GOD OF SECTARIANISM, OR IS HE THE GOD
OF HUMANITY?

PRAYER.

OUR Father! the sun, the god of day, with all his great and glowing beauty, hath withdrawn his last ray from the beautifully-variegated earth. The earth is shrouded with the garments of the night. Ay! "Night hath flung her mantle o'er the earth, and pinned it with a star." O God! so in thy great and mighty power have the hearts of thy children, revolving around their axes, been obscured by spiritual night: sometimes the orb of light seems to be withdrawn; sometimes the darkness of spiritual night sheds its mantle o'er the minds of thy children. They say, "Our God has ceased to love us." Oh! but with the deep eye of spiritual sight, with that penetrating vision that comes from the revolution of heart, of soul, of thought, and of feeling, we see that still the sun shines for ever and for ever. It is only our souls which have ceased to be in a condition wherein thy love could shine upon them.

But in the great and mighty revolutions of Nature and of nations, we sometimes see this darkness, this night, this gloom, settled all over like a funeral-pall,

like some majestic bird soaring above, dark as the night of Egyptian blackness. But oh! the soul of prophecy knows that as truly as yonder sun will illumine the eastern horizon on the morrow, bursting forth in a flood of radiance, and penetrating through all the labyrinths of the external earth, so, when this night settles upon nations, as truly will Thy love again beam; as truly will the morning dawn. O Father! there may be those of thy children on this occasion over whose minds and hearts this darkness has settled, whose thoughts are shrouded in spiritual night, and who mourn in despair and in anguish. Oh, it is sad to see them folded in the robes of despair and misery!

But, O Parent of our souls, who art our Father and Mother too, we know that, with the eye of faith, they can chase the clouds away, and see the sunlight of love beaming o'er every mist through the oriel windows of the eastern sky like the bright sunlight of the morning. Ay! sometimes Death, with darksome hand, touches the brow of a dearly-beloved form; sometimes cold sorrow thrills the hearts of families and communities with mourning. Then, then do they feel that the sunshine is gone, that the last ray of Thy love has set in the western horizon, and the twilight of despair is settling fast down upon them, among the leaves and foliage of their souls, and then does that light go out. But anon the bright and glowing star of faith lights up the sky, and gleams with beauty; for they trace, beyond the veil of external death, the bright and glowing beauty of an immortal morning—a morning whose glorious effulgence shall so far outshine the light of day, that the one shall seem as the darkest night when compared with the other.

O Father! if that darkness has settled here; if even now, it retards the revolution of thought and feeling upon the earth, and confuses all its social, material, and religious operations, may we all, with prophetic vision, knowing that justice and love are thy eternal attributes, gaze forward to the dawn of the morning when the bright and glorious light of truth and of love shall mingle their radiance with the sun of wisdom, until the whole earth, penetrated and purified with this glowing brilliancy, shall sing, like the morning birds, their song of praise; when thoughts of love and beauty shall bloom like new-blown roses and sweetest lilies! Father! may these thy children so live, think, and feel, on this occasion, that all doubt, remorse, and despair, shall flee before the coming light of truth and justice! And to thee, as the God of Humanity, as the God of systems, of suns and stars, shall be our song of praise and glory, for thou alone art unchanging and unchangeable for ever.

DISCOURSE.

OWING to the condition of the vocal organs of the medium, our lecture will of necessity be very brief on this occasion; but we will endeavor to illustrate our ideas in as clear a manner as possible, and we hope you will make due allowance for whatever may be amiss.

The question we propose to discuss this evening is this: *Is God the God of Sectarianism, or is he the God of Humanity?*

The soul, in all its aspirations after truth, is ever acknowledging some superior power, for it is never satis-

fied, never quiet, ever restless, ever searching for something more elevated upon which to fix its affections and challenge its admiration and power. All the revolutions of church and state have illustrated this from time immemorial. Since man first, in the garden of Eden, tasted of the tree of knowledge, to the present moment, he has given evidence that he is never satisfied with what he is. Consequently, the Deity's fountain must be inexhaustible, else man would overstep the bounds of his finite reason. That very act illustrated in biblical history, of the tempter, of the fruit of the tree of knowledge being partaken of by Adam and Eve, proves, in its beauty and glory, the truth of this principle. Were they satisfied with their innocent state of religious life, with the beauties of that garden, the glories of Divine light and love which beamed into their souls through innocence and love? No, they were not, else no tempter could have destroyed their peace or caused them to fall. They were not perfect in aspiration or development, else there could have been no destroying power, nothing which would dethrone them from that bright and living estate. What, then, was it? It was this law of aspiration, this law of ambition, this law of development, working within their hearts, in the Adam and the Eve of your forefathers, tempting them, so to speak, to partake of the mighty fruits of the tree of knowledge, that they might know upon what their purity and innocence were based. For Deity, in his divine power, hath created laws and principles, you must all understand, and these laws and principles are the governing forces, outworking themselves into external forms.

It is so with the external world; it is so with all nat-

ural universes and systems of external creation. Why not with man, man in divine essence being part of Deity, still that essence not being identified? Every means and working of man's physical nature is for the purpose of individualization and individual perfection, not in essence, for Deity is all perfection in the divine attributes of his nature, and these are coeval with Deity. These are what sever the principles or primates of an earth from a sun, but their full development is not attained until they are outwrought through convulsions and revolutions, through great and mighty earthquakes, which jar, and purify, and refine them.

So with the essence of man's soul. It is the essence of Deity, of divine identity, coming in contact with external matter, must through convulsion, revolution, and purification, outwork the individuality of man. What follows? That as much as every star in this system is a part of the solar system, so every human soul on this globe is a part of Humanity. There is no getting over that; it is a plain and logical conclusion—as much so as that one star forms part of the solar system.

Theologians, men of science, leaders of the people, will say: "*We* only are God's children; he vouchsafes only to *us* the knowledge of his will." But Humanity, with a mighty voice, speaks and says, "Wherever there is a manifestation of thought, wherever there is a manifestation of affection, or of worship, or of beauty, there is Humanity." What follows? That, as much as the sun is the sun of the solar system, of every star in the solar system, and as much as every star has just as much claim upon the sun as every other star, so each human soul has as much claim upon Deity, maintains as close a

relationship to him, bears as near an alliance to him, as the most cultivated theologian or external man of science in the world. It is God's essence, God's power, and God's law, as it outworks itself in man and in Nature, and it is the culmination of his power which gives to man the answer whether God is a God of creed, a God of sectarianism, a God of bondage, a God of conservatism, or whether he is a God of Love, of Humanity, of Progress, of Eternity.

On the one hand, you curtail his omnipotence and power; and on the other, you give out the limits of his Universe, of Systems of Universes, and Systems of Systems, throughout the unending ages of ten thousand eternities! And this is the God of Humanity; this is the Central Soul, this is the Sun, this is the Heart, this is the Power, this is Deity; and each human soul, being fashioned from his divine fountain, being a drop in the great ocean of immortality and immensity, being an atom in the system of systems of human souls, in the mighty elements of human thought, claims an alliance to Deity, claims that Deity is its Father, Mother, its Source, its Fountain, its Centre, around which it must for ever revolve. What scope, then, does this give to the human soul! What great and mighty aspirations does it kindle within the brain and heart! What mighty pulsations, deep down in the stratifications of thought and feeling, develop themselves in their appropriate external forms! O Humanity! there is a great and mighty meaning in that word, which no mere man of science, no theologian, no human vocabulary, can ever fathom—which nothing can interpret except the intuitions of man's immortal soul.

Listen to all the developments of religion ; listen to all the manifestations of creed and of theory—how they circumscribe and limit the powers of Deity ! They represent him as a God of wrath, of vengeance, of hate, of malice, a God of everything except a God of love and justice. Ay, that bondage, deep, spiritual bondage, which is but darkness before the dawn of day, has settled many times upon the hearts of humanity, upon the great and mighty waves of thought and feeling, covering them over with the mists of doubt and superstition, until man has been fain to acknowledge he is not a God of justice after all, he is not a God of omnipotence after all ; that there is some imperfection in his deity ; that Deity has made a mistake in his creations.

O soul of love, of light, and of beauty ! if there is within your heart or brain one feeling of life, of love, one thrill of glory, listen to this voice of Humanity, for it claims a hearing ; it calls loudly from the mountain-tops of creation, of thought, of feeling, from the deep valleys of prejudice and misery, from the courts and alleys of your crowded cities, from the broad expanse of your mighty prairies, rolling in their vast magnificence ; it calls upon you to listen, in the name of that Humanity of which you, each one of you, are a star, a satellite, a member. What follows ? Each individual soul, in its divine creation, becoming beautified and glorified like a star ; each manifestation of power and intellect becoming in itself a coruscation of light, sent forth from Deity's soul ; each thought of the brain, each emotion of the heart, each pulsation of the soul in its search after truth and knowledge, becomes a power, a life, an everlasting beauty, outworking itself toward Deity, not from

him—within, and not without—manifesting itself in every human being, not in any sect, dogma, creed, or prejudice.

Consider this, children of Humanity. I speak to you as though you were the whole world collected together, each one forming a part of that great Humanity, of religion, thought, and feeling, and each one occupying as high a place as each star in the heavens. Inasmuch as one spark of light could not be thrown off from this Humanity, one soul of the vast throng be lost, without destroying the symmetry and perfection of the whole, so no star could fall from its assigned position in the firmament without destroying the harmony and beauty of God's creation.

Within each dreaming heart hangs the destiny of this Humanity; upon every string of sympathy and feeling this tone is echoed. You and you are individually responsible to this Deity for the outworking of your own humanity, of your own destiny. Oh! within your souls this God sits enthroned. He holds in his hands the scales of justice; upon these are placed your thoughts, deeds, and acts, there to be weighed and found wanting. Shall Humanity, in its great and mighty power, be weighed in the scales of justice, and be found dark, dreary, lifeless? Let every one answer. We speak to you not as a nation, not as a society, not as a church, not as a state, but as individual men and women, each one a child of Deity, each one performing his revolutions around Him; and each one responsible, not for his brothers' or sisters' acts, but for his own thoughts, feelings, cultivation of powers and faculties.

Then, as men and women, we ask you, is God a God

of creed, of dogmatism, or is he a God of Humanity? There is a voice of response within every soul. It comes borne upon the tidal wave of thought and feeling, dancing upon this great ocean of Humanity. Now we see the mighty waves rushing on in a torrent, yet wreathed with the snowy spray of feeling and of love, and the mingled tide answers: "This God is our God—a God of Love, a God of Justice, as near to each heart in affection and sympathy as the pulsations of its own being, as the respirations of its own breath—as near as Love itself."

Oh, what a God is this! oh, what a love is this! what a majestic power is this, which outworks itself in every human soul! which gives unto every heart the love of the great and mighty Father! which speaks to every aspiring soul, saying, "I am thy Father—there is no God beside!"

But as even now Night, with sable plume, is brooding o'er the earth, so methinks in the perfection of human souls there comes sometimes a night, a shade of despair, a gloom, a sorrow; and oh! its blighting, decaying breath is felt, seen, and heard. Listen, child of Humanity! listen, man and woman! God has not withdrawn his light when you are in darkness. It is only the darkened side in the picture of light, which gives birth to the glorious day. Were there no shade, there would be no sunshine; were there no despair, joy would cease to be; and pleasure and pain would not be known as opposites.

Then, man of Humanity, woman of Humanity, you are each a jewel-thought in the midst of this mighty creation; you are each one a planet; you are turning some-

times to the darkness, and sometimes to the light ; sometimes you linger in the shade, sometimes bask in the sunshine of happiness and love—the wheel of revolution, the axis upon which you revolve, being controlled by this continually-active law of change. Will you linger in the shade, and see the doubt, the sorrowing doubt, of Humanity ? Will you bask alone in the sunshine, while ten thousand human beings are crying for more light ? Will you not shed abroad your light and effulgence, and let them see the sunny side of your soul, that they may know that the morning will soon come ?

O child of Humanity ! a voice is still calling from the deep pulsations of sympathy within your heart, from the great and mighty temples of science and art ; this voice is still calling to man, saying, “ Let your light so shine as to show the good and the glory of the Humanity living and breathing within your own souls.” If you strive to place a chain upon its development, to circumscribe the sphere and orbit of your own god ; if you assert that the god within you is not a god of justice—then you may say it with pleasure. But if you say that the God of Humanity is not a God of justice, that the Omnipotent Father is not the Father of all living, then it is a libel upon creation, upon every hope and aspiration of Humanity, and the child may as well die. Would a mother, gazing in the face of her babe, say or feel that that child was not her child ? Could she, gazing into its bright and trusting eyes, picture to it the darkness of the coming morrow, or say that God was not its Father ? Could she, gazing upon that infant, even after its form had decayed, say that it was not still a child of its father ? Oh, no ! there is a depth of feeling, of

thought, of beauty, within every mother's soul, which tells her that her child is allied to Deity; that it is a gift from the Source of all life, a glowing light, a star, a satellite, which must perfect and harmonize until it shall in itself have sufficient strength to revolve on its own axis, develop its own powers, and perform those acts of kindness the germs of which are implanted in every soul.

Then, if an earthly father or mother would do this for a child, what would Deity, the great Father and Mother who pervades all space and fills immensity—what would he not do for every soul fashioned by his hand? Though that child has fallen, does that mother despise him? No!—still holding him by the hand, still gazing in his eyes, she says, “My child! my child!” It is only the darkness of a revolution—it is only the dark side of the picture which the child has seen; and she would fain cheer him with the hope in the dawn of a glorious morrow. An angel stands in the eastern horizon of man's soul, where will soon beam and outbreak the radiance of living beauty; to cheer his desolate heart by his presence, and his voice is saying, “Thy God is the God of Humanity!”—is ever whispering to you, saying: “Child, look to the east! behold there is a star of Bethlehem for thee, shining above all other stars, shining in the glory of that perfectness which it received from the Divine Soul; it is rising for thee; it shall not go down in darkness, for it is a glorious, a living star, which beams for ever and for ever in the noonday, and the night-time shall never come.”

Is your brother, that human soul, that divine child, degraded? is he in anguish, in misery? is he despised,

an outcast? and do you help to tread him down, *down*, down, still lower, until the very blackness stifles him, until he can no longer breathe the atmosphere of darkness, and his eyes are so heavy in endeavoring to get a glimpse of the light? Is there such a brother, or sister, or child of humanity, in your midst? Oh! remember that it is only the dark side in their revolution, only the dark side of their picture. Then gaze with charity, in benevolence, in kindness; for every human soul has its dark side, and that is no worse than the dark side of your own souls. Remember this. Is there a man of poverty, is there a child of wretchedness, of despair, calling upon you in the wintry weather, whose external form is shivering with cold, thrust out from the temple erected for the worship of Deity, where the mighty and the great go up to worship, who will not permit the hem of their garments to be touched by him? Will you say that that is not a child, of Humanity, of Deity? Then the dark side is surely in your own soul; and that soul, despised and forsaken, is more bright and glowing than the child of wealth who walks by on the other side.

When the awful terrors of civil and religious war cause desolation and famine, and hunger and thirst, and cause streams of blood-red gore to flow o'er your earth, men cry: "Our God hath forsaken us! where is the light and the glory of the coming morning of peace? O ray of light! wilt thou penetrate this darkened scene, that we may know thy presence?" Remember, O children of Humanity! that the convulsions of this moral and political warfare are but the night of party; and the glorious morning of peace will dawn as surely as the sunshine will gild your world with his glowing

beams on the coming morrow. These are all children of Humanity, each one battling with the other, striving to gain power, and outworking the inharmonious elements within themselves. Like the mighty eagle, soaring to the mountain-tops of ambition, and gazing down into the depths of the earth to catch its prey, so the politicians, the men of society who seek to incite civil war, that they may gratify that passion for strife which has been engendered within them. Yet remember that they are children of Humanity, of Deity ; that the night-time will soon pass away, and the dawn of the morrow will reveal an eternity of perfection, of beauty, where darkness never comes, and where the morning rays ever shine, translucent, glorious, in their divine effulgence.

Men and women of Humanity ! the night-time is on your earth now, the night-time of religious and political darkness, and is sweeping with resistless fury over the hearts of suffering humanity. But remember, O child ! that your God is there also ; that he dwells as near your own soul as do its pulsations ; that he is there, and as truly as he is there, and every individual soul gazing for the morrow, so surely will that morrow come, and bring with it the perfume of ten thousand flowers, of joy, of beauty, of religion, which shall shed their delectable odor through all the avenues of your being, until your very breath shall be redolent with their sweet perfume.

Oh ! it is glorious to the eye of Faith and Prophecy, which, gazing through all the warfare of each individual soul, to hear it saying, "My time will soon come, for the morning light is here." It matters not whether you worship in any church, whether you believe in any particular creed, or whether you worship at any external

shrine at all—if you contain one spark of goodness, you are still a child of Deity. And if you worship at the shrine of truth; if you worship the bright effulgence of that star which beams upon your soul; if you acknowledge the God of Humanity, then your souls are saved from the darkness and the night: and the morning time has come, giving you the fruition of patience and faith; and you shall gather into the granaries of your immortal souls the bright and glowing fruits of a child of Humanity.

And to thee, our Father, would we render all rapturous and glorious thanks which well up from hearts o'erflowing with thankfulness and gratitude that thou art a God of Humanity, who will one day fold all thy children in thy beneficent arms and carry them on to higher and still higher degrees of perfection, until a halo of the brightest glory shall overshadow them all! And to thee shall be all praises, all songs of delight, and all aspirations, for ever and for ever.

DISCOURSE III.

DELIVERED IN NEW YORK, MARCH 17, 1857.*

THE SOURCES OF HUMAN KNOWLEDGE.

PRAYER.

OUR Father! we approach thee with thankfulness and prayer, for from thee, from thy great, immutable laws, proceed all power, all knowledge, all life. We acknowledge thy glory and beauty as we see them mirrored in the mighty wonders of thy creation. We acknowledge thy love as we see the chain of sympathy and attraction through all thy created things, and we acknowledge thy power as thou hast spoken all these united systems into being, and controullest them by thy divine will. O Father! we praise thee for that feeling, that emotion, which arises to thee in the form of worship and of thankfulness. We praise thee for the thought and feeling of the mind which enables us to penetrate into those dim mysteries of thy creation, and fathom the thoughts and feelings of the soul—the pulsations of the Universe itself. O Father! we know that thou hast placed no limits upon our souls; that they are emanations from thy great and divine mind, as the sun has thrown off stars and coruscations of light, to revolve around it for

* The audience having appointed a committee to designate a subject for elucidation, they presented the question as given in full at the head of the following discourse.

ever ; so, in the deep, interior essences of our being, we feel that thou art our Father, that thou art the source, and that around thee we are for ever revolving, subservient to that great law of divine power. Oh, may we feel that law on this occasion ; and aside from the cares and strifes of an external existence, may these thy children perceive the golden cord which thou hast fastened around their souls, and with which thou art drawing them nearer and nearer as the wheels of Time roll onward, and the mighty chariot is about to be lost on the verge of eternity. O Father ! that great and mighty power thrills us with divine love. We feel, we know, that thou art here, within the sanctuary of our hearts ; that thy love and goodness are beaming upon us ; that our every thought and feeling is perceived by thy divinity, and that thy great and glorious omnipotence will assist us to aspire to catch the gleams of sunlight as we mount up the peaks of everlasting wisdom. Ay ! and as the eagle soars aloft, striving to reach the highest mountain-peaks whereon to build his eyry, that he may gaze on the world and smile in triumph, so the everlasting soul would wing its way to the summits of the highest wisdom and smile at the beauties of thy creation ; for we know that the soul is omnipotent as thine own omnipotence, as boundless as thine own life, as inexhaustible as the fountain of light within thy great soul. And, Father, whatever words we utter, may they be to thy glory and praise ; and may thy children feel that, although they are each distinct and separate, yet they all, like the mighty planets which form universes and systems of universes, must revolve around one centre. And to thee shall be all praise for ever and ever.

DISCOURSE.

"Is the knowledge of the absolute being, of the moral law, and of the nature and destination of the soul, acquired by the natural improvement of the mind, or does it derive it from intuition and revelation from God?"

THE subject presented for our consideration on this occasion is substantially as follows: *Does the knowledge of Man, which he possesses of the moral law, proceed from external cultivation or education, or does it proceed from the intuition and revelation of God, or from God?*

We will endeavor first to explain, as briefly as possible, man's relations to Deity, externally through the laws of Nature, and internally through the laws of revelation. In the physical world, all the various forms of structures, the combinations and developments of matter, have never produced anything in the form of a living existence superior to man. Never, since the first dawning of intelligence in the human mind, encased in a human body, has a form of existence higher than man sprung up on the earth. Before that period, Science will tell you that various formations were produced, possessing higher and higher functions; that at first there were only minerals, but vegetable and animal life were successively created; and that mineral, vegetable, and animal life, concentrated in the human form, produced in man the focus of physical creation, the divine and glorious ultimate of matter. Whence does this ultimate proceed? Whence comes this divine beauty and glory? Where are the causes of elimination? Whence do matter, and life, and being, emanate? No one can

answer. The man of science can investigate the physical laws of forces and of attraction—can study the anatomical structure of the Universe—can analyze the composition of matter; but the first, greatest, mightiest cause, that which forms and governs the living, moving principle, is past finding out. It has been left for what? Not for external science; it may analyze for ever, to no purpose. Not for external education; that may for ever build theories upon facts, and never arrive at the first principles of the facts themselves. Intelligence is conferred upon man alone. Man, only, possesses opportunities and powers for acquiring knowledge. The lower animals do not reason; they do not analyze the life beneath them, nor aspire to the life above them; they seek only that which promotes their own existence. Beyond that they manifest no aspirations for beauty or for glory. Then, in the external creation, there is no manifestation of life except the instinctive forces of animal life; no manifestation of aspiration except the instinctive forces—the desire springing from natural laws for the promotion of existence; no manifestation of attraction except the positive and negative forces of Nature, which, ever acting and reacting, produce animal existence, but not thought.

The next question to illustrate is, can matter, in its primitive form—in that which is supposed to be the primal source of planets and of worlds—can that matter produce thought? Analyze as closely as you please all the elements of Nature, resolve suns, systems, stars, and universes, into their primal gases, and ask if these gases are thought, or do they contain thought? We answer, no. We answer that thought is the divine;

matter is the external. They are distinct and positive principles, coeval perhaps with each other in forms of existence, but not coeval nor coequal in powers of existence: the one being the creative power, the other the thing created; the one active, the other acted upon; the one the bright and living life, the other the external, or the death. Therefore, matter, traced to its ultimates, traced to its primates, still can not be thought, still can not be life, in its distinct and positive characteristics. Then what must be life and thought? What must be that power which creates and vivifies? It must be God.

Then God, in his operations—this Deity, this first cause, this primal source, like a great and mighty sun, revolving in himself, in throwing off great and mighty sources of life and of beauty, which are suns, and systems, and universes of thought—but obeys, but exercises his own law of creative existences. It is the great law of primitive sources resolved into Deity—the beginning of sources, not analyzed, not classified, but conceived and aspired after.

Then, if in the physical world the ultimate is man, in the spiritual or divine what must be the ultimate? Man. Why? Because man possesses the only intelligence, the only reasoning capacity, the only power of judgment, which exist in the external universe. Then, thought-power, concentrated in man, must be the ultimate of the spiritual, as the physical principle in man is the ultimate of the physical.

How, then, does man stand in relation to the Deity? Does he stand as an outward form of matter simply? A progressed mineral, vegetable, or animal, merely?

No. He stands in the relation of a divine being, an outward function of the Creator, a bright coruscation revolving around him, a glowing, divine satellite, which, meeting and mingling with earthly matter, becomes resolved into a separate and distinct star.

In the proposition before us, it is conceived that there are two sources of knowledge. At least the question is, "Does man obtain his knowledge of the moral law from education, or from intuitive sources—from direct revelation from Deity?" There are two sources of knowledge available to the human mind. Why? Because the human mind, in its distinct and positive action, looks in two directions—one the natural, the other the spiritual. Why? Because the physical body proceeds from the natural; and because the spiritual emanates from Deity. Therefore, it has two elements, constantly warring with each other, for ever directing the spirit in one channel or the other, as either element for the time prevails, and men are constantly striving to penetrate either the spiritual or the physical—either the structure of the universe and external things, or the laws of the compositions and action of the mind. But the universe itself being the emanation or creation of the Deity, whatever knowledge man obtains in that direction must be from Deity indirectly; and the soul being a direct emanation from Deity, whatever knowledge man obtains in that direction must be direct knowledge, positive knowledge, absolute knowledge. Therefore, in man's absolutism, as his spiritual or divine is brought forth from Deity, he possesses the elements of all knowledge, the elements of all power, the elements of all wisdom, in a finite

degree, as Deity, God, Jehovah, possesses it in an infinite.

How, then, does man obtain knowledge? How do these divine principles of knowledge become purified and developed in the external? How do they become, in fact, bright and glowing attributes of man's identified existence? We answer: Man, in his emanation from Deity, or in his true divinity as being created by him, was by that very act placed upon his individual responsibility. Why? A star sent forth from the sun, reaching the limits of that sun's atmosphere and passing beyond it, suddenly becomes a self-existent body—suddenly resolves itself into a self-dependent mass. It creates for itself a new centre, around which it revolves, and works out for itself and within itself new forms of existence, like Saturn, Venus, or others of our solar system. Why? Because it is thrown off, being no longer required by the sun. Yet although it is still dependent upon the sun, it nevertheless has a light within itself, which came from that sun, around which it still revolves.

We may compare the will, then, to one of these planets, as it has been thrown off from Deity—as in his divine intelligence he has formed and finished the external and the spiritual. So man becomes a distinct and positive identity, and must have a centre around which to revolve; and that centre is his own individuality, his own divine, his own human godliness. Then what is the result? He commences directly to outwork a separate form of existence. He commences to look externally. The soul begins to perceive and analyze from the physical senses, and thus man becomes human—an identified intelligence, which creates other forms

— an intelligence which is in essence within, but which, coming in contact with external matter, creates forms, as Deity, coming in contact with the great matter of universes; creates forms, systems, suns, glorious planets, which in turn outwork other forms of existence.

Man, in his educational processes, or thought, which perceives only the external, becomes, not a divine being, but an external being. Why? Because, if man receives his whole instruction, his whole manliness, his whole knowledge, from the external first—if there is no divine source within—if there is no will, no intelligence, no revelation, no intuition within—then man knows nothing except what he has seen, heard, or felt. He knows nothing except what has been revealed to him through his external senses. How many believe this? The materialist answers: "I believe it; I do not believe in anything I do not feel, or see, or hear."

O materialist! every law of your being, every conformation of your physical frame, everything which gives you life, you do not see, and yet you believe you exist. You do not see the substance within you; you do not see the atmosphere you breathe; you do not see the great and glowing attributes of the earth, the air, and the sky—and yet you believe they exist! Why do you believe? Because there is a divine essence of light within you. Because by that divine essence, in a finer degree, Omnipotence has perceived, read, scanned, and penetrated those very particles which form your physical system; because it has drawn them to itself—has moulded them after its own fashion.

Thus every man is distinct, positive, and identical, in formation. Thus no man is like any other man. In

thought, feeling, and creative power, they differ. Why? Because God has made them different? Because their souls are different? No, but because they are differently combined, differently outworked, differently progressed and purified; because they exist in different forms.

In tracing the history of all ages, from the first commencement of intelligence, as we have it in biblical history, to the greatest and mightiest revelations of science and art, we perceive that man has always had two sources of intelligence or knowledge—the external, or educational, and the intuitive. He has always relied most upon the intuitive, notwithstanding that he has claimed to rely most upon the educational. We may prove this by every revelation of theology—every revelation which is called superstition, or fanaticism, or enthusiasm—every revelation which some pronounce a vagary, but which penetrates into the soul of man. Men and women rely intuitively upon the fortune-teller, in spite of reason. They put their trust in the mysterious juggles, scarcely heeding the man of science who can demonstrate everything. Why is this? Why does the mysterious, in spite of the thoughts, the reason, control the feelings, the emotions of the superstitionist, the visionist, or the enthusiast? Why does it penetrate into his soul without the concurrence of his will? Simply because this internal source of intelligence, this power, this divinity, is more active than the external. It is a power within itself to perceive, to prophesy, to essentially reveal the great and mighty glories of God and Nature.

The external intellect does not, then, penetrate beyond the surface of matter, though ever active and

watchful, analyzing, conceiving of things which come within its reach. Every great revolution, whether moral or physical, which has occurred in human history, we will trace primarily to this law of superstition, intuition, revelation, or whatever you are pleased to call it. Every war, every outbreak of a newer and more perfect information, every advance of progress, every great and glorious development of science, has first been an intuitive idea. It has never been demonstrated till it has been conceived by intuition, by revelation, or prophecy.

You have an account in the biblical revelations of the theological history of the earth ; you have in all times a history of that which pertains to the church ; but you have in a great measure overlooked the mighty powers which have propelled nations in their revolutions, the great external forces which have called men to arms. Why have you overlooked the events which pertain to the state, and perceived the revelations of the church ? Simply because the religious element of man is highest and strongest. It pervades all the quiet feelings of his nature. Man, under the control of religious excitement and enthusiasm, overlooks state, government, home, everything, to satisfy that element. This is demonstrated by the followers of the Romish church, by every manifestation of fanaticism, in the dawning of every new era, in the mighty light of Jesus of Nazareth, who appealed to man's religious element first, and then to his reason. And with that intuition which he calls faith, mingling with his simplicity and purity of life and teachings, he outwrought the divine operations, glorious and beautiful, which are recorded in the Bible.

Glance at the history of your own country, at the re-

realments of American government, of American church and state. Glance at the first thought of Columbus, as he intuitively, not by deductions of science, saw beyond the great water a new continent. See how that intuition grew stronger and stronger as it outwrought itself into a bright flame, until he feels that he must carry it out, by leading the way to that bright and glorious hemisphere which you inhabit, and which was fully before his vision. He knew it was there. How did he know it? Science had not revealed it to him; no one had told him there was another hemisphere—a mighty world superior to the eastern continent. He received that information first from the inward perceptions of his own nature—from that intuition, or revelation of the soul, which exists in every human being.

We have mentioned this most remarkable instance of intuition, that you may compare it with your every-day experience, and with those of your parents and grandparents. In every case you will find that intuition has preceded positive knowledge. Speculation ruled supreme until demonstration, accidental or otherwise, proved that speculation to be an intuition, a revelation, a divine thought. It had been conjectured that, as it now revolves, this earth, instead of a flat, stale formation, was a living, breathing thing, having a light, a power, within itself. It was all speculation until Newton, with his giant mind, penetrated the philosophy of forces, and discovered, by the falling of an apple, the law of attraction. Apples had fallen before the days of Newton, thousands of them; but he, by his intuition, had perceived the law, and the apple proved that his intuition was correct.

Again: if this intuition, this revelation, is a natural element in the composition of man, the question is, is it always active? Does Deity, in other words, ever withdraw his influence from man? Has Deity made man with this great, all-pervading element of the divine—made him to exist—made him to outwork his conscience—and then withdrawn, after a period, his inspiration, and said to man, to Humanity, “Roll on without me”? Might the sun, after it had sent forth a system of stars, after it had set them in their orbits, revolving around it, say, “Now, ye stars, go on your course—I will withdraw”? Where would be the light, the centre of attraction, the laws that govern them in their orbits? All gone with the sun, leaving only desolation, ruin, and death! So, if Deity ceased his inspiration—ceased his influence upon man’s spiritual nature—we too should die. No longer could human souls exist; for, if your light is taken away—if your sun is blotted out—if Deity has folded himself up to rest—then you can look no further for the salvation of your souls. Why? Because every man is distinct from every other man. Because every man requires for himself essentials, life-principles, divine innovations; not because another man has required them, but because he is himself a man, with distinct identity; because he is a child of Deity. Therefore it is that the inspirations of the past will not do, except for illustrations, any more than Newton’s apple would have sufficed, unless he had had the living principle within his mind.

How, then, does man receive all true and glorious knowledge? How, then, does he receive gradually every manifestation of intelligence, every grain of knowl-

edge of the moral law which he possesses? We answer, from intuition. For until a man's intuitions are cultivated and furnished, no Jesus of Nazareth can reach him. If "by their faith they were made whole" by him; if by their knowledge, by their intuition, his divine teachings reached them; so if Humanity to-day hath not this divine inspiration within itself, the teachings and life of Jesus of Nazareth fall like dead letters at the feet of the Nineteenth Century, and Materialism tramples them under foot. If there be no divine light shining upon the world now—if Deity hath indeed folded himself up to rest, hath withdrawn his inspirations and revelations from this age, and left man to the guidance of his external or animal nature only—then you are not to blame if you do not believe in Jesus, if you do not believe in revelation. Then, if you are not religious, you are not to blame. Why? If Deity hath not given you the same element which he gave the apostles, how can it be created? External education can not create it, for it is divine. You may have for your remembrance written histories, and the records of conscience, but unless that divine inspiration is in your being, you have no knowledge of Deity, no knowledge of moral law.

What is moral law? It is the revealment in form of man's spiritual capacity. It is the action of thought, of feeling, upon man's happiness, upon his welfare, here and hereafter. It is man's perception of that feeling, emotion, and thought of his nature, which is distinct from the physical senses, which does not form a part of his physical sensibilities, which is a distinct life-essence within itself. That is moral law, and the regulations

by which that law is governed are just as perfect, just as inviolable, as are the regulations which control the external laws of gravity, of attraction, by which the planetary systems are sustained. The one destroyed, the planets would sink to ruin; the other destroyed, Humanity would become a chaos, and man's boasted will a libel upon his Maker.

Then you are not moral by education, unless you are intuitively so. In intuition you are not moral unless that element wells up within your souls; unless Deity beams upon you, like the sun, yesterday, to-day, and for ever; unless his love, his power, and his light, are as constant as the light of the sun upon the planets which revolve around it, as you revolve around the Deity.

True, there is sometimes a reaction which leads you to suppose that God's light is withdrawn, but it is only the revolution of your soul upon its axis, only the night which precedes the day, only darkness which gives birth to the light of the morning. So in the Mosaic dispensation, there came a period of darkness, which spread a gloomy shadow over the earth. What was it but the precursor of the morning of Jesus; the precursor of that glorious sunbeam which illuminated the hills, and penetrated the valleys of the earth, gilding all with the bright rays of noonday, till it became the full and everlasting life of Humanity! You may think another night has fallen upon you. You may think another darkness has spread its wings and is brooding over you like a great and mighty bird or demon of evil. Be it so. The light will as surely come as dawns the morning after the night. Individual souls now abiding in darkness may embrace materialism and unbelief; but

that intuitive element within, that glorious godliness of their nature, that light which cometh from above, will beam upon their souls, and the morning will surely break. It will come—not by education, not by preaching from all the pulpits and rostrums in the land, not by church or state, or both united—but, over all these, by revelations from Deity, by radiations of divine light into every human soul; for, unless Deity is the God, the Father of each soul, he is not the Father of Humanity.

You are none of you above revelation; may be you are below it. None of you have advanced to the comprehension of the glory of our Father so far, that you need no additional light. None of you need say that God has withdrawn his light, because they do not need it, or because he is angry with them. No, no! The sun does not get angry with the planets, and refuse to send forth his rays; neither can Deity cease to shine, or cease to give his children the glory of his great and mighty power. His glory, his omnipotence, his brightness, are eternal, perfect, all-pervading.

Man is an intuitive being. He exists, breathes, moves, by intuition, and education only reveals the modes, laws, and functions of his existence; only reveals the effects, of which the great cause is intuition or revelation. This gives to man a religious element, a religious property within his soul. This gives to him a distinct life-principle, which must buoy him up above all the storms of external warfare and strife, which must give to him the bright and glorious beacon-light which, if he will use, will guide him safely into the harbor of an eternal rest.

These are our views upon intuition and education, as

relating to man's knowledge of moral law. If any of the committee desire to propound further questions, or wish us to elucidate further any particular point, we will be happy to answer.

DR. DWINELLE. — The committee are informed by Dr. Hatch that it is not desirable that Mrs. Hatch should remain in the trance-state more than ten minutes longer. Therefore, if any person present has any question upon the subject discussed which is bearing upon his mind, we will thank him to state it at once.

A GENTLEMAN. — I would like to ask if the intuitive perceptions may not be enlarged by a continued thought of the Deity?

MRS. HATCH. — We answer to this question that the intuitive perceptions can be enlarged by a continued thought *toward* the Deity. *Of* him who is omnipotent you can not think; you may think *toward* him. How is that to be done? Think within. The soul being an essence thrown off from him, the soul being a child, of which he is the Father, think within, and you can enlarge your intuitions, for the soul within will thereby expand, beautify, and enlarge, until, as Deity is omnipotent, you will advance nearer and nearer to him.

ANOTHER GENTLEMAN. — How is one to know when to trust his intuition?

MRS. HATCH. — Always trust your intuition, but do not trust that which you may sometimes suppose to be intuition, and which is in fact only vagary or fanaticism. Do not trust the shadows of external existence which sometimes make their impression upon the brain; but always trust, in whatever condition, in whatever position of life you may be — always trust that interior force, that conscience, that highest conception of right, which no man is void of, which is always within your souls, which is ever drawing you toward that glorious Being

whence it emanated. If you will listen to that voice, you will never, never stray.

To further illustrate this point, there is sometimes an intuitive voice within the banker, the broker, or the man of the world, telling him not to cheat his neighbor. He thinks this is a fanaticism, perhaps. He regards it as prejudicial to his physical interest. Therefore, he does not trust that intuition. But does it lead him into error when he does trust it? We answer, no. The golden rule is written in burning letters upon every man's soul. He tries to bury it, to hide it with the rubbish of external existence. He flies to an external church, an external worship, that he may bury it still deeper, but the impress is never lost upon his brain; it burns and burns through all, and he can never quench the flame, however much he may strive.

DISCOURSE IV.

DELIVERED IN NEW YORK, APRIL 12, 1857.

THE BEAUTY OF LIFE, AND THE LIFE OF BEAUTY.

PRAYER.

SPIRIT of perpetual Love and Beauty—our Father! we bring to the shrine of our souls all thoughts and feelings of love and thankfulness, all great and mighty powers of intellect and of beauty, and lay them there as offerings unto thee, as the outworkings of that divine truth which thou hast implanted within us, as the powers, functions, and properties of the divine germ of immortality manifesting itself through all the avenues of external existence, and through all the bright and glittering labyrinths of internal life. O Father! with this offering we would lay that which has been gathered from the shores of the past, that which has been wafted to us by the favorable breezes of fortune and of history; upon the waves of that mighty ocean are borne to us the glittering sails of perpetual love; and the vessel is laden with the richest treasures of divine thought, which are landed upon the harbor of the present. And each soul, mind, and heart, is a part of the great treasures of that mighty bark. On, on it is still going, for ever and for ever; each of us may take passage in its frescoed saloons, and feast at its sumptuous tables. It will touch

along the harbors of Eternity, perhaps taking newer and strange souls upon its deck, yet for ever laden with divine treasures, for ever wafted by the breezes of thy love, as it battles bravely with the turbulency of the waves in its course for ever and for ever onward. Each human soul is a bark—each one is launched into the deep tide of life; the rudder, the helmsman, the anchor, are in thee, and thee only. We see not the far-off shore, yet we trace with the eye of faith thy presence, continually bearing us onward, presenting to us that shore; that is there, even though it be not visible to our external senses. O Father! if there be any souls here present around whose barks the mists of prejudice have gathered, until neither the eye of faith can see nor the heart feel the brightness and beauty of that far-off shore, may all those mists be driven away when the morning light of thy love beams in; and when the sun of truth seems glowing with the hues of the rainbow, their hearts shall feel secure. Even though the mighty billows dash against them, they know thy voice will still every storm of passion, of doubt, of sorrow, saying to them, "Peace, be still!"

Father! accept our thankfulness for this faith, for this knowledge, and for this love; accept the united prayer of thy children, which is even now ascending in a spiral form of beauty toward thee for ever externally and internally, until, united together, it forms a vast spiral column, upon which we may spiritually ascend to thee, and upon which angels spiritually may descend to those who are still here. May all feel the base of that column within their souls, and see its spire extending still away unto thee, as for ever and for ever they ad-

vance in the mighty scale of progress and of beauty, until the divine love of beauty, the divine life of thankfulness and of prayer, shall pervade and fill each thought, each mind, and each soul, and all hearts join together in the simple yet pure and thankful utterance—"Our Father which art in heaven!"

DISCOURSE.

WE propose to address you upon this occasion on a subject which at first may seem too visionary, or to have too little meaning to make anything comprehensible or beautiful out of it. It is this: *The beauty of Life, and the life of Beauty.*

When we speak of principles, we mean those things which are immutable and eternal; we mean those divine attributes of Deity which are for ever the same, but whose form of manifestation through laws and external earths, planets, and suns, become effects, but which in their own existence are for ever unchanging and unchangeable. Consequently, we shall define Life as a principle; and, being a principle, it is all-pervading; being an attribute of Deity, it is an omnipotent principle; being an omnipotent principle, it is a positive principle; and consequently, being a positive, omnipotent, eternal principle, it can have no opposite, or no principle in opposition to it. Life, as defined by the externalists, is that which is, which has a being, which exists—which is a very mystified definition.

But spiritually we define Life as that which has been,

that which is, that which is ever to be; or, in other words, ETERNITY. We define Life as God, as the essence, the combination, and the perfection of all existences, as the Source of all existences. Consequently, every manifestation of Life which you perceive around you is only the effect of principle. As you perceive, the effects are constantly changing. If they were principles, they would never change; and Life being a principle, and being an immutable, an omnipotent, an infinite principle, pervades, dwells in, and is, everything which exists. But in its form and manifestation it is as varied as are the existences, as are the properties, as are the functions, the physical structures, and combinations of worlds, systems, and suns. But these are not Life. Then we shall trace Life, not from the external, which is Nature, but from the internal, which is Deity, or the Source of Life; and commencing with the Source, there being an inexhaustible fountain, we have no fear of its running out.

Tracing Life, then, through all the avenues of either external or spiritual being, we find Life, *Life*, LIFE, and nothing else, wherever we may go. The external or natural is that which man comprehends through his external senses, that which is rendered tangible through his intellect, through his animal propensities, and all the powers of the mind and of the body; yet he can not perceive all this externally, all there is in the animal, vegetable, and mineral kingdoms. Yet it is an objective existence; it stands out boldly as a manifestation of Nature, as an image, a majestic structure, which is there, whether man perceives it or not. This is the external of the creations of Deity; this is the manifesta-

tion of Life, for creation signifies manifestation or out-working.

It is supposed that Deity contains within himself, or contained within himself, the elements of all creations. Now, what are these elements of Life in their manifestations? Motion, sensation, intelligence, power; but all, resolved into Deity, become Life, and nothing but Life. It is stated by external philosophers that motion produces Life, but there can be no motion without Life first; and Deity was alive before the external worlds and universes ever manifested any motion: consequently, Life and Motion are coeval principles in the brain of Deity. But Life, as the immediate element and principle, or as the positiveness of his divine existence, is as eternal, omnipotent, all-pervading, as he is, which can never be defined so long as infinitude or omnipotence are classified as his attributes.

What follows, then, conceding that Deity is Life, and that every manifestation of the external world is a result of that Life? It follows that there is no death; in other words, that there is no place, no space, no thing, where Life is not. If that existed, it would be a lack of motion, a lack of Deity, and there is no such place in the Universe. Consequently, wherever there is anything, there is Life: and wherever there is Life, there is no death. Therefore, death becomes obsolete, and we will cast it out from the vocabulary of external Nature, as unfit to be used by men and women of intelligence.

What shall we substitute in the place of death? Simply change. Life exists; it can never depart; but we all know by observation, by experience, by every fac-

ulty of the mind, that change is constant, that change is an eternal principle, or, in other words, is the manifestation of which the soul is the Life—the soul being immutable, all-pervading, and powerful; change constant, unceasing, progressive.

Then from Deity externally we have all Nature, and argue from that that there is no death. How can we prove this? Take the essences which compose planets, systems, and suns, resolve them as closely as you please into their primeval elements; you still have life, you still have motion, you still have the manifestations of life, which is motion; and wherever ~~that~~ is, change from that moment commences its work, and it commences its work of revolution in the form of instinct inside of itself. For there is not an atom which fills this atmosphere, which has not within itself a self-existent particle of life, that which was given it from the beginning; else it could not be there. Then the result of this life is motion. Motion resolves itself into a spherical form, or into the form of revolution.

Each particle of matter, however subtile, however refined, however it is unobserved by the external senses, still retains this form as it works itself out more and more into the external; and though newer and more perfect forms of existence are created to the external, they are only outwrought from the internal. Therefore, it is not a new creation when planets spring into life, when atoms resolve themselves into substance which may be perceived, and are enabled to revolve upon an axis of their own. This is not a new creation, but simply the change of an old one—an identification and the giving forth of another function or power of that

creation, in a higher degree, as it works itself out through combinations, forms, and essences, and becomes a distinct, positive, and an objective existence.

But Life is always there. Trace it, if you please, through the mineral kingdom, through those stratifications which are said to be outworked through those gaseous substances which lie at the foundation of external, perceptible creation. That granite contains within itself the very elements of those gases; you may not be able to trace them, yet that Life is there, and permeates the whole creation with its excellency and power. The most subtle form of Life is changed as that mineral substance gradually becomes softened and purified by the atmospheric influences; soil is produced, over which perhaps faint glimmers of the vegetable creation exist. See how beautifully the plant springs up from that soil—at first crude and imperfect, but improves as decay and reproduction take place. It is not a new creation; it is only the outworking of the old elements; it is only the natural tendency of the ultimates which compose that plant to give forth newer and more perfect functions. The plant in its turn becomes, as you term it, dead. It does not die, for it exists; you perceive it in the improved condition of the soil, in the increased growth of plants, where they lift their bright eyes to the heavens in thankfulness for the newer life which has dawned upon them in the form of a new flower.

This is not death; it is but a change. The external sees but one side of the picture, and calls it death; but the spiritual sees both sides, and calls it Life, and Life for ever.

Thus tracing the external through all the develop-

ments of the mineral, vegetable, and animal kingdoms, up to man, we perceive the same element in man, as the apex, the acme of this physical creation. What follows? That when those primeval elements which compose planets have outwrought themselves as far as they can, when they have reached their ultimatum, so to speak, then there must be a higher, more powerful element, to fill their place. Whence is that element? It is the mind of man, the soul of man, the spirit of man, which, unconsciously to itself, has been working through forms of existence spiritually, and as a physical structure been outworking physically or naturally; and the three, combining perfectly, make the mind, and become both spiritual and natural. Therefore, you can take the life of Nature as the life of the Spirit. It becomes identified in a new form. There are no new souls created around you; although thousands of intelligent beings are brought into existence every hour. They are only the essence of Divinity, the soul of Life, clothed upon with physical forms and attributes; a change has simply taken place.

The soul within the infant is as much a soul as that of a man; the manifestation of that soul, through thought, feeling, intellect, may not be as powerful, for the external is what calls forth the soul to the external; yet in the internal that soul is as much a part of that Divine Essence as the soul of the most powerful and intellectual man which exists. The idea which we desire most to impress upon your minds is this: that no essences, in their physical and spiritual combinations, change, but in the manifestations or aggregations of those essences they for ever change. Each presents to the spiritual vision

an eternal, all-pervading, and unchangeable principle ; each presents to the external vision an ever-varied and ever-developing manifestation of principles. Therefore, you can never justly say that, either physically or spiritually, there is death.

By Beauty we intend to signify a symmetry of form, a perfectness of combination and harmony of government. The beauty of Life was the first passage in our text. Then, as there is no death, and as tracing through all the developments of the natural world we find no discord, no inharmony, no lack, we may say that the external is beautiful. Why? It is beautiful to the artist, because he perceives there the divine principles and conceptions of his own nature, and responds to them, and the combinations of color and of sound greet his ears with most delicious harmony, and fill his eyes with the vision in his own soul. He sees no imperfections in Nature, although the thunderstorm and the hurricane sweep their mighty blasts and convulsive utterances across the earth ; still there is life there, and no death ; still there is symmetry, and no inharmony ; still perfection there, and not discrepancy. The man of science, in delving deep and studiously through all the long line of physical structures, perceives not one link broken in the structure of universes. The mathematician, as he calculates the distances of suns and of planets, through astronomical science, sees not one discrepancy through all the vast universes which are revealed to his vision as traced upon the eternal dome of heaven, the transcript of ten thousand forms of life and beauty, moving in response to harmony and melody—to life within their own souls.

Oh ! this is the beauty of the external life. The very

flowers of the spring-time, which even now waft to you from ten thousand hills and vales their songs of perfume and life—the very flowers are conscious of this harmony within themselves, and they speak, in the silent voice of love and harmony, “Our Father hath done this.” The majestic forest-trees, stretching out their long branches, like so many thoughts and feelings, striving to penetrate the heavens with their symmetry and beauty, are conscious of this power of life as it works itself out through the roots, germ, branches, and leaves, until, rustling through the evening breeze, they seem to murmur, “This is beauty, this is life.” The dancing streamlet, as it takes its course from ten thousand mountains and hills, dances and glistens in the sunbeams, and reflects the silvery light of ten thousand worlds, flows on quietly, meandering through the beautiful vale or meadow—oh! it is conscious of its gayety and sparkling beauty; yet, all unconscious of its destiny, it rushes on and on, uniting with the tide of other waters, blending its voice in harmony with theirs, to plunge at last into the great ocean, where its melody is not lost, but perhaps concealed by the more powerful voice of the combination of waters.

All Nature is speaking of this harmony. The birds sing as sweetly as though no one heard them; the streamlet dances as gayly as though no eye of man were looking upon it; and the animal creations in all their varied harmonies of life and beauty move on, with this divine spirit within them; they have no need of the aid of civilization and culture, but the principle of life and beauty works itself out, and behold! they are beautiful.

How much more, then, man, the sublimest, purest, .

most perfect of God's creation, should feel and acknowledge this consciousness of beauty. It becomes the very life of man, and life becomes all beauty; so there is no attribute in Nature, as it is resolved to its strictest definition, but beauty, and no principle but life. Beauty is the child of Life, of God. Then, why does man live? Why is that divine principle of life implanted within the external form? Because, like the flower, it must outwork itself into a form of beauty: there is no other destiny. Even in vast immortality which theologians, creeds, religious men, have pictured out to you, there is no destiny but Beauty, Beauty for ever and for ever.

As symmetry of thought, perfectness of combination, harmony of government, create the three essential properties of Beauty, so man, in the perfection and working out of his immortal destiny, combining these three properties, is Beauty and nothing but Beauty. And oh, how many powerful and mighty minds have been exhausted to describe the destiny of man! How many leaps have Philosophy, Science, and Religion taken into the great heart of Eternity, striving to catch one gleam of that great destiny. Oh! this has been a vast subject of speculation. Goodness, purity, philosophy, science, art, and religion, are all made subservient to this great destiny—are simply means whereby this destiny is to be outwrought.

As one flower differs from another in its form and combination—as one leaflet, one tree, one streamlet, one atom, in the physical, differs and has a distinct, positive life-principle in itself—so each human soul differs with regard to its conceptions of Beauty and of Life. Yet, although the flowers differ, they are content

to bloom in their own place ; although the streamlets differ, they are content to warble in their own course, thrilling the earth with their songs of melody, of harmony, of beauty ; although the animal creation differs, it is content to live in its own appointed sphere, working out the perfectness of its own destiny, which is Beauty.

So the souls of men must be content to for ever analyze this form of life and beauty. It is to them a constant study, inasmuch as it is their destiny ; it is to them a constant source of thought and feeling, of prejudice, and of bigotry, because it is their destiny, because it is the life, because it is the source and the end, because it is the fountain whence they sprang. Therefore it is that all men differ in their ideas of beauty and of life ; therefore it is that each man must work out his own idea of beauty, and each soul must know its own life, and in knowing its own life will know the harmony of all other lives, of all other beauties.

Inasmuch as the plant contains one attribute of the primitive elements of the soil ; inasmuch as the animal, vegetable, and mineral kingdoms contain these essences combined ; inasmuch as man forms the ultimate of them, so he forms the ultimate of the spiritual essences, as life presents them to him in all their forms of beauty and loveliness.

This is the beauty of life. But, in the working out of a higher condition of life, there are crimes and sorrows which are the result of ignorance. The convulsions in the material elements of the Universe are the means by which it accomplishes its own purification ; so the struggles of the soul for a higher life are the means by which

this great ultimate is to be outwrought. One man looks upon his brother, and says, because his form of life is different from his own: "You are sinful, you are criminal, you are bad, you are imperfect." All men are looking upon their brothers and their sisters, upon those who compose their circle of friends and acquaintances, and say, as they scan the flowers of thought which spring up in their own hearts, because they differ: "You are not a man, but you are a demon; you are a sinful creature; you are not as just and holy as I."

Remember, men and women, that as each flower differs, so does each soul; remember that as Deity hath made all Nature to differ in this form of existence, as one may be less perfect than another, yet they are drawn all the same to him; remember that as each soul is working out its own destiny, the means of that working out is not in your hands, but in the hands of the individual. It is none of your concern; it pertains not to you, except as a link in the vast chain which binds you together. Be content to bloom in your own soil; be content to give your fragrance to the atmosphere from your own soul; be content to outwork your own form of Beauty — and God will attend to the rest.

The life of Beauty, in contradistinction to the beauty of Life, we may analyze as this: Beauty as an external element, the external conception of the attributes which belong to man, manifests itself in so many forms, and is conceived of in so many ways by men of intelligence, by artists, by poets, by prophets, by seers, by men of observation, that we shall not attempt to analyze it in all its various departments, but present it to you as it really is. We have analyzed the beauty of Life. In so doing,

we have attempted to analyze the beauty of everything. Now, the life of Beauty we may analyze differently, taking Beauty as a distinctive principle, and analyzing from the external to the interior instead of, as before, from the interior to the external. Therefore, the life of Beauty is fleeting, fading, evanescent, passing away, for ever changing its form, for ever presenting to us a bright vision, then becoming obscured by darkness and by misery. Ay! how many are there here present whose souls have been thrilled by some form of Beauty, which has found a response within their minds, but has passed away, leaving no trace behind, except its memory! How many of you here have shed tears upon the grave of some dearly-beloved friend, some parent, child, brother, sister, father! how many have seen their eyes closed in death, have seen their beautiful faces grow still as a statue, have seen no response to your looks of love, have heard no sweet sounds of sympathy with your sad heart; but all has vanished!

Beauty has faded; and your own soul remains but a sepulchre, from which the ghosts of departed joys and felicities stalk forth to mock your wo. How many of you are there who have cherished a bright-eyed flower, have nurtured and endeavored to train it that its petals might become beautiful; how many of you have seen it bud and blossom, and yield its fruition; but when winter came, its leaves fell, one by one, its green tints departed, and there was no flower, no beauty left! How many of you who are artists have seen within your own souls the bright gleams of a far-off landscape, upon which you have gazed until altogether it seemed a living, breathing thing; but when the cold canvass received

the impress of your thoughts, and you have endeavored to realize your ideal, you have thrown down the brush, because there was no life! How many have stood before the block of marble, as the sculptor was industriously working out his thoughts in forms resembling life, and have said: "There is no beauty in that marble; it might as well be the corner-stone of some vast building, as chiselled by that artist, because there is no life!" How many of you have worshipped at the shrine of religion, how many of you have bowed before the altar, partaken of the sacramental bread and wine, received the baptism, and felt that you had acquired religion; but oh! the forms and ceremonies fell upon your spirit, not like living, breathing things of life, and of power, and of beauty, but cold, and drear, and dead. Why? Because the beauty had departed with the life; and neither remained, and all else was but the shadow, the ghost, the sepulchre. How many of you, gazing around upon the external world, seeing crime, and degradation, and misery, seeing one by one the flowers of Humanity trampled under foot by those heinous monsters, have said: "Truly there is no beauty remaining; all is polluted, tainted with vice and degradation!"

Such is the appearance from the external; such the thoughts and feelings of Humanity, as, one by one, in quick succession, their ever-varying forms of beauty give place to each other. Therefore, the life of Beauty is as fading and evanescent as are the changes of life. This principle of Beauty, this divine essence, when perceived through life, becomes a living principle of Life; when perceived through beauty, becomes a changeable, a destructible thing; becomes as fleeting and evanescent as

the flowers and the hopes which you have loved and cherished so dearly ; becomes, not a living reality, but simply a vision, which soon fades away before the stern visage of the reality of external life.

Therefore, we present these two pictures. We have drawn them both from Nature—the one from the spiritual and the real, the other from the natural and the visionary. Accept which of them you choose ; but remember there can be no Beauty unless it is through Life ; and a true Life for ever outworks, as its results, Beauty, Harmony, and Love. Cherish, then, the divine principles within your souls, instead of the fleeting forms of thought and feeling which surround you. Cherish as the real the plants of Love and Beauty which spring up in the Eden-bowers of your hearts. Trace them not upon the external canvass, where dust and decay will come, but trace them upon the bright canvass of the Future, where every thought and feeling will add but another tint to the already beautiful and gorgeous panorama, and your life of Beauty will become the real beauty of Life.

DISCOURSE V.

DELIVERED IN NEW YORK, APRIL 12, 1857.

COME NOW AND LET US REASON TOGETHER, SAITH THE LORD.

PRAYER.

OUR Father! the light and beauty of thy divine presence beams in through the darkness of an external world,* and on this occasion the incense of our hearts, like the early spring flowers in the vales and in the woodlands, rises to catch the Eden spring-time of liberty and of peace. When the thralldom of bondage, when the icy chains of doubt and superstition are all swept away by the morning rays of love, and our souls are filled by the refreshing showers of divine truth; O may we then feel those cool showers descending, watering the parched earth within our hearts, and calling forth the life, beauty, and germs, of thought and feeling which were planted there by thy divine hand. The great agriculturist of truth is working in the gardens of thy children's souls, tearing up the weeds of envy and prejudice, and planting there the rich buds and blossoms of divine love. Oh, may we feel that thy truth and thy love are for ever working in all the avenues of our hearts and our souls, until joined to-

* It rained very hard.

gether in the bright garland of beauty, our lives shall present to thee a garden of Eden more beautiful in thought, more lovely in reality, than the fabled Eden of our forefathers; and there no serpent of doubt or distrust shall enter—no serpent of envy shall coil itself around the tender plants; but for ever the bright-winged birds of perpetual love shall warble to our hearts the sweet songs of praise. O Father! we ask thee not to bless us, for we know that thou hast given us all blessings; we only ask that the bright exhalations of our souls, as they are thrown off from the upheaving thoughts and feelings, may ascend to thee as their source or origin; that our thoughts, as overflowing fountains, may ascend to thee in the ever-glowing beams of thy love in spray-crown waves. O Father! we ask not permission to worship thee, for we can not help worshipping our source of life; we ask not permission to explore the past, the present, or the future, for we know that we can never reach the bounds of thy infinitude, and thou art saying for ever to the progressing soul, "My child, come up hither." Onward, onward, is the cry from within the divine essence planted in our souls; and even thy divine hand would not repress the work of thine own being. Accept the incense of our thoughts, as they arise in the form of worship and prayerful thankfulness; accept each thought and feeling, as it weaves itself into bright garlands which shall have a place in the soul, as every thought, emotion, and power, is outwrought by thee. And for ever shall the hearts of thy children respond to that voice within, saying: "We know that thou art our Father."

DISCOURSE.

“Come now and let us reason together, saith the Lord.” This sentence, which we propose to elucidate, may be found in the first chapter and eighteenth verse of Isaiah, the prophet. In his vision he saw and heard wondrous things, and among his hearings was this sentence: “Come now and let us reason together, saith the Lord.”

The usual definition, by theologians in the present age, of the word Lord in this sentence, we believe to be an incorrect one. They suppose this Lord to be the great Divine Father, the Omnipotent Power, the Controller and Ruler of Creation; and wherever this Lord, or God is used in the Bible, they accept it as speaking of our Father. It is very well known by theologians and historians, that the ancient Jews and their prophets worshipped whatever they conceived to be superior to themselves, either in intellect, beauty, or power, and that that superior thing or being was called Lord, God, etc., anything which might embody their idea of wisdom or goodness. Consequently, in the vision of Isaiah the prophet, he conceived that the souls of the ancient prophets and seers were in communion with the Divine Spirit. Well, this Lord, who was to reason with his people himself, signified what? Not a divine, self-existent being, superior, outside of, isolated from the human race? We conceive it to mean this: the reasoning Lord or soul of man; that part of divinity, that divine outworking essence which is implanted in man's immortal soul, and which outworks itself

through all the various functions of his brain and being. Reason, in its strictest and most distinct meaning, signifies that capacity of judging between good and evil, the thoughts and feelings, and applying them to external uses; or of conceiving and appreciating things which are above and beyond the external; of analyzing principles which are continually outworking newer and more beautiful functions.

Then, as this Lord, which was seen by Isaiah, as this voice which was heard as the divine speaking in his own interior soul, enlivened and quickened by the influence of heavenly messengers, this Lord was Isaiah's own soul, was the soul of Humanity, which was made bright and beautiful in his vision, and it said unto him, as it always is saying unto all men, "Come and let us reason together." The embodiment of this thought, as expressed by the prophet, when well understood, becomes one of the most reasonable, rational ideas expressed in the Scriptures; it becomes one of the most philosophical and religious sentences, one of the most inspiring, yet one of the most practical, one of the most visionary, and yet one of the most real thoughts that ever was handed down to Humanity.

Accepting the theological idea, that the Lord calls upon his children to reason with him, it would prove that God, in his distinctive and positive identity, desired his children personally to appear before him, that, face to face, he might be enabled to speak to them. But, as the manifestation of the spirit of the divine, expressed in the human soul, and through its own conceptions outworking thoughts and feelings, that Lord is constantly and for ever calling upon man to come and reason

with him. Look through all the ages of the past, through the Jewish and Roman histories, at the revolutions of the bloody Constantine, at the perversions and interpolations of religious history, made to subserve the caprice and the creeds of individuals in all ages; look at these, and then ask yourselves if this Lord, this God, spoken of by Isaiah has not for ever had occasion to call upon his children to come and reason with him.

Oh! that divine gift of reason which renders man superior to the brute, which is the only immortal thing in his mortal form, which is the only perfect and divine gift, the only progressive one, for it embodies the whole of his other faculties. Reason is the crowning star, the central gem, the most perfect capacity, the combination of all capacities, the divine essence of manhood and of womanhood; and this is the power, this is the principle foreseen by Isaiah, as he was picturing the miseries of earth's children, as he was perceiving externally what he conceived to be transgression, yet on all hands was pointed out as the work of our Father; and whenever sin or sorrow might come, still He was present, and turned not away, but extended his hand to them. This is the reasoning principle of Humanity, this is the god, this is the interblending essence which combined with the external brain, makes all nations, governments, principalities, men, all heirs of immortality. Reason is that immortal essence in man which is ever outworking and perfecting itself, and which makes him allied to God; and, when properly exercised, it becomes the crowning star of his existence, and the compass which will safely guide him through all the

storms of life into the haven of universal harmony. It was given to be the guide of every other faculty in man.

What follows, then? That Isaiah gazed not only through the vista of the past, not only upon Moses, Elijah, and Elias, and the long line of seers and prophets who preceded him, but gazed also into the future, foresaw the brightness and glory which was to dawn upon the race; that he perceived this reasoning element outworking in every form of existence; and it comes down to you, not only through the religious history, but through the political also, that this mighty element of power is constantly and for ever calling upon man to come and reason together. For, what is the result of reasoning with another person? or with your own thoughts? The result is, that passion becomes subdued, that malice gives place to justice, that the divine integrity of man's nature becomes harmonious and purified. Two men, in the greatest passion, if they will speak and reason together, in response to the godliness within their souls, will see their error; and their sins, "though they be red as scarlet, will become white like wool."

Now, let us apply this principle of reason to every faculty and department of man's natures, to his religious and intellectual capacities, and we will find it the crowning star, the most perfect blossom of all the fruits, of all the flowers, of all the trees, in man's great intellectual and spiritual garden, the combination of all essences, that which manifests itself wherever progress, purity, art, science, and religion, are harmoniously and perfectly combined. Had Constantine listened to this voice of reason, his Christianity, instead of becoming

one of envy, selfishness, and caprice, and covered all over with the blood of his victims, would have become one of beautiful and divine glory. Had all the ancients, in all their workings of science and religion, listened to this voice which Isaiah heard, then their acts, their lives, and their facts, would have been handed down to you in their primitive form, and reason, in its divine and pure light, would have beamed in brightly upon the cold, sepulchral valleys of preceding ages, where Bigotry has stalked too long in gilded corridors, and even ventured into the pulpits, staring Humanity in the face. But if reason were there, the ghosts would flee before the light of the perfect morning—that morning of individual existence which is seen, felt, and heard, when every man and woman hears the voice of their Lord calling upon them to come and reason with him.

If you are a theologian, and worship at the shrine of a particular creed or dogma, if you worship behind a gilded pulpit, beneath the dome of a gilded and external church, where not one ray, either of God's external or spiritual sunlight, ever penetrates through the stained windows and marble halls; if you are that kind of a theologian, and worship God, or what you deem to be God—which is nothing more than idolatry, worshipping the images which you call him, instead of responding to that divine essence of purity within yourselves, we ask of you to read the vision of Isaiah, to trace the brightness and beauty of that glorious light, and see if there is not something more in you than the blind worship of a blind creed, which leads you nowhere.

Oh, this voice of reason! It has become a dead letter; and men and women listen to the churches, the

prophets, the seers, the religious philosophers, without obtaining one divine spark of light or of beauty. Why? Because this light has been covered up in their own souls, because they are listening to the preacher and not to the prophet; because it takes a prophet to understand a prophet; it takes an artist to comprehend the works of art; it takes a sculptor to perceive the beauties of the chiselled marble. So it requires the seer, the prophet, to realize the religious outworkings, the beautiful combinations of Isaiah, of Moses, of Elias, of all the great and mighty ones who have lived and died in the spirit of their inspirations. But this has not been found. Men and women read their Bible according to rule, not according to inspiration; they comment upon it according to creeds, not reason; and they listen to the voice of the Lord not as coming to reason with them, but with a great and terrible sword, with wrath, with thunder, with fire to burn them, if they do not worship what they do not understand.

If you are a statesman, and have felt your heart glow with patriotism, with love of liberty and progress; if you have analyzed the governments of all nations, both religious and political; if you have perceived the outworkings of thought and feeling as subservient to the caprices of the human mind, then at some time you have lamented that the voice of reason is not heard in criminal and municipal halls, in all the courts of justice and of righteousness. If you have seen, read, and felt this, you have lamented that reason is not there; for you look in vain for justice, for charity, for love, for divine order, which are the results of reason. All is passion, caprice, darkness. Why? Because inspira-

- tion has been withdrawn from church and state, because they have killed it; because they have builded their governments, not upon the spirit of justice, but upon the letter, which changes as change the ideas, feelings, and thoughts of men.

If you are a man of science, and have penetrated into the depths of the elements of this physical structure; if you have analyzed the physical elements of the earth; if you have comprehended the laws which control the revolutions of planets, and if you imagine you have explored the laws which control their course, there is still a lack, a something which is wanting, and which can never be found until this voice of reason and beauty, this voice of the Lord calls upon you and you respond, to come and reason with Nature, and with God.

If you are a spiritualist, and through the spiritual phenomena of this century you perceive individual happiness and individual pleasures, and comprehend not all the beauty which is revealed in these manifestations; if you comprehend not the principles of that other life, and have not its convincing power in your souls, it is not the voice of reason; and your sins and imperfections can never be made white as snow until you respond to this voice of reason, analyze the capacities and functions of your own spirit, and perceive the analogy of Nature and of art, of religion and of science; until you perceive that, by a *principle*, and not by a dispensation, you are at present enabled to comprehend your own immortality. Communing with the spirits who have departed, perceiving their functions, and realizing their ministrations, if the voice of reason is silent, you are as dead as the churches, the governments, the men of

science; consequently you are not a spiritualist. For this is the voice of the Lord which Isaiah heard, which came unto the prophets and seers of old, which was heard again more beautifully and purely in Jesus of Nazareth, and which outworked itself not only into forms of beauty and living, actual realities, which made reason the bright and crowning star in his course, but love, the perfection of that reason, combined with wisdom.

Oh, how beautifully that light beams in upon the soul, as in the present age we perceive and acknowledge the same Spirit of Christ, the same spirit of the Lord, which murmured unto him on the mount of Olives, the glory and beauty which were manifested at the transfiguration, and which is handed down to you through all the lines of saints and martyrs; of the heathen and Romish churches, which at the present day are covered with the rubbish that has been accumulating for centuries! This light is breaking forth all around. It comes upon the outskirts of society, as well as upon the great and mighty masses who are swayed to and fro by the church in their search for light, and beauty, and love. Oh! listen to this voice of the Lord; it comes upon you in the calm, still hour of midnight, when every sound of the external world is hushed, when all Nature seems to have withdrawn within itself and to be in communion with the Spirit of its God. Then it is that the flower, shrub, and tree, are reasoning with their God, that they may on the coming morrow outwork the results of that reasoning, in the beautiful blossom, the fragrant flower, and the tender leaf. Do you not see the brightness and the beauty of that reason even in external Nature, and in

the animal kingdom, whose instincts seem more like reason than many of the acts of human beings?

But in man's soul how much more beautiful is this! When every sound of passion and strife is subdued by this Spirit of rest, of peace, which is hovering near, then is the time for you to listen to this Spirit of the Lord. He calls upon you to reason with him, that on the coming morrow you may outwork more perfect images of the Spirit that is breathing within. Ay, the Spirit of the Lord is within, and it sings its songs of love, songs and requiems in response to the voice of the great, eternal Lord, that Spirit which is not only perpetuating the beauties of an external world, but which perceives the dens of crime and iniquity in your midst, and which calls upon his children to come and reason with him for one moment, that they may know their true destiny. This voice is borne upon the wings of the morning, through the chambers of the east—the voice of the god of day illumines the world with its brightness. This is the voice of Reason to the external world, and the earth rejoices in its glowing beauty, as its soul has reasoned with the Spirit of its Lord, and it welcomes the day with its songs.

Are you all prepared to welcome the God of day, the day of perpetual brightness? Have your souls reasoned together and reasoned with the Spirit of your Lord, that when the morning light comes, you too may respond to that beautiful light? Let every soul answer; and at your daily avocations, in the street, on the highway, in the meadow, at your counting-house, or while communing with your friends by this mighty melody which encircles the world, does the voice of reason

guide you? Do you listen to the Spirit of the Lord calling upon you to be kind, just, benevolent, and pure? Oh! that reason is sometimes hidden by darkness; sometimes the Lord within you reasons not.

This is the Lord which all men should worship. This is the Holy Ghost which descends through the great and all-pervading element of spirituality into your souls, and calls upon the germs of thoughts and feelings to expand in external acts and examples, and through external motives and powers, until, in response to this voice of the Lord, your souls come and reason together. And then there is no more strife; for if you are angry with your brother or your sister, this "still small voice" will say unto you, "Reason for awhile." Your hand is powerless which is raised to strike, your tongue is speechless, and your brain becomes cool by this potent shower of reason, which descends upon the parched soil of the mind.

If you are worshipping the blind god of prejudice, and if you listen to what the people will say; if you are governed in your acts only by external opinions and prejudices, this Spirit of the Lord is saying, "My son, my daughter, come and reason for awhile." Oh, how bigotry vanishes! how the shadows of darkness and mysticism fade away! how the brightness of this morning illumines all the darkness of the past, the present, and even sheds its rays upon the incertitude of the future! And you become in fact a child of your Father, responsive to that individual divinity which is within you, and not responsive to any external thoughts, or prejudices, or superstition.

Then, men and women, children of our Father, this

Lord is as well your Lord as the Lord of Isaiah ; as much your Lord as the Lord of all the prophets and seers ; as much your Lord, your God, your Father, as the Father of Jesus of Nazareth or of the angels ; and when it breathes into you to come and reason for awhile, listen to its voice, for it will bear you away from all the troubles and turmoils of the external world ; it will waft you upon the wings of loving melody to the responsive, living present, to the future—that love which is manifested in thought and feeling as the divine perfection of your own natures ; it will cause you to seek far into the future, and will say, “ Reason together in the present ;” and the future will as surely come, bright and beautiful, as one morning comes after another, or as morning comes after the darkness of the night.

How many are there present who feel with us the divine inspiration of Isaiah ? who perceive that before the light of reason all sins become white as snow in the perfection and purification of the divine Father’s control ? Oh ! is there one present who will see, with us, the crowning beauty of individual existence, and, in communion with the Spirit of the Lord, will respond to it ? for unto every soul, and heart, and mind, it comes at all hours. It is ever present, knocking at the temples of your hearts, striving to gain entrance through the thoughts and feelings, through the external senses and organism. If there be any of you who doubt this, who feel within yourselves that your sins are red as scarlet, who perceive not the beauty and glory of this divine reasoning principle, come and reason together, but for a little while, and you will see light, purity, perfection, and glory, manifest themselves throughout the

whole community. And until the church, the state, and the scientific world, come and reason together, there can be no harmony, no peace, no life ; until these three principles of divine control and power, which now govern the whole earth, meet and read together the inspired utterances of Truth and Wisdom.

Then, if you are a theologian, a religious worshipper, if you are a political man, a man of science, meet and reason together ; summon all the powers of thought and feeling before the tribunal of this great and mighty judge, of Reason, and rest assured that the light will surely dawn, that the sins and darkness of ignorance shall be swept away, and the brightness of an immortal progress will beam in upon the church and the state, upon individual hearts around the hearthstones and family altars, until the Lord shall no longer call upon his children to reason with him, for they shall respond to him perpetually and unceasingly.

DISCOURSE VI.

DELIVERED IN BROOKLYN, APRIL 20, 1857.

MODERN SPIRITUALISM.

PRAYER.

OUR Father! to thee for ever do we render thanks and praise; on all occasions our spirits would hold communion with thine. Perceiving through the eye of Faith, of Hope, and of Love, the combined elements of thy perpetual harmony manifesting themselves in every department of thy nature, performing each day, and each hour, and each moment, vast and mighty wonders of thought and feeling, we perceive thee through the eye of Interior Light, of Knowledge, and of Wisdom. Oh! we bless thee, our Father, that these thy children are assembled here together; that there is an accord of sympathy, an attraction, which draws them all to listen to something; which draws them to each place of worship and assemblage, where they may each one find some knowledge and some truth through which they can understand and worship thee more clearly and intelligibly. Oh! we bless thee for the vast harmony of thy creation; those laws, those mighty principles of life, of beauty, which are ever manifesting themselves in every atom of thy created universes, in every star, in every sun, until all join in a perpetual song of everlasting praise, and

the anthem of perpetual love is ever ascending from thy creations up to thee. So may we gaze into the souls of men and see there the harmony and beauty which thou hast endowed them with, calling forth the bright rays of thought which gleam and glisten with the undefined splendors of endless glory, until all the Universe shall seem in very harmony with thee!

We ask thee not to shower blessings upon us, to give us a particular divine dispensation of thy light and glory; not to be especially kind to us, our Father; for we feel that if we reply to the spontaneous gushings of worship which thou hast implanted within us, thy constant dispensations will ever be open to our vision, until we see clearly that thou art the same holy parent and unchangeable God, for ever and for ever.

Oh! may the words of truth which may be uttered on this occasion, and the thoughts of thee, all tend to harmonize our being; may we feel that we are thy children; that we are for ever in thy presence; that not one who asks with the eye of conscience, with the eye of the soul, which is ever beaming in upon him, and which is the mirror by which thou dost reflect thine own image, shall ask in vain; and Father, to thee, for ever and for ever, shall be all praise!

DISCOURSE.

"Are there any glorious truths in connection with modern Spiritualism, and if so, what are some of them?"*

THE subject presented for our elucidation on this occasion—*Are there any great principles of truth in modern Spiritualism?*—is so abstruse, so abstract, that we shall endeavor, if possible, to draw from it ideas, principles, and facts, which will illustrate clearly to every mind that there may be at least some principles of truth in modern Spiritualism. It is a question, however, which every mind in this century has been endeavoring to solve: perhaps some persons have arrived at conclusions, but very few have arrived at the right ones. Many profess to believe and acknowledge that they have discovered principles of truth in the manifestations of Spiritualism, or in the various phenomena which are being exhibited in the different parts of your country, and which spring up spontaneously over the whole world, but where, we venture to say, they have not found as much of truth as they have imagined.

In the first place, this question involves a doubt, and signifies infidelity and atheism. We do not desire you to understand that we are personal in these remarks; but as the question is presented, it implies that the inquirer or inquirers have a doubt with regard to the truth of modern Spiritualism.

Any manifestation, any dawning of a new era, any development of a phenomenon, either scientific, religious, or moral, is based upon principles of truth, else it never

* Subject selected by the audience.

could exist. God is not at once contradictory and harmonious; he is not at once hateful and beautiful; he is not a being full of antagonisms, of doubts, discrepancies, and inharmonies; but he is the same yesterday, to-day, and for ever; and modern Spiritualism, whether it be a manifestation of the laws of Nature hitherto undiscovered, whether a manifestation of trickery, of art, or of religious principles which are revived and which have always existed, still presents to every mind some great principle of truth; for Truth is always the same—Truth is the simple element, the foundation, the everlasting corner-stone in the temple of our Father. But Truth, whether it be manifested in the silent workings of the material earth, or in the incongruous ideas of intellect and science, or in the great and glorious inspiration of religion, is still Truth, still for ever the same.

But throwing aside this idea of doubt, we will endeavor to illustrate to you, as a teacher to his pupil; or suppose that you are children, and that we are speaking upon a subject which you have never thought of before, and which involves a great practical lesson, and whose meaning you, as children, do not understand.

Modern Spiritualism is so called simply because there are manifestations, phenomena, and revealments, in this age, which correspond with those of the apostolic age. Modern Spiritualism signifies the Spiritualism of the present age, and so signifies, by antithesis, that there is an ancient Spiritualism. Consequently, the manner in which the question should have been put, is—"Are there any principles of truth in modern and ancient Spiritualism, and is there an analogy between the two? If so, what will be the intellectual and moral result of

these manifestations and the outworkings of these wonders?"

Why, men and women, your whole lives, the lives of your predecessors, the lives of all the great and noted men of the past, the lives of the prophets, the seers, poets, philosophers, theologians, and men of science, have been devoted, more or less, to the solving of this great problem: Are there any great principles of truth in Spiritualism, either modern or ancient?

The inspirations of former ages are handed down to you through sacred and profane history, and they culminate in the present as a mass, a confusion of letters, of words, of sentences, of chapters, of books, of which you have no distinct idea except that they have come to you from ages bygone, and been made sacred by time. Yet you pore over those pages, and you seem infused with a newer and more intense desire for knowledge, and then you ask yourselves: "Are there any great principles of truth in ancient Spiritualism? Was Moses inspired? Was Jesus of Nazareth divine? was he pure and holy? Were his disciples true worshippers?"—until at last you seem to live in the very ages of the past, and see and hear again the manifestations which are recorded in history; you compare them with your own thoughts and feelings, and you say, "Indeed, there is some truth in this, else there is no reliance to be placed upon our interior experiences."

Then, what has been the result of these thoughts and feelings? these inquiries for divine inspiration? Where has been the land-mark which should guide the navigator in his perpetual progress? Where has been the beacon-light which should point out to him the shoals

and quicksands in this ocean of life, that he might avoid them? That beacon-light has been covered up for awhile, has been in darkness, enveloped in clouds of materialism; and when anon a strange light bursts forth, manifesting itself through simple tappings, calling in a loud voice, saying, "Man, thy soul is immortal!" Materialism starts back, Science is affrighted, Religion stands appalled, and men cry, "Are there any principles of truth in this voice?"

It is like the voice of that lone star, gleaming in the East eighteen hundred years ago, which seemed to penetrate into the wilderness, calling the kings and great men to worship. They knew not why, and yet they were affrighted, for they said, "The creeds of darkness shall be broken away before this glowing light." This voice, whatever it may be; this principle of inspiration, wherever it may exist; and this beauty of thought, wherever it may receive its origin, is founded upon a principle of truth, and that principle becomes the leading star in man's destiny, the guide of his intellect, stimulates all the capacities of his mind, and presents to him a boundless and an almost unexplored field for operations, for thought, for feeling, for hope, for love, until religion, combined with all the noble elements of his nature, is called from the dead past to the living present, and concentrated in this divine truth.

There are three degrees of truth manifested as well in modern as in ancient Spiritualism. One is material truth, another intellectual truth, another religious truth. We shall define each of these in order, and then ask of you if there may not be at least some principles of truth in the revealments of modern Spiritualism.

First, *material* truths. What are these? They are things, facts, ideas, thoughts, and feelings, which have a bearing upon tangibility, upon the objective world, upon the world of facts, upon the practical world, and which reveal themselves in such a form, and through such means, that a man's senses are astounded, that he is convinced. These are material truths, or we might denominate them as facts which are the manifestation of truths. What are these? The concentration of forces heretofore unknown, that convey intelligence to man through tangible bodies, by means of imponderable elements, which were before supposed to have no power—also the strange combinations of manifestation which are seen in the simple tipping and rapping, conveying to the soul intelligence, yet which can not be produced by any concentration of electric forces, or by any power, except by the power of intelligence.

Material truths, then, are those which come under the head of facts, and which reveal themselves to man's absolute senses, through the intellect, perception, and sensation, until he is led to doubt his own conclusions, simply because he has not seen the same things before; and multitudes have become convinced who at first were wholly incredulous, and millions are rushing to see these strange phenomena, and they grow dumb, at fancying they see a table move, and hear the voice of the angel singing sweet songs, pointing them to a floral realm.

Never before in the world of science were men considered insane because they discovered a body or a principle, or exhibited the properties of a law; but while it was an idea, a speculation, a principle not outwrought, they were called insane. To illustrate: The new as-

tronomical science, until within a century, was not acknowledged to be true; the laws of gravitation were not, until recently acknowledged to be correct—were considered to be vague and visionary; and all men were crazy who believed in them. But facts, constant as the droppings which wear out the stone, have made their legitimate impress upon the world of thought, until men and women unconsciously acknowledged the laws of gravitation and astronomical science, and they became fixed and actual realities upon the earth. The laws and power of steam, and the concentration of electricity, were considered vague, visionary, and fanatical; but what do facts prove? That even now the mighty horse of iron goes snorting across continents, transporting the commerce of nations; and electricity, that mere toy of the schoolboy, is bearing on its wings the messages, the intelligence, the interests, of the whole civilized world.

Spiritualism is but another steam-power, another electricity, which has been caught from the skies by the kites of thought and feeling, which men have been toying with through the ages of the past, and which until now have been mere playthings. These kites of thought which have mounted upon the wings of the wind, are Infidelity and Atheism; and these have been *the* kites of Humanity—until now they may be resolved into telegraphic wires, which proves that there is a principle, a thought, a feeling, aside from what men have heretofore discovered. So the whole world realizes unconsciously. It is pervading their minds until they say: "Yes, we believe in the tippings and the rappings, but we do not believe in Spirits. We think it is all electricity." The manifestations do occur: this is the material truth, which

will not be attempted to be refuted by any intelligent mind that is posted in the events of the nineteenth century.

Intellectual truths, as revealed by modern Spiritualism, are the most marvellous, so to speak, of any of its developments. For this reason, that as religion had its climax in the ages of the past, and materialism in the present age, so intellect, the true reason, which has stood a medium-ground between the two, must have its workings in the future. Consequently, the intellectual phase of Spiritualism is the most important, and its manifestations of truths the most radiant and reliable. "How is this?" you say. "Are there any new ideas or truths revealed in modern Spiritualism? Have the spirits spelled out through the raps or tips, or spoken anything which some mind on earth had not known before?" No; truths are immutable; they never change, except in their manifestation. But it is more in the form or manner in which a truth is presented to your mind than the truth itself; and if you have the truth in you, you have only to use the proper means, and it is brought forth and vivified.

Then what are the intellectual truths revealed in modern Spiritualism? They are these: First, explaining the sciences of mesmerism or psychology, which have been mysteries, and which no man or woman has been able to solve. But Spiritualism becomes the key by which they unlock that which has heretofore been mysterious in mesmerism and clairvoyance; and they see, as they trace back the history of those developments, that Spiritualism, in its development, has been the moving cause; that the intercommunion of soul with soul,

of mind with mind ; that the laws of mind, as revealed through all the sciences, have their origin in Spiritualism as a principle ; that in other words, the intellectual phase of Spiritualism has been the source of all the revealments of science and art that gleam forth in the pages of the past, and present themselves in living forms in the present.

Therefore, intellectually, man has a brighter star than he has had hitherto ; and minds floating without any anchor, helm, or rudder, have at last found a harbor in which they can rest in peace, because these facts have floated out, laden with the rich fruits which grow upon the everlasting mountain-tops of Truth. Ask the men of science in the present age who have candidly investigated Spiritualism—not as *Od-force*, not as a back-brain theory, but as Spiritualism—and they will say to you, distinctly and candidly : “We have found the harbor of Truth, whereas heretofore we have only found the little islands of Facts, which are varied and transient, and which have been swept by the blasts which have blown from the northern and western hemispheres of Truth.”

Again, Spiritualism has revealed a truth which, although it may be startling to you, is none the less true : it reveals and demonstrates to you the all-important fact, the principle, that all men are alike in essence, in principle ; that the powers of their minds, although they differ, have their origin in the same source and fountain ; that, like all Nature, they are varied, yet harmonious ; and the manifestations in man’s brain are simply the outworkings of thoughts and feelings, as each flower and tree outworks its own destiny in the material world ;

and men and women become the spiritual flowers and blossoms of our Father, yielding the intellectual and spiritual fruits of perpetual love and harmony. This is a great and glorious truth; and little children, scarcely capable of enunciating "Papa" and "Mamma," astonish us with their words of wisdom, in language far beyond their years, and with a depth of thought which we did not imagine they possessed. What is this? It is intellectual truth; it is, that mind outside of the human form uses that little brain and organism to speak words of wisdom, and fulfil the prophecy of the past.

Again: you say that is so wonderful and startling, that you turn aside in fear and doubt, saying, "It can not be true." But Intellect is calling, with the strict criticism of logic, to investigate calmly and scientifically these manifestations. But how many are there of you present on this occasion who have done so, throwing aside the spirituality of it, all idea of revelation, all idea of immortality? How many of you have investigated it intellectually? who have been benefited by it? who have had your intellects enlarged by the teachings and revealments of the various forms of modern Spiritualism? We will venture to say not one half have investigated it without prejudice, candidly and religiously. Spiritualism, as now presented, may not be as satisfactory as many would desire; yet it is at least the stepping-stone from Infidelity to Christianity—that true Christianity which consists not simply in a form of belief, but in a practice of a life in harmony with God; which is not dead, and given forth from the pulpit and the rostrum, but that which lives in the daily life, and has its foundation in long-established principles which

have their birth in God; which was handed down through the prophets and seers of old; which was manifested in Jesus of Nazareth, and which in the present age is calling upon you to practise its teachings.

If you have investigated Spiritualism truly, on the *religious* plane, you will find contained in it the highest form of truth yet conveyed to man—that of his immortality; for no infidel or materialist who has seen the light of modern Spiritualism with unprejudiced eye, has failed to see the beauty and the demonstration of his own immortality. Why? Because it is a *material*, an *intellectual*, and a *spiritual* fact; and this becomes the threefold test of modern Spiritualism, which most of our reverend doctors have overlooked. They have given the name rightly, but not the test. For, unless all science, all philosophy, and all religion, are brought into this investigation, it is not a true investigation. You can not properly investigate through one faculty of your nature alone, but through all; and so, perhaps, if this does not have a bearing upon you intellectually or materially, it may spiritually; and you calmly await the result, and behold the fruition: you bring from the development of your own thought and investigation the trophy of triumph; you have conquered that infidelity, that materialism, that atheism, that dogmatism; and behold that garland of perpetual beauty which is thrown around your brow as the result of your triumph. It becomes a living garland, a blossom of your soul, a blooming religion, which reveals itself in truth as immutable as God himself.

Therefore, as children of your Father, as children of Humanity, as men and women of intelligence, investi-

gate, not alone with the eye of criticism and materialism, not alone with the idea of religion, but with all the powers and faculties of your souls ; and see if in Spiritualism, as manifested, not alone in this century, but in all centuries—not alone through rapping, tipping, writing, speaking, or entrancement—but through every thought and feeling of your nature, there are not great and glorious truths, worthy your deepest consideration and closest attention.

DISCOURSE VII.

DELIVERED IN BROOKLYN, MAY 27, 1837.

ARE THE PRINCIPLES OF PHRENOLOGY TRUE?*

OWING to the physical condition of the medium, we shall not be able to present our views with as much force as usual; therefore it will be necessary for the audience to remain as silent as possible.

On a former occasion when we spoke in this place, a committee was selected to propose a subject for elucidation, and among that committee were persons who were skeptics—one in particular. A subject was chosen by him which the two other members of the committee did not deem expedient to be discussed at that time; it was this: *Are the principles of phrenology true?* On this occasion, for the gratification of the various friends present, we shall select that as our subject, endeavoring to present the foundation principles of phrenology, showing wherein they are correct, and wherein they are erroneous; and in presenting the subject we desire you to distinctly understand, that we shall not enter into details, but shall deal only with the principles upon which phrenology, as a science, is based.

During the ages of the past, particularly in the first

* Subject selected by the audience.

periods of human development, all the lower faculties of man's nature were in extreme action; first the affections, combativeness, and destructiveness, then veneration without the guiding influence of reason. These, in combination with feeble intellect, created great extremes. The sword, rapine, and lust, took the place of justice and of judgment, and gave rise to wars, and spread desolation and ruin over the earth. If you will trace back your historical accounts, or if you have any models or pictures which represent to you the forms of the brains and physical systems of the ancient world, you will find that they do not exactly correspond with modern phrenological developments. Thus, in reverting your attention back to former ages, we shall endeavor to commence with the first periods of man's development. It is supposed to have been ascertained by phrenology, as a science, that the human soul has grown up through the mineral, vegetable, and animal kingdoms, and at last has been humanized by the processes of development which existed in the external world; that the combination of different vegetables, minerals, and animals, produced higher and more perfect formations, and that consequently the human soul, as such, was only to be regarded as the outbirth of these substances in a higher degree of refinement. This, we say, is supposed to be the theory of phrenologists and men of science. They have commenced revealing their science by arguing from effect to cause, instead of from cause to effect, and, therefore, say the human soul is an outbirth of the mineral, vegetable, and animal kingdoms, and if that soul be symmetrical, it is in virtue of the progressed elements of which it is composed. But this is an erroneous

idea, as men of science, if they would think for a moment, would see.

Whatever is compound in its nature can be dissolved ; as we find in the combination of soils, minerals, and chemicals ; consequently we very naturally come to the conclusion, that animals, vegetables, and minerals, have not the immortal, thinking soul. Why ? In the first place, there is a lack of perfection in their constitution ; they are not the highest production of nature ; there is something beyond, outside of, superior to them ; and they are simply the means through which that superiority is made manifest. Therefore, instead of commencing with the effect of phrenological developments, we shall commence with the cause, and apply phrenology, first to man and then to the external universe.

Phrenology, as a science, signifies the knowledge of man, as manifested through the characteristics of the external brain. We shall commence directly opposite to the usual mode of reasoning upon phrenological science, and base our facts upon principles and laws as immutable as God. Therefore, we proclaim the human soul not to be a progressed animal, vegetable, or mineral, but a direct emanation from the Divine Fountain of intelligence and beauty, and fashioned, like the star, the satellite, from the central power ; a perfection of divine love, without the assistance of the external form ; an eternal principle ; consequently perfect in itself, though not in its manifestations.

We have no sympathy with the idea that the human soul either has grown up from the animal, vegetable, or mineral kingdoms, or that it was made as a product of an artificer's hand ; but we say it was perfect in its

origin, and being perfect, contains not the elements of imperfection or impurity. Consequently, every manifestation of the human soul, as such, is in accordance with the divine idea, light, power, beauty, and perfectness. Therefore, whatever of beauty, of perfection, the external world contains, whatever of grandeur, of infinity, is manifested in rolling worlds and systems, they are not simply made for the gratification of God, to emblem forth his power; not as a necessity of God; but they are made for the identification, for the perfection of the identity, or individuality of each human soul.

This being the case, we shall commence with man as being the highest, the most perfect, the purest in the archway of existence, save God, and designed to be the link which serves to connect the physical and spiritual creations; for man is really a *divine* and a *human* being, a link between heaven and earth, a perfection of nature, a mirror of eternity, the keystone in the archway of God's universe, the perpetuation of his divinity in identified human form, retaining that identity, and giving birth to higher, more perfect, and more beautiful conceptions of Deity than ever can be acquired by the simple elements of the external world. The soul existed before worlds or universes sprang into being; the soul, as an essence, as a part of our Father, existed as long as he existed, and the elements of which man's identity is composed were eternal in the past as they will be in the future.

If they had a commencement, that existence will some time end; if they had no commencement, then it is natural to conclude they will have no end. If God exists in the past, the present, and the future, as a con-

dition of his being, or an attribute of his nature, whatever emanates from him as a part of his divinity, or an image of his divine power, must contain the germs of the past, the present, and the future.

Leaving the human soul in the bosom of our Creator, perhaps unfledged, unidentified in its natural, primitive elements, we shall commence with the other extreme—which is Nature.

It is supposed by men of science, that the materials which compose the external world have always existed; and that they are sixty-four primates, and that these, in combination, form all the elements of soil, plants, or animals, which exist in all the universe. But we here assert, that no detection of chemical analysis can define its first and only source. For God is simple; there is no combination of elements in his nature; and whatever emanated from him, although changeable in manifestation, when solved to its primitive source, contains but *one* element. The element out of which all things are composed, the life-pervading elements of our Father, the central power, the concentration of powers, the only infinite power in the universe, is LOVE. Therefore universes, as such, systems, as such, the laws and forces which control them, when resolved into their primitive, only, universal cause, are Love, and that is a material element.

The principle remains the same in all its manifestations and powers. So we may trace every law in the universe, every combination of soil, or of plant, every reproduction of stars or of universes, to this great, all-pervading principle, which is God, which is Love. Therefore it requires no chemical analysis to detect it

no geological investigation to unfold it, no astronomical or mathematical calculation to penetrate into the mysteries which compose Nature. They are as simple and perfect as God is; and the elements of which they are composed may be traced to God, as God is Love. Nature is the opposite extreme, of which God is the first; Nature is the external, of which God is the spirit; Nature is the manifestation, of which God is the pervading, all-defining element; and there must be something between the two to create an object for each to act upon; for if God had no object in view except to create worlds, systems, and stars, then he might as well not have created them, for the human soul could have been created by one flash of his power, without going through all these various processes previously to its being brought into the sphere of causes. Nay; we call Nature the opposite pole, the manifestation of God, and as such, a means through which the human soul, when identified, can appreciate, perfect, and unfold itself as an identified intelligence. This becomes to us the only reasonable idea connected with God's creations, the only reasonable explanation of his object in creating worlds and man.

The human soul, as an essence, as a manifestation of Deity, must take to itself the highest, the most perfect forms of the external in order to correspond to the highest and most perfect of the spiritual: consequently it was requisite, before man as an identity, could inhabit the earth, that these various processes must have been gone through, to perfect the conditions for man's habitation.

This was not to *produce man*, but as a means whereby

man could manifest himself. Containing the elements of power, of beauty, of love, and of godliness, these worlds, systems, suns, and stars, perfecting themselves in their organizations, are but a means whereby the soul can aggregate to itself, like the plants, the flowers and the trees, properties which it requires; and as scientific men have discovered that the human form contains nearly all the primates in its composition, so it must be concluded, that man is the highest as a physical and spiritual structure that can be conceived of or created—the spiritual of man being the highest, spiritually, that God has created, the physical of man being the highest, physically, which earth has created; the combination of the two constituting that divine keystone in the archway of creation, which we have now endeavored to explain.

What, then, must be the science of phrenology relating to man? Simply the manifestation in the finite of what God is in the infinite—varied in form, but perfect in principle; varied in manifestation, but a unity as the whole; varied as regards an identity, but as regards the whole a miniature image of our Father, and of the divine, perpetual, self-existent principle which actuates the human soul; Love as God and Love as man; Love as divine and Love as human—the one being the positive to which the other is the negative in nature, and the two combined create the human identity.

The various faculties and developments of phrenology, as comprehended by external science, make of man, not a self-existent or a divine being, but a dependent being—dependent upon that which is beneath him; which we most strenuously deny. Man is not physically or ma-

terially dependent upon that which he can analyze and classify, upon anything which he can comprehend or criticise, but upon that which is superior to himself, which is God. The various developments of Humanity, from the earliest stages of human existence, prove that man is not dependent upon the physical universe, but *that*, so far as progress is concerned, is dependent upon man, and the divinity which man embodies as an image of our Father.

With the idea which is prevalent in the theological world, that in the garden of Eden there was perfection, and Adam and Eve, while remaining there, were the most perfect types of humanity, we have no sympathy; for this reason: that the developments of that time must correspond with those of the present; that matter underwent an aggregation according to its properties and the principles which were around it. Consequently, the fruits which grew in the garden of Eden might have been the wild apples which you see in the wilderness, and the flowers and vines were not like those which you see in your gardens at the present day; were not like the perfect fruits which you see growing and blooming all around you; nor were men, even the Adam and Eve of that day, a representation of the perfection of manhood and womanhood. As an identity man is progressive; as an essence he is ever the same; therefore the Adam and Eve of the olden time were as perfect and as pure in essence as yourselves, but viewed as manifestations of nature they were not so perfectly developed as are you.

The science of phrenology is simply the means of reading the soul from the external form, and as such

the means employed of determining the nature of the divine essence within. We will now present to you man as a book, the first edition issued before printing types were known, or this nineteenth century was published, when all the arts and sciences, relatively, are in their most perfect condition.

See man four or six thousand years ago, or in the earlier stages of his existence! Feebly could you trace the identity of his soul through the glances of his eye, the flashes of his intelligence, from the formation of the brain. Feebly could he express his thoughts through the medium of language, or battle with the elements of the external world; feebly was all this done. Why? Because the external materials through which he manifested himself, had not progressed to that degree of perfection which they now have; because he could not control those crude elements then as now. What, then, is that book which you trace six thousand years ago? Let us see what the brain is—a type of the animal kingdom, and where phrenologists locate the animal organs, you find that they were predominant, while those of the spiritual were greatly lacking.

The physical form is as much a part of phrenology as the brain. It is argued that eighteen hundred or two thousand years ago, the physical forms of men were more perfect and more beautiful, or the physiological man more perfectly developed, than now. If this is true, it is also true that there were extremes in that age; there were extremely small men and extremely large men; and those remains which have been exhumed, of great size, have been set up as an example of the condition of the human race, when it is evi-

dent that they were exceptions. Trace back a few hundred years of your ancestry, and you will find that these later generations are both stronger and larger than their predecessors. There was not that perfect symmetry of form, not that power, and we deny even that they were larger.

It is said that as the human system perfects itself, its proportions grow smaller, that it is not capable of so much physical exertion. We deny this also; for the men of six thousand years ago were not capable of so great an amount of physical labor and exercise as are the men of the nineteenth century. The earlier ages produced men of an inferior size. This may be ascertained by consulting the statistics of the tournament, when all the young men turned out in the armor worn by their grandfathers; there all the garments had to be enlarged before they could be used. There were exceptional cases in the two or three hundred, but these instances prove the general rule. In the animal kingdom it is somewhat different. The mastodon, the elephant, the megatherium, and the saurian, the largest animals, have either become extinct or greatly diminished; while those animals which man requires for assistance in his duties have become larger. Consequently, your horses and your sheep have increased in size, while those mastodons are passing away, to give place to higher and more useful manifestations of animal life.

There the science of Phrenology applies as well to the human form as to the human brain, as every manifestation of the physical form is as much influenced by the human soul as are the manifestations of the brain. Phrenologists have made a mistake in this respect.

They examine simply the formation of the brain, without regard to the physiological and anatomical structure, and say, "We have examined the tendencies and powers of that mind by observing the convolutions of the brain alone," which is not correct. The most intelligent physician will tell you it is not correct. For, by the pulsations of the heart alone, the thorough physiologist can ascertain the character of the individual without even seeing him—simply by the pulsations of the heart—proving that the heart itself is the motor of the human system, through which the soul makes its manifestation.

Thus the athletic Indian, who is more perfect in physical structure, has a corresponding development of brain; he has the power of concentration, worship, firmness, all the physical energies which give him that powerful frame, which in these respects make him superior to the white man. He has honor, which renders him on all occasions self-possessed, calm, dignified; and his whole nature, in war or in peace—his voice, his structure—all correspond to the characteristic manifestations in their natural form.

The Grecians are said to have been a perfect type in physical form. All the angels, all the models of human perfectness, are copied after the Grecian gods and goddesses; and, although the ancient Grecians had not wings, still they have added that appendage in modern ideals. But we will state that although Greece, a few centuries ago, at the time of its glory, was the most perfect nation of that age, now there are those which are superior in intelligence, form, power, in beauty, and in spiritualization. Greece, as the cradle of liberty, be-

came also the cradle of human perfection. Why? Because the combination of other nations was there, and the amalgamation with them produced a higher and more perfect form of development.

No one nation can remain within its own domains, without intercommunication and intermarriage with others, and not become extinct. Thus it is that the aborigines of your country have passed away, and so every nation which separates itself from all others must die out in a like manner; because there must be in combination, elements which assist in the creation of more perfect nations than can be found in any isolated people. These unitedly contain the elements adapted to the satisfaction of a greater number of wants and needs, and, in satisfying those wants, the combination produces a higher race, which absorbs the lower. The giants of former ages had in their development a lack of that power, vigor, and intelligence, which you consider noble and beautiful. True, they had some ideas of physical beauty, but they differed much from those you entertain in America.

The Germans as a nation may perhaps at present be considered as the most perfect type of the olden country. They contain the elements of various nations concentrated into one; and thus concentrating and blending those elements, they modify the intensity of the action of the extreme powers, and thereby produce a more harmonious constitution. The French are nearer perfect in some respects, but not as a whole. In social life they have never been surpassed. They appear to be the culmination of all social powers. In art and taste they are far ahead of the Germans or any other nation. But

in all those qualities which make the human an embodiment of the divine, the Anglo-Saxon comes next in the scale; and we may venture to say, without egotism or flattery, that the Anglo-Saxon race is the most perfect, phrenologically and anatomically, which exists upon the globe; not that Anglo-Saxon which exists under monarchical governments, which is ground down by the heel of despotism, but that which is manifested in New England, in free America—free, except as you bind yourselves in party politics—which is manifested throughout your whole country, springing up as the embodiment of science, religion, and virtue, which you see all around you, varied in manifestation, but perfect in its results. The Grecian face is more symmetrical; the French form is more *petite*; the German is more substantial; but the American, the Anglo-Saxon, is more spiritual, more intellectual, more perfect as regards the whole.

Rome and Athens have embosomed the tear of regret in their ruins; the arts have been lamented as having died when the cradle of liberty, embodied in those cities, had fallen. But we say the arts have not fallen; they are more beautiful, more perfected, more spiritual, than in any previous age. We say that America, much as its greatness has been depreciated by missionaries in the Old World, is ahead of every other country, because it contains the combination of every country—because the Anglo-Saxon, as a whole, is the perfection of every race in the world. And this is because other nations have been introduced; because America has been the cradle into which the individuals of all countries have been laid and grown up together; because America has been a leading beacon-star, beckoning to the captive, to

those in bondage, to the victim of oppression, to the criminal, to all, to come and seek shelter under the American banner: and they have come. The result has been sometimes lamented; but no one can gaze abroad upon the religious and intellectual institutions of your country, upon the growing intelligence and skill of the rising generation, and say it is to be lamented. Behold! where are Rome and Athens, compared with the concentration of intelligence to be found in this country? Every schoolboy becomes a miniature Raphael, or an embryo Rembrandt, and pictures to himself the eloquence of a Demosthenes, and imitates and even exceeds it, as far as the imagination soars; and what the imagination produces is a sure indication of *what the reality will be*. Eloquence has become too common to be appreciated. Demosthenes, Cicero, and all the orators of the past, were great in contrast with the minds by which they were surrounded. Science has become too much of an every-day fact to be lauded; our poetry has been introduced into the schoolroom, into the peasant's hut, as well as into the palace of the rich and cultivated, and the humblest schoolgirl pictures to herself the panorama of Eden clothed in the brightest colors of immortal poesy.

Thus it is that men do not appreciate that which has become so common, for we are accustomed to compare, not ages, but contemporary individuals; thus it is that you have grown up from the old masters, and America, as the embodiment of art and science, becomes the phrenological development of beauty, truth, and religion. What, then, is the type of the American brain in the regions of the animal propensities? It becomes do-

pressed ; that voluptuous beauty characterizing the more ancient specimens of the race has changed into a more spiritual cast, and the American women are more distinguished for their purity and virtue than those of any previous age. What a difference in form ! The English as substantial and robust as their own native habits will make them ; the German as perfect as their own lack of refinement will make them ; the French as perfect as their own voluptuous life will make them ; the American, intellectual and benevolent, is a true type of that beauty which is mirrored forth in the men and women of your own country. Your phrenological development—what is it ? The English have stout, robust forms, more substantial than refined, more powerful than sensitive, and their brains are in keeping with their general constitutions—intuitions obtuse, judgment firm, religion of the past. The Germans have less animal, but no more spiritual. The French have the animal and intellectual so perfectly combined, that they sometimes venture upon the spiritual without being able to maintain their position. The Irish have strong social and religious powers, quick of wit, but enfeebled in judgment ; they are to the world what the blacks are to the southern states of America. But the American brain is distinct and positive in its characteristics ; and an American can never be mistaken for any other nationality on the face of the earth. Those who live in free America—free as far as theory is concerned ; those whose political and religious lives are free—except bound by party spirit—become the true types of material phrenological development : and a Washington, a Franklin, and a Webster, may be held up against all the

lords that ever spoke against the freedom of the Americans, or all the learned divines of the Old World who ever ventured to write a book against Spiritualism.

Phrenology as a science is true, but does not belong to the brain alone, but to every part of the human system (for the principles of correspondences, which we believed to be universal, are active here as elsewhere), but, like all other sciences, is in a crude and imperfect state; and we may venture to say that this science, as such, will become the most ready means of understanding man, of understanding the Universe, that has ever been devised by human intelligence. Chemistry, geology, astronomy, will all be thrown aside when Phrenology becomes perfected; for Phrenology is the type of the Universe, embodied in man, and as man is understood will the Universe be understood. The human form is the representative of the Universe, of systems of suns, of planets, of soils, of minerals and vegetables—a representation of God; therefore, it is the only point where man can expect to meet the reward of his labor. Geologists strive in vain to become acquainted with the indwelling principle of the Universe by their investigations; chemists strive in vain, through their most subtle processes, to detect the human soul; and yet it is all that there is of man.

If you are a phrenologist, in the highest sense of that term, you can tell what a gesture, a look, means; you can tell what a movement of the arm, a wave of the hand, a flash of the eye, will convey; you can gaze upon a man, and *know him*, read him as a book which you perfectly understand and comprehend—read him as you would read upon the leaf and blossom the properties

out of which it is composed—read him as you would read the mathematical proportions of systems, stars, and suns—read him as you wish to read your God—to understand every power and faculty spiritually, and thus the physical world really become a type of that which you call the soul.

Therefore, men of science or of art, phrenologists, theologians, geologists, mathematicians, astronomers—whatever may be your occupation—commence with the old proverb, “KNOW THYSELF.” In knowing yourself you have the key to the mysteries of creation. Continue, then, the investigation of the soul, as mirrored forth through your brother and your sister; investigate their thoughts and their feelings; analyze their every faculty, mentally and spiritually; and you will find you are understanding more perfectly and truly who and what your God is, than by a lifetime spent in reading musty treatises taken from the Hebrew and other ancient nations. Cling not to the traditions of the past; consider them as a *means*, not as an *end*; no science unfolded in the past is an end, but each is pointing to an end. Understand your brother and your sister, and you will understand how to be happy, not only physically, but mentally, spiritually, and eternally.

We have spoken as long as we consider it proper to tax the physical organism of the medium. If we have given you any light, we are happy; but we have not been able to enter into detail, perhaps, as much as was desirable, but that could hardly be expected in the short space of an hour's discourse. Hoping you will not stop with this, but continue to investigate this subject, which lays at the foundation of all happiness, and that you will

allow your thoughts and feelings to expand and beautify themselves in its study:—

And we will thank thee, our Father! for as much of light and beauty as we have been able to draw from thy eternal sphere of truth, and may it assist and nerve thy children to progress in the paths of knowledge, of wisdom, of purity and love for ever.

DISCOURSE VIII.

DELIVERED IN NEW YORK, JUNE 4, 1857.

LIGHT.*

PRAYER.

SPIRIT of divinest love ! for ever would our souls worship thee, in every thought and feeling which thrills the deepest lyre-strings of our being ; for we know, our Father ! that in whatever place we may be, whatever may be the circumstances and influences which surround us, thy Spirit pervadeth all things. As universes, systems, suns, and worlds, revolve with unceasing beauty and harmony, defiant alike of criticism and dictation, so our spirits and souls ever and ever revolve around thee, defiant of every external circumstance, defiant of every principle which is not connected with thy divine love and thy divine beauty, which are thy life, pervading every element. We admit no other element in the Universe except thy love ; and wherever stars revolve, there thy beauty, thy glory is made manifest, from the smallest and most imperfect to the highest ultimates of thy divine progression.

Our Father ! whatever and whoever thou mayst be—Lord, God, Jehovah, person or principle, Spirit or form, divine essence, or principle of embodied beauty—still

* Subject selected by the audience.

we worship thee; for wherever there is life, wherever there is motion, wherever there is thought, we trace some divine element upon which it is conveyed, which is greater, purer, and more perfect; some great First Cause, back to which we must all go whenever we analyze any principle of mind or matter. And this we will call thee; this we will worship; before this we will bow, and yield our thoughts to thee, as the divine cause, the divine means, and the divine nature; and worshipping thee as such, we worship thee in every form of Nature which thou hast created. The highest forms of which we can conceive, our Father! are those which burst out from the soul, and wreath themselves in brightening garlands of thought, penetrating over vast creations, encircling revolving spheres, seeking everywhere to find thee, endeavoring in the vast labyrinths of thy divine Universe to call in some images of thy divine beauty.

Our Father! we may adore thee in the highest, the purest, and the holiest avenues of our being; and by thus adoring thee, naught shall seem mean or low, but all thou hast created and fashioned shall bear the impress of thy divine nature. Let the light of thy infinite beauty, which outworks beyond the daybeams of our world, pour its rich radiance within our souls; shed that light there, glowing with an effulgence so pure, that ten thousand noonday suns seem as darkness when compared with thee. And wherever we penetrate, may we feel that science, philosophy, and religion, are but means of outworking that diviner and purer essence which constitutes the perfectness of our being, of the immortal form, of the spirit, of the infinitude, which is

manifested in us in a finite degree. And to thee, our Father! will be every praise; for thou alone dost dwell in and constitute the soul of love and light, the unchanging and unchangeable Spirit, the all-pervading principle, which art enthroned in the Universe!

DISCOURSE.

THE subject upon which we are to address you on this occasion is one of three which were presented to us a few evenings since by another audience, in the adjoining city of Brooklyn, and which at that time we had not the liberty to discuss, as we were requested to speak upon another theme. This being one of the three presented, we answered very briefly, probably leaving most of our audience in the dark with reference to "WHAT IS LIGHT?" But we will, on this occasion, endeavor to present such principles as we believe to be embodied in the subject; and if we leave you in the dark, we will at least give you some principles by which you may further investigate it for yourselves.

All things in Nature, according to the legitimate rules of mind and matter, progress from primates, so called, to ultimates. Those primates, however clearly defined and divided, may be resolved into their primitive sources, and all must necessarily resolve themselves into one source, and that must be God. Chemists and philosophers may detect in the elements of Nature certain properties which are not identical with other properties, and these are called primaries, because they are distinct;

and all combinations, when separated, are found to contain some of these primaries. These primaries may be numbered as sixty-four, or one hundred, or any other number ; yet the primary which is the real, which is the simple element, must exist in combination ; and consequently any primary which is detectible by chemists must be the ultimate of some other primary behind that. Caloric, or heat, oxygen, hydrogen, various gases, which chemists have detected, if classified at all, or if distinct at all in their nature, are but the ultimates, so to speak, of one primeval source ; and that primeval source we call the only simple element in Nature. ~~Whatever~~ that be—be it God, so called by religionists ; be it the principles of Nature that inevitably and eternally are the same, as held by scientific men—whatever it be, it must be simple, it can never be compound in its nature, not subject to division, or separation, or classification, else it becomes a compound principle, and liable, like all other principles in Nature, to decay. But there is one source, one principle, one cause, one element, which in itself is simple, and from which all the compounds of Nature, in different degrees of perfection and purity, must have sprung forth. Therefore, we must reason from cause to effect, to arrive at the subject of our discussion ; it is useless to commence with effects, to trace light, heat, electricity, in all their various functions and operations, to arrive at what light is. We must commence at the foundation of light ; and if we can trace out primeval elements to their foundation, it is very easy to arrive at the outworkings of those principles in the production of light.

Simple principles, then, are the foundation of all posi-

tive existences, and all these simple principles are *objective* principles; and whatever is connected with these objective principles must be itself objective, must be *absolute*; it can never be more or less, but must be for ever the same; and every outworking of these principles must contain some element, some property, some power, eliminated from the simple element. If we call it chance, or God, or Jehovah, whatever it may be, still we have the combinations of chance, the combinations of God, the combinations of Jehovah, in embodied, outwrought form in the Universe.

What is the first manifestation which is distinct to the physical senses of man under the operation of these principles? It is motion. Whoever or whatever our God may be—infinite, unbounded in wisdom, perfect in his nature—still every form of life which he hath created, the most minute elements, which are not detectible by the external senses or by scientific investigations, have their source of life, their representation of life, and their life itself, from *motion*. Therefore, our God, unchanging and unchangeable though he be, in every manifestation must produce motion; and wherever there is motion, there is objective, absolute life—life which is as indestructible as the simple element from which it came, which is God. It is supposed that matter, in its present form, has at some period in the past been resolved and outwrought from imponderable elements which you can neither taste, smell, see, nor feel; in other words, gaseous formations, fluids, airs, and atmospheres, which have no particular bearing upon the present formation of the world, but which have outwrought and thus produced every effect. God, the most

refined element of all elements, the simple element of all compound elements—God, the most perfect because the most simple—acts, moves, thinks, speaks, breathes, outworks his forms of existence through motion, through life.

What is the result of motion? Heat; because heat is friction, or the result of the combined properties of motion and of that absolutism which we may call God. What are the combinations of gases or of matter from motion and heat? The combinations are not what you call electricity, which is more refined, more outwrought, more perfect; but the general magnetism, or the general positiveness, which pervades every atom and which is inherent in every particle of matter which exists or which has been created. Consequently, the smallest atom detectible in the surrounding atmosphere of this room, and the smallest particle which Chemistry can detect, are alike endowed with life and power; while the largest substances, which seem to you immoveable and unchangeable, are alike in their atomic construction for ever moving. Life, motion, heat, are the attributes of what we may call the God of the external world; and in speaking of the external, we mean that which is distinct and positive from the qualities of mind as manifested in the human form. Life, heat, and motion—their law or mode of conveyance is a subtile agent, which they themselves outwork, which fills every so-called vacuum in Nature, which comes between the grosser particles of matter, which causes every department of Nature to be full. But you can not analyze gases and atmospheres so closely as to ascertain that there is still a more refined element which comes be-

tween and fills up the spaces in electricity. This more refined agency, element, or power, we may call Spirit, and spirit is the cause of life, motion, and heat.

As life, motion, and heat, in each capacity, have reached their ultimate, what must be the result? After the ultimate is outwrought, the two elements must combine, and thus forming a new element, a new capacity, must seek to outwork other elements; and as we have arrived at life, motion, and heat, they, being essentially elements in their nature, must outwork and produce some other property. That property is called electricity, and by men of science is divided into two principles, *positive* and *negative*. This is a mistake. There is but one kind of electricity, and that is distinct and positive in itself. Whatever is opposed to it is not electricity; it may be the absence of it, but there are not two kinds. One may be magnetism, or heat; electricity may be cold, or the absence of that heat, but in its combinations with those elements which have a less amount of caloric, there is some heat, and that amount of heat is sufficient to prove that there is life and motion there. So, if electricity is used to convey the idea of a positive element, it must be used only in one sense; but if it be used for a means to express a medium through which various substances manifest themselves, then it must be used as such, and not in two forms.

For as Nature always manifests herself in extremes, so cold and heat, electricity and magnetism, positive and negative forces, may be analyzed and classified relatively, but not positively. Therefore, we may say there is no such principle in Nature as coldness, as the absence of caloric or heat, the absence of that out-

wrought function of life and motion ; for where that does not exist there must be a vacuum, and this would furnish an argument that God in his omnipotence could be dethroned. But if it be that electricity may express a relative distinction between a greater or less degree of life and motion, then it is very appropriate, and we may call it a means of expressing a greater or less degree of motion, heat, and life, but all the same motion, all the same kind of motion, all the result of life.

Electricity, then, is the result of life, motion, and heat ; and reaching its *ultimate* in this respect, and becoming *positive* in its nature, must resolve itself into some other form of existence ; and that form, as the necessary result or manifestation of life, motion, and heat ; at this point, electricity must become "LIGHT." And when God said, "Let there be light," he said it after creating life, motion, heat, and electricity ; and when "there was light," it was after those elements were outwrought as combinations from the simple element, or from God, after they had attenuated themselves in these various forms. Then we may accept biblical history, which states that after the creation of the sun, moon, and stars—were formed by the life which was inherent in the elements of which they were composed—our God said, "' Let there be light,' and there was light." This was as the necessary result of the things which he had created, the necessary function, the attribute, the quality, which was outwrought from those combinations.

Thus we have traced light from life, or God, motion, heat, electricity, and also the various properties of light, or the various combinations or means through which light expresses itself. After we have distinctly impressed

upon your minds the origin of the principle itself—for light is an element, yet it is an ultimate; it is a principle, yet it is a means expressing a principle; it is an effect, and yet it is a most glorious cause—you will find, after we have advanced a little further, as we have arranged light in its order, that in every combination of soil, of vegetable and animal life, light comes in this same order and degree of development; that no form of existence can outwork itself except through the means before described previous to the manifestation of light; that every form of mineral, vegetable, and animal existence, must have the previous combinations of life, motion, heat, and electricity, before light can be established as a means.

We have expressed our ideas, or the principles from which they are taken; and, in carrying them into their illustrations, you will please bear in mind the order in which we have arranged them. By so doing, you will not get them confused, and then accuse us of contradiction.

If light be the result of motion, heat, and electricity—a threefold combination—then light is a positive element, and must exist wherever these three principles have come in contact, and outwrought their perfectness of existence; in other words, have reached their ultimate. Consequently, the smallest atom which pervades universes, the most gross elements in soils or combinations of soils, contain within themselves the three elements, *life, motion, and heat*, and consequently the very elements of LIGHT itself. Therefore worlds, after those periods of formation have occurred which produce the requisites of light, must first exist as life, next as mo-

tion, next as heat, next as electricity, before the function of light can exist perfect, outwrought, and they become separate and distinct luminous bodies. The various degrees of atmosphere which surround you, and the various soils which exist in your earth, every manifestation of external Nature, must be the effect of your earth being a luminous body; must be the effect of that luminosity; and the light you receive as coming from the sun must be the effect of the lightness, the electricity, heat, motion, and life, which exist in your earth. Electricity, which is positive and distinct in itself, may be likened to the sun; and the contact, the reflection, the processes of combination of these two elements, produce what you call day, and the absence of that combination creates what you denominate night, when one portion of your earth is turned from the sun during its revolution.

To illustrate further this idea with regard to light being the result of these three combinations of which we have spoken, we will state that every plant first undergoes the processes of decomposition, which are the result of a subtile motion—which is the same labor of which we spoke as being performed by the God of the external Universe. Motion and heat are produced, and attracted from that; then electricity, which is a means, a conveyance, of shooting toward the light; then it is susceptible of receiving the light. Until then, if you should tear away the soil which covers the plant, in order to obtain a view of the manner in which these functions outwork their ultimates, you would destroy and not perfect it; and whether you place a seed within the ground, or whether, through artificial means, you accelerate the

operations of Nature, you always find it absorbs certain essences before the plant is capable of attracting to itself the rays of light which are necessary for the sustaining and perfecting of its individual powers. Therefore, if this be true with regard to plants, we can carry you back through all the operations of Nature, into the combinations of soils and minerals; through the processes of atmospheric combinations, united with their own inherent life, motion, and heat; and these, coming in contact with electricity, produce the first tendency toward light. Being the first, it may outwork itself in an indistinct manner, but still it is luminous; and simply because electricity has ultimated itself as a means through those three combinations which preceded it; and what must follow legitimately as the result, is light.

We are asked, also, in this question, to express our ideas as to whether light travels. We answer that light, as a principle, and as the result of heat, motion, life, and electricity, does not travel; for every atom which is created contains within itself the elements of light. It is not essential for light to travel, for whenever any particle of matter has gone through the primitive processes of unfoldment and refinement, the elements of light in the contiguous atoms must be conveyed to each other, and only in that sense can they be considered as a means of travelling. Therefore, when you say the light of the sun travels to the various planets which surround it, you speak incorrectly, from this fact: that the light of the sun does not travel at all, but that the luminous substance, or properties of light being more powerful in the sun, in consequence of that centre, reflect themselves upon atoms which contain like prop-

erties, upon atmospheres which surround your earth, and thus light is reflected and refracted. It is also said, that light travels in angles, in rays, which we consider not to be the case. The appearance manifests itself in such a way owing to the fact, that you have no means of obtaining correct ideas on the subject through your present scientific processes; but light is circular, or spiral in its formation. All atoms resolve themselves into globules, as the natural result of intrinsic motion which exists in them. Consequently it may be true and accurate to state here, in regard to self-creative bodies, that from the very fact that the atoms or principles of which they are composed are alike composed of heat, motion, and life, and the combination of those qualities producing suns, worlds, and stars, when those qualities have reached their ultimate, no more can be added or taken away as regards bulk, but the purification, the sublimation, the outworking of those principles will change the degrees of light and the degrees of perfectness so far as the globe or body itself is concerned. Why, then, are comets luminous, and why are earths, worlds, and systems, luminous at so great a distance from the central luminary? In proportion to the density and magnitude of the star, so will be its powers of reflection. Consequently, those which are nearer to you and larger in dimension, reflect more light than those more distant and less perfect in formation, from the fact that they contain more elements or combinations of which light is the legitimate function.

Your earth, in its present period, having one satellite, the moon, you say if light is the result of motion, life, and electricity, why does not the moon dispense heat as

well as light? The moon comes in as an object of your atmosphere, separate, it is true, so far as its form is concerned; but that combination of motion and heat with electricity which was not required, or could not be absorbed by your earth, is contained in the moon; yours being the greater body, absorbs the heat and prevents it giving forth any heat. Other planets which have more satellites, larger and more perfect in their formation, must necessarily be older and more perfect planets, and, consequently, create for themselves self-existent systems, which revolve around them, subservient to them, and become to them as your solar system to the system around which you revolve, and must sustain the same relation of dependence, so far as their satellites are concerned, which exist between you and the moon. In all probability you give no light to the sun, but you are aware that you are indebted to the sun for its being brought forth to the surface. Then, if you are not giving any sustenance to the sun, in such degree must the satellites which revolve around, instead of giving, be dependent upon you for their sustenance. And when the degree of perfection shall arrive, that those satellites shall contain the elements of heat, then you will be to them like a sun, combining those elements of light and beauty which exist as regards the solar system, and the great universe of systems which revolve around you.

The fact that the various bodies in nature are self-existent substances, proves that light is a self-created thing. You have various forms of luminous bodies which you perceive when the sun does not shine. This is the result of outwrought electricity which was inherent

in them, and which by friction and by motion has produced the same result as in the heavenly bodies. All the artificial lights created by you, and upon which you are dependent for light when the god of day is departed, are self-existent lights. If light were not inherent in your atmosphere and in the elements which compose it, you could produce no artificial light, so called. But the very fact of this element or gas, coming in contact with the atmosphere, is luminous, proves that the atmosphere contains the properties of luminous existence; and when that atmosphere is brought in contact with those elements, it produces the effect which you perceive now around you, and by which you light this room. Light does not travel; it is stationary. This light prevails in the atmosphere of this room; the effects are visible all around you. Every atom within this room is illuminated by it. If light travelled, every post, every seat, every bench, would be as much illuminated on one side as on the other; this would be the case if you were not dependent upon the atmosphere and its combinations. The light does not travel behind those pillars. Why? Because the grosser substances of which they are composed separate those atmospheric qualities necessary to the production of light, and produces, as it were, a vacuum. There is a degree of light, but not the same intensity. We would not say there is darkness because there is a less degree of light. The most dense darkness, that which grows like a moving, living object before your vision, which you can almost grasp, is not a total absence of light. There is a luminous atmosphere, something which contains the elements of life, heat, motion, and electricity, and a

proper combination will produce light which shall be visible to your eyes.

We state that light does not travel, and we think we have clearly illustrated our reasons for so believing. But it is usual for astronomers and philosophers to say, the light of such a planet must travel at such a rate to reach us in a given time; and if a star should, at this moment, be blotted from existence, it would require a certain time for the light to be excluded from our vision. If you were dependent upon the light of that planet, so instantaneous a vacancy would be perceived by you; but it is the reflection which carries you back, back, back, to the period of time which it required for that light to reach you. What is it? Not the planet; it is not the light, but the heat, the motion, the atmosphere, whatever exists between you and that planet. Inasmuch as it takes a certain amount of time, the fraction of a second, for objects to impress themselves upon the retina, so it takes a certain time, the twentieth or the millionth part of a second for any object containing the elements of light, to impart that light, and a certain amount of time for that light to be extinguished. Consequently, every body in creation is self-luminous to that extent, that it is not dependent upon the light of another body, save as a means of communication; and inasmuch as there is in fact no elements like each other, no properties which contain the same combinations, so those combinations existing perfect themselves in the form of light.

What must be the result of this perfectness and beauty? Light has not reached its ultimate. You say the rays of the sun were as beautiful ten thousand years

ago as they are now. We deny it; the rays themselves, or the emanations from the sun were as beautiful, no doubt, but the combinations of your atmosphere grow more and more beautiful, as the creations of soil, of vegetable, and animal life, outwork and perfect themselves. Whatever may be the result of light, and whatever may have existed previous to the evolution of light, still we may go back to light as our primeval cause. We have taken you beyond that, in order that you might understand what light is; but we now say it is the all-pervading element of nature, which corresponds to nature as God does to the soul, or to the world of thought. Whatever are the component properties of God, or of light, it is not left for us to define, but the facts, the results of light are so beautiful, so all-pervading in their glory, that we say light is the element from which all must have been formed. The grossest elements brought in contact with light are at once rendered beautiful; brought in contact with too great a light, they wither and decay. Brought in contact with the mild light of the moonbeam, the glow-worm sheds its radiance perfect and pure, because its greater light is God; but when the sunbeams are diffused in space, its gentle light is overpowered. All the various atoms surrounding your earth are luminous; the spaces between these are the means by which the reflection of that light is conveyed to you; and those atoms are ignited as they come in contact with the glory and beauty of the morning sun, just as the properties which compose that gas ignite when brought in contact with a flame. This is the result of their containing the elements of light, just as combustion occurs whenever

motion and electricity come in contact ; and wherever the atmosphere exists, the combination of influences produce this result.

Then we may look forward to the time, when not only stars and universes will gleam forth as bright luminaries to decorate the heavens, but moons and satellites will shine forth in beauty, an endless embodiment of light and power ; so that the spaces between the earths and the suns will glow with luminous beauty, and every atom become refulgent with the glory and transparency of its own perfection. This is not imaginary ; for as the deep granite upheaved by the elements within it, outworking newer forms of life and combinations of beauty, so the elements which surround you will change in process of time ; and where there is reflected now one atom of light will be reflected ten thousand ; and were the rays which now stream in beauty and glory, compared with their future radiance it will be midnight darkness. You can not gaze at the sun, because it dazzles your eyes. The reflection, the beauty, the quantity, the intensity of the electric forces absorbed in that distance, taking in so many objects, all refulgent with the light of the sun, is greater than the capacities of your vision can bear, and that small portion of light dazzles your vision. The intensity absorbs the electric currents which are necessary to enable you to sustain your physical equilibrium ; and that combination, or that spirit of matter which always conveys from one particle of matter to another, a telegraphic action is at once at war. When the functions which are outwrought through progressive mind and soul shall have become purified, so that agriculture, science, the various works

of art and beauty, shall have been perfected, then will your human forms be constituted to bear more light, as also more labor, more activity.

What would your forefathers have said to be whirled over the railway, to have listened to words from distant friends, which are sent on the wings of the lightning from point to point by a simple wire? They would have demurred and called it both dangerous and sacrilegious. But how do you bear it? As a matter of course; your physical forms are adapted to it; it is no more than you can bear to travel at railway speed; it is no more than you can bear to traverse in one instant, on electric currents, the whole globe, whereas your forefathers were content with the mail-boy. So with light; its reflection will be given to you as the ultimate, the result, the function of your own existence; and as the light of the mind, and the light of the external world are analogous, so, as the external will give you a more perfect degree of light, in the spiritual, your minds, your souls, absorb from the great centre which is within the living elements of power and of beauty.

Does thought travel? If so, then does light travel; but this can not be, for thought, as the result of God, as the result of your own experience, perceives instantaneously the whole; and wherever light can penetrate or be outwrought, there exist the elements of life, motion, and heat. God does not travel, he is here, there, everywhere; so with Light, Thought, and Spirit.

There are more refined essences and elements beyond light, which we have never yet discovered; but the more perfect the light of the mind, so the external will

be perceived as a more luminous body—as the seraph may perceive in this room the very essence of your thought while you are gazing at nothing. Inasmuch as the soul perceives rainbow hues of thought, all of which have the elements of light within themselves, so, when all souls are seraphic, the light being unchanging and unchangeable, you will see those elements of light sublimated, until the whole universe will seem a living, breathing luminary, the centre of which is God, the pervading essence of which is, not *electricity*, but **THOUGHT**.

We have thus presented our ideas. We are aware many of them are new and strange, and if any, upon due consideration, shall be found to be in contradiction to strict mental logic, or any law of science heretofore discovered, we will acknowledge our error, if it be an error. But we have given our highest ideas of truth.

And now we will say, our Father! as the brightening glories of the external beam forth in beauty; as these thy children gaze upon the world of matter, may they look also within, and there behold that they need not go far off into the external universe to comprehend light; that they need not dive into the earth to bring forth soils, minerals, and plants, but that within their souls is reflected the ultimate of every beauty and glory which exists in Nature. We bless Thee for this world of thought, for as much of light as has been handed down to us, and for ever and for ever to thee will we outstretch our hands asking for “light, more light.”

DISCOURSE IX.

DELIVERED IN NEW YORK, MAY 31, 1857.

JESUS OF NAZARETH.

PREVIOUS to the delivery of the lecture, Dr. Hatch made some remarks explanatory of the relative positions sustained by different classes professing spiritualism. The main difference between the Christian spiritualists and the harmonialists, so called, consisted in the former attaching more importance to the devotional and reverential departments of man's nature, at the neglect of other faculties, while the latter believe man to be an harmonious whole, and each power or faculty of equal importance, when exercised in reference to all others, having all been implanted by the Author of his being. One class put more stress upon praying to God than in living in obedience to his requirements, the other—the harmonialists—like Solomon, believed that there was a time for all things, that there is no superabundance of powers or faculties, therefore none need to be crucified, but all act in harmony with each other; that though it was well to pray, it was also well to secure the fulfilment of that prayer by a due effort on their part—did not believe that God spoke his first word in Genesis, nor his last in Revelations, they did not believe the Bible to be a *finality*;

but that its teachings were, to a great extent, of divine origin, given by inspiration for the benefit of mankind. But that both mind and matter are progressive in their nature, therefore, the teachings which we are receiving in the nineteenth century, are honestly believed to be as important as those received in the first. In regard to Jesus of Nazareth, he was looked upon as the highest type of mankind; up to the present time he has never had a superior, and he was the culmination of the religious and social elements of all ages which preceded him.

The real difference, then, between the Christian spiritualists and the harmonialists was this: that the former concentrated all their powers and forces upon reverence; while the latter believe that reverence is only a manifestation or an expression of what should be a universal religion, diffusing itself throughout the whole system, and they claim to worship God in every department of their nature; consequently they do not seem so pious, in the *sectarian* sense of that term, as Christian spiritualists. But as practical religionists, whose reverence worked itself out in every-day life, it was believed that they were unsurpassed by any class of persons on earth. After some further remarks of a similar tenor, the Doctor concluded by saying, that he thought we should not cultivate the one faculty of veneration to the exclusion of the others, nor place too much stress upon the sabbath, as being a day which was any better, in itself, than any other, as God had made all days. God was so far above our reach that we could not do anything which could subtract from or add to him, and the best way to worship him was to make

ourselves and each other happy, and to reach forward toward his perfection, that we might be like him, and in doing so he believed God was well pleased with our efforts.

At the conclusion of Dr. Hatch's remarks, Mrs. Hatch rose and uttered the following

P R A Y E R.

OUR Father! we would approach thee on this occasion, this holy sabbath—as an emblem of that bright sabbath which the free and enfranchised spirit shall own and dwell in, in the realities of virtue and peace—we would approach thee with thankfulness, and lay upon thy shrine all thoughts of worship and adoration, all thoughts of beauty and glory. We would feel that we are gathered together in the serene temple of thy great universe, and that, on this occasion, it is good for us to be here; that our thoughts, blending together, may form themselves in spiral waves of holiness and purity, and ascend toward thee on the wings of worship and of glory. Our Father! as the brightening radiance of ten thousand worlds decks the horizon with beauty and grandeur; as the refulgence springing forth from the dome of heaven, and, as we gaze upon them, so our souls, like stars in the mental firmament of thy created existence, would glow with power and radiance, and beam with a brighter glory.

Father! may our thoughts ascend to thee; may we worship, not fear thee; adore thee, admire thee; and most of all, may we love thee; for as thou art a God of love, so that divine element outworks itself in forms

of beauty in every spirit. May we feel, as we throw aside the cares of our existence, that thy presence is manifest, and amid the contending elements of external life that thou hast said upon this, the sabbath-day, "Peace, be still!" and may the perpetual sabbath of undying love, and the glory and beauty of undying truth, pervade every department of external life; and may they feel that thou art all in all, and wherever they may be, thy presence is manifest—in business, in social converse, in the house of mourning, thou art truly there; and oh! that thou art there when the calm, still evening drops her long veil, and when the morning trails all around us her garments of diamond hue, and say, indeed, that "God is here! God is here!"

May we feel that Thou art bending over us, ever saying "I am here, I am here." Then may these, thy children, feel that, although the darkening storms of sorrow and anguish will toss their barks upon the ocean of life, still they may gaze up through the storm surrounding them, and to thee shall be praises for ever and for ever, for we realize that thou, in thy great and glorious beauty, still gazest down upon us, as the stars which surround us. Accept these offerings of praise and thankfulness; accept the united prayer which must ascend from the hearts of these, thy children, and may we ever realize that thou art our Father.

DISCOURSE.

DURING the introductory remarks on this occasion, we have observed that, perhaps, the opinion of our friend, the husband of the lady whose organism we are now controlling, may differ somewhat from opinions which we advance. We consider the sabbath-day, as such, a type of an eternal sabbath. We consider it holy—not more holy in *itself* than other days, but simply more holy because devoted to a higher element of the human mind, which is spiritual, moral, and intellectual development. All the necessary departments of human life, everything which occupies the mind and engages the attention is holy and sacred; but that which is material, which is fleeting and passing away, can not be as sacred as that which is immortal. Therefore, whatever is calculated to instruct the spirit and enlarge the capacities of the soul is the most sacred.

If the sabbath-day is devoted to this purpose, that day is consequently the most sacred, not as a day, but as a means of internal cultivation, and with the hope that our minds will strengthen in the great eternity toward which all are tending. The boundaries of thought may enlarge and extend until time shall cease to be, and every day, and every hour, and every moment, be a constant and unceasing sabbath, until the soul shall live in communion with its God.

We shall call your attention on this occasion, to a paragraph in the New Testament, taken from the words of Jesus of Nazareth, under peculiar, most heart-thril-

ling, agonizing circumstances, and which we hope will call your attention more fully to his character and mode of life. When Judas, one of his followers, had betrayed him to his enemies, the Jews, when they took him with the intention of crucifying him, when he foresaw this with the vision of prophecy which was given to him, as a man he bemoaned his condition, lamented the treachery of his disciple and follower, and he lifted up his voice to his Father and said: "If it be possible, may this cup pass from me; nevertheless, not my will but thine be done." Strictly speaking, this conveys to us a deeper and higher meaning with regard to Jesus of Nazareth than any particular words which he ever uttered. The words on the cross also convey a deep meaning, but this passage carries us to the man; and we look at Jesus as a man, the son of God—not God himself—for God would never ask for a cup to pass from him which he had himself originated.

Who was Jesus? After the dynasty of the Mosaic dispensation had ground all feelings of material and spiritual elevation into the dust; after the long night of superstition, warfare, and contention; after the depression of every feeling of elevation; after the night of Egypt darkness which cast its gloom over the world; after all these, Jesus of Nazareth came as the Savior of the Jews. Born in a stable, cradled in a manger, he was heralded as king of the Jews, come to liberate them from the hands of their enemies; as the brightening star, the glorious God, the perfection of beauty, the redeemer from bondage, the Savior from sin. We will not enter into the details of the life of Jesus, but we will simply state, that when a child, born

in the most humble condition, he seemed glorious and bright to those who came to offer their treasures, and their incense, and they knelt down and worshipped.

Again we lose sight of him until we see him contending with the doctors in the temple, at the age of twelve years. And again history is silent with regard to him until he is seen in the land of Canaan, selecting his disciples. His relations to them were such as would forbid our intruding upon the sacred sanctuary of their converse; but we see that sacredness of brotherly affection, that condescension, unity, and harmony, that good feeling, that perfectness of sympathy, which pervaded their whole intercourse, which would lead us to conclude that Jesus, if of a divine origin, had something in common with those with whom he associated; and also that they, although of a human origin, had something in common with the infinite spirit which Jesus was supposed to possess.

When we follow him through his short career; when we see the various miracles related of him—although some contradict their occurrence, we have no doubt as to their genuineness; and when we trace more deeply the feelings of those who wrote the history, we have no doubt of their inspiration and purity. But why comment upon one who lived so well and mourned so deeply? It must be borne in mind, however, that though, like the history of the Mosaic dispensation, there are descriptions which have been considered apocryphal, still there are great teachings, which bear the evidence of being utterly incapable of deception or of fraud. When the bloody and murderous Constantine ordered the convention at Nice, and selected such portions of the Bible as

he considered inspired, and commanded the others to be suppressed, we might be led to conclude that he would, from reasons of policy, reject certain chapters and transpose sentences to suit his own particular convenience. It is not at all probable that the ancient languages would compare well with, and always convey the idea of, the modern Bible. The most important occurrence, as far as you are concerned, of course relates to the *moral* teachings. The deep religious element which pervaded the original is sometimes entirely blotted out. There is less chance of deception in the accounts of the life of Jesus; he gleams out like the brightness of the morning, like the radiance of perpetual beauty which has streamed down through eighteen centuries, and his superiority shines forth with the brightening effulgence of godliness and perfectness. But during all his career, among the brief words and few conversations which we have recorded, and which are said to be positively spoken by Jesus, in no one of them do we find a sentence that would lead us to infer that he was the real God, save these: "I and my Father are one"—"I ~~am~~ the way, the resurrection, and the life"—and "He that seeth me hath seen the Father also." These are sentences which might be interpreted in so various meanings, that we will not dwell upon them, but will content ourselves with saying that persons, holy and pure themselves, whose sympathies are so united, whose feelings are so interwoven, might well say, "We and our friends are one." They speak for each other, they act for each other, they think for each other; and Jesus of Nazareth, having that image of our Father perfectly embodied in his nature, being made in the image of God—as all men

are said to be—more perfectly in harmony, in communion, in constant sympathy with our Father, could well say, “I and my Father are one;” could well say, “If ye have seen me, ye have seen my Father also;” or, “If ye believe in me, ye believe in my Father;” or, “I am the way, the resurrection, and the life.” Although inhabiting a human form, he was perfect and pure in every action, avoiding every mean, every low, every vulgar, every unspiritual and unrefined act—everything which would cause them to suppose that he and his Father were not one. These are the only sentences which would lead us to infer from what Jesus said himself that he was the real, infinite, true God; and every other sentence goes to prove, directly, that he was the Son of God; that he was in the human form, and, as an identified spirit, he dwelleth with his Father in heaven.

This sentence, to which we have called your attention on this occasion, as our text, adduces another and most weighty proof that Jesus was not God. At the time when the religious world were about to sacrifice him, when Judas had betrayed him, if divinity, if omnipotence had pervaded him entirely, he would have risen above all things, and never have supplicated, like a child to a parent: “Father, if possible, let this cup pass from me; nevertheless, thy will and not mine be done”—proving a distinct selfhood and identity from that of his Father, or God. And when upon the cross, raising his eyes toward heaven, in reference to those who were crucifying him, when they reviled him, saying, “If thou art really the Son of God, descend now from the cross,” he uttered the memorable prayer which rang and echoed through all the corridors and aisles of heaven: “Father,

forgive them, for they know not what they do." To his Father these words were uttered; and to the last moment of his life he retained his position of Son to the God of heaven. On the third day after his crucifixion, he appears to his disciples, and says, "I have not yet ascended to my Father." Even after he had been in the sepulchre, and been resurrected by the influence of his divine nature, he still retains his identity as the *Son* of God, and addresses God as "Father."

If Jesus of Nazareth—looked upon and idolized as the most perfect type of humanity—when in the bitterness of the strife around him, in the midst of doubt and warfare, in the radiance and glory of his beauty, knelt and asked his Father that the bitter cup of which he was about to drink might pass from him, why, O children of earth! can not you, when the depths of anguish sweep across your souls, when the sorrows of external existence bow you to the earth—why can not you enter the same supplication from day to day, as well as did Jesus of Nazareth? If he, the most perfectly in communion with our Father, with the Divine One of heaven—the most pure, the most perfect, the most spiritual soul—could kneel and ask God, in reverence, awe, and supplication, to let the cup of bitterness and anguish pass from him, why can not ye, who are less perfect, less spiritual, less in degree refined, ask the same favor daily? And why can not ye, with him, containing the elements of divinity which are to lead you on to immortality, which are to perpetuate your earthly and spiritual existence—why can not you, I say, in continuation, exclaim, "Thy will, not mine, be done, O God!"

The God of Nature and of the Universe is an omnipo-

tent, an infinite, an all-wise God. He is the same yesterday, to-day, and for ever, and the rules of this Universe are as immutable as he is unchangeable and unchanging. He hath seen the end from the beginning; and if Jesus of Nazareth could not swerve his purpose, could not prevent himself from being a martyr to truth—the most perfect of martyrs, the most perfect of saviors; if he could not change that dispensation which ordered him to be sacrificed upon the altar of truth and of love, how can ye, children of mortality! who are less perfect, less inspired, change the will of our Father by asking any cup of bitterness to pass from you? On the contrary, had Judas not betrayed Jesus, had there been no contention with that disciple, the crucifixion and resurrection would have been lost. Therefore, comparatively speaking, although we can not justify Judas, still we may say that Judas was quite as necessary to the crucifixion and resurrection as Jesus. Was he not the *means* in the hands of our Father? Was it not designed that Judas should betray him? It is a metaphysical question. If Judas, the lowest, the most depraved because treacherous, could be used as a means to an important and perfect end, why may not every circumstance of external existence—every warfare and every contention, every crime and every evil to the eye of man—be a means whereby a glory and a beauty is to be unfolded and perpetuated?

We present this to you as a proposition. We will take the affirmative side, and endeavor to prove it.

If God hath seen the end from the beginning; if he watcheth the sparrow which doth fall; if he numbereth the hairs of your heads as well as the stars in the heav-

ns; if he knoweth the thoughts in the human soul—then he knows and consequently controls the most minute of human forces—directly, or indirectly, as you please. The source and beginning of Nature in its every department is God. He has created all things, is the life of all things, and controls all things. Whatever exists is in obedience to his will. Were it not so, he could not be omnipotent. If man can actually thwart his plans and purposes, it follows that man is more powerful than God.

How can we, gazing through the elements of the finite and the mortal, tell which are the outworkings of the operations of God's nature, providing we limit them to any particular class of acts? Seeing the beauty and glory of those eternal laws which control our destiny, how can we, as children of the dust, ever say that our Father hath made a mistake in his creation? You might as well say that he made a mistake when he created Jesus, for Judas betrayed him! If God designed the *end*, he also planned the *means* by which that end was to be accomplished. Had there been no Judas, there would have been no crucifixion. But, viewing from a finite stand-point, and looking only at the *immediate* results, his disciples might have said that his mission was a failure; for his death had cut him off from any further intercourse with the world, and the ignominious character of that death would destroy the influence of the doctrines he had promulgated. The Jews, on the other hand, might have rejoiced in their perfect triumph. But, in a more extended view, you see, that they were only the instruments in the hands of the Infinite Ruler to accomplish great results.

Joseph was betrayed and sold into Egypt; and the means his brethren used to defeat the fulfilment of his dreams were those which God used to bring it to pass. It appears that Joseph was more of a philosopher than most men of the present day, and plainly saw the hand of God in the whole transaction; for he says, in speaking to his brethren: "Ye intended it unto me for evil, but God intended it for good; so it was not you, but it was God."

King David caused Uriah to be slain, and that too through the basest of motives; but through the lineage of David and the wife of his murdered victim, Jesus was born.

These transactions stand out conspicuously in biblical history, and are given as an illustration of a principle which we believe to be as universal as man: True, your earth-life is too short to see all the influence which your acts may have upon you and humanity. So was King David's; but with the Divine Mind it is different. He sees the end from the beginning; eternity is an ever-living present, and he has created an endless chain of *cause* and *effect*, each link having a bearing upon the other, and so connecting the whole, that each has its use.

We repeat, then, as God had designed Jesus to fill a great and important mission, he also planned the means by which it would be accomplished. His disciples had an intuitive perception of this fact, and all who knew him and loved him knew the wisdom and the glory of his nature, knew his divine connection with the Father; and though they mourned his body dead, they realized that his soul, his spirit, was eternal, and would rise and

ascend to the Father, living, bright, and glorious, an emblem of that immortality toward which all humanity are tending.

If you are a mourner; if Death has snatched one dearly beloved; if you see Death approach with cold and iron grasp, threatening to take away one who is bound to you by the strongest ties of affection, you go away into your own closet, and kneel there in supplication. You ask of your Father—"If it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done." Oh, how bright and glorious the influence which descends from the Father into your confiding heart! how thrilling, how pure the fountain of hope which wells up in the soul! For although the form is dead, the living consciousness of the presence of your Father and your beloved Friend thrills your being with renewed hope, and you feel that you are not forsaken; that he is a God of love and mercy; that he chasteneth because he loveth; that he taketh away, not to injure, but to beautify; that he hath transplanted the flower to a bright and more glorious realm.

If you have friends who, Judas-like, for a consideration would betray you, then you may retire into the depths of your souls and say: "Let this cup pass from me; nevertheless, not my will, but thine, be done." And so true as, after the crucifixion on Mount Calvary, Jesus of Nazareth was resurrected, just so true, after the crucifixion in social life, you will become resurrected to the knowledge, and beauty, and glory, of those who have learned to adore. Ay! if you are an atheist, or if you are an infidel, scouting inspiration, disbelieving the existence of a God—if you, too, are sacrificed on the

Mount Calvary of public opinion, the sincere utterance of this prayer—"Let this cup pass from me"—will produce resignation and peace, and you will realize at once that although you disbelieve, you are still cherishing in your very consciousness the hope of immortality. And if you are a believer in religion, and you practise that belief, and if daily and hourly you meet with those who would betray and crucify you; if upon the very hearthstone of your home there is erected a Calvary, rest assured that the supplication of earnest prayerfulness will draw upon you the consciousness of the presence of your Father, and you can say with Jesus, "Not my will, but thine, be done." If you see beauty, glory, and power, daily being sacrificed upon the altar of Bigotry and of Mammon; if you see those who are bemoaning the earth's condition, and asking that from the earth this cup of bitterness may pass away, verily it will pass, and a brightness and glory cheer your souls, and cause you to say, "Not mine, but thy will be done." And so true as Jesus arose and conversed again with his disciples before ascending to his Father, so true as he did at last ascend and is now in the perfection of beauty, so true this world which is crucified will arise, after its reign in darkness and ignorance, to beam forth in a perfect immortality; for God is just, and as Jesus was a type of all men, so every action of glory and beauty is a type of that which is to come to every heart; and if in every heart there is a sepulchre of error, there will be a glorious resurrection of truth; and you can all exclaim with your Master and your Lord, "Thy will, not mine, be done." If you are Spiritualists, claiming alliance to the angel-world, and if your friends, those who are near

and dear to you, scoff and scorn at your credulity ; if they declare that you receive naught from your loved and lost ones, not perceiving the beauty which it adds to your existence, betray and crucify you upon the Calvary of your household, you may even say : " May this cup pass from me ; nevertheless, thy will, not mine, be done." And around your brow the influence of heavenly love will encircle, and in your heart that calm peace and quiet inspiration which ally you with the angel-world ; and your God will descend, and from the sepulchre of seeming desolation you will arise, and on the morning of the third day you will perceive the glory and beauty which, if you had not been crucified, no resurrection could have occurred.

Nations, governments, kingdoms, religions, are crucified, and as they are crucified, so, in their stead, is resurrected a higher, a holier life. The immoral, the erroneous, the ignorant, is constantly being crucified, and from the sepulchre of the Past, daily and hourly are being resurrected truths, brightening truths, which give to the Present a brightness and a voice which recalls to your minds the life and glory of Jesus of Nazareth. Desolation, warfare, political contention, will sweep across your lovely earth, and it may be hurled into the very depths of strife and bitterness, and upon the political prejudices may be sacrificed your dearest hopes. But so true as it is crucified, along with it will be crucified the two thieves, Ignorance and Bigotry ; and in the resurrection they will be transformed into angels of **LIBERTY and LOVE.**

DISCOURSE X.

DELIVERED IN NEWBURYPORT, MASS., NOVEMBER 22, 1857.

GOD ALONE IS GOOD.

PRAYER.

INFINITE JEHOVAH, who fillest and pervadest all ! as the morning sunlight is seen through the open windows of the eastern sky, reflecting the beauty, the perfectness, and the harmony of our world, as the sounds of the sabbath-day are breathing a murmur of praise, and as every living thing is redolent of thy divine beauty and thy divine mind, so through the open windows of our souls may we see the sunshine of thy love beam in upon the sabbath-day of our own spirit. And may there be reflected, through the perfectness of that spirit, the beauty of thy thought, the cadence of thy melody, and all the divine perfections of thy being, till we shall all feel and know that thou art truly the Father, the Ruler, the Guider, of the universe, of worlds, and of nations. We would not bless thee, this morning, especially for the sunshine ; we would not bless thee for this harvest-time, when the husbandman reaps in the rich reward of his labor ; we would not bless thee that in so many sanctuaries there are praises given to thy name ; but that in in all nations and through all worlds there are finite conceptions of thee, which, when blended together like

the blended perfumes of flowers, ascend in the form of universal adoration. We bless thee not for any especial favor, we ask thee not for any especial dispensation, but that all favors and dispensations may be continuous and everlasting, and that our souls may see the sun, the shower, the winds, the streams, as ministering messengers of thy divine goodness, and as alike for the benefit of thy world and of thy people.

Father of the Universe! we would adore thy face in the silent adoration of this spirit, not in the words we hear, not in the prayers of expression from external lips, not in the language of men, but in the deep, intuitive adoration of the soul, which goes beyond all words, all language, and all dogmas, and makes us one with thee, the infinite, eternal God. And all through the deep aisles and corridors of our soul's temple, thy voice, with its ever-deepening melody, may be heard, like the cadence of some deep-toned organ, far above the din of external strife, making us one with thee, the Father of the Universe. We would bless thee that in every word and in every thought there is some thing allied to thee. We would kindle the divine spark of thy being in each soul, that all men may feel their own goodness, and feel that in the finite they are thy representative, are as thou art in the infinite, that whatever goodness thou dost possess is reflected to them, that they may feel and know thy power.

We address thee by no name, we personify thee by no person, we give thee no dwelling-place; but wherever thou art, and whoever thou mayst be, we would adore, and praise, and love thee, as the Infinite Jehovah. And unto thee, Spirit of divinest love, shall be every thrill-

ling chant of thankfulness, every rapturous song of praise, every tear of sorrow, and every smile of joy, for ever and for ever.

DISCOURSE.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, what shall I do that I may inherit eternal life?'

"And Jesus said unto him, 'Why callest thou me good? there is none good, but one, that is God.'" — MARK x. 17, 18.

It is not our object, on this occasion, to establish or to attempt to prove any of the phenomena or the philosophy of modern Spiritualism. We would simply call your attention to such moral and religious subjects as we deem adapted to each and every human mind, in whatever position it may be. And if you consider that the source from which they emanate is not acceptable, if you even imagine that they are from a source whence you might not accept truth, please consider *what we say*, not whence these teachings claim to come.

We would call your attention to the seventeenth and eighteenth verses in the tenth chapter of St. Mark. The eighteenth verse, more especially, shall be the subject of our consideration.

When Jesus of Nazareth was addressed by the young man who had followed all the rules laid down in the law of Moses—the ten commandments—during his whole life, and addressed him as "Good Master, what shall I do?" Jesus says: "Call me not good Master; there is but one good, and that is God." After this,

he proceeds to tell the young man that, although he may have followed strictly the rules of the ten commandments, there is one thing lacking.

But we shall especially call your attention to the verse which most particularly refers to the use of the words "Good Master." Before elucidating this subject, however, it will be essential for us to penetrate into religious, and moral, and social ideas, as they will have a great bearing alike upon all human destiny and all human authorities. It is not our object to present any creed or any especial doctrine on this occasion, or to uphold any theory, either of Spiritualism or of any other sect or any other class of believers in Christendom, but only to give our religious ideas upon this subject. As individuals, we claim the right to express them; as teachers, if we stand before you in that capacity, we claim your candid consideration. Therefore, we would express, with the highest and holiest deference to all your religious opinions, whatever we consider to be true.

Religion, as applied to man in his most interior soul, is that capacity of his being which requires an object of worship. Consequently, in the lowest stages of human development, among the most heathen and savage nations, we find religious principles pervading their whole lives, and controlling all their actions. This instinctive homage to the Infinite Spirit of the Universe renders all other things—the church, the state, or science—subservient to the one idea of religious adoration. Certainly, among all the various sects in Christendom, among all the various believers in any age or nation, this one distinct, fundamental truth lies at the basis of

all religions. And whether you disagree in the form and ceremony of worship, whether you disagree in your ideas of the manifestation of the Divine Mind, or not, you must all agree in this one principle, that *there is a God*, and that that God must be worshipped and adored.

With this fundamental truth as the basis of all religions, we see no reason why men and women, in every nation, are not bound together by the closest ties of sympathy; we see no reason why men should be so at war with each other—why streams of human gore should have flowed down the hillsides of Humanity from the earliest ages of existence, merely from religious discrepancies. We see no reason why the human mind should forbid its brother or sister from worshipping in their own way. The only object to be attained in all worship is infinite and eternal happiness; and if some pursue one way and some another, if they at last arrive at the goal, that object being attained, why should we judge of their means of arriving at it?

It is only that we may approach nearer and nearer the Great Infinite, that we may be more and more perfected; and if in any church there are any special forms prescribed, so as to forbid its members from following their own highest conceptions of truth, at least we may all stand upon this common belief, that there is a God; he is the Infinite: we must worship, adore, love him, in the best manner possible. We have, in this truth, such a manifestation of his divine purpose, it matters not to us *how* his children reach him, if they only reach him in this spirit.

With these views of religion, we will refer most especially to the *Christian* religion, to that which is said to

be based upon the teachings, character, life, and death, of Jesus of Nazareth. This religion, thus supposed to be based upon his life and history, is, at present, the prevalent religion in all civilized countries, or those which are said to be civilized. All modern Europe, and the United States of America, are under the control of this protestant religion. Now, we must refer you most freely, not religiously or dogmatically, to the history of the Christian church.

Not in any history, either biblical or profane, have we found any evidence that the teachings and sayings which are written in the four gospels, Matthew, Mark, Luke, and John, are really the ones which Jesus uttered. It is known by every reader of history that these books were written many years after Jesus and his apostles died; neither Jesus nor his apostles ever wrote those gospels; but such may not be said of the epistles in the New Testament. This is proved, not by the assertions of the Scripture, but by history, which is as worthy of reliance as any history with interpolations, and illusions, and traditions, can be. With this fact before our minds, what remains to be proven is—Are these teachings, *in substance*, those given by Jesus of Nazareth, and are they still beautiful, notwithstanding all the interpretations and interpolations used, notwithstanding the erasure of many of them at the council of Nice, when Constantine reigned? There we lose all trace of the real gospels, and are left to consider which are inspired and which are not. Half of that council were in favor of the gospels which we have, half were not: Constantine put in his casting vote, and the majority ruled.

Now, with this view of the history of Christianity, it

is not wonderful to our minds that, with so many traditions and perversions, men and women should have builded up an altar upon which there are so many faults and errors; that along with the bright rays of truth there is so much of darkness; that in this current of deep and pure water which has flowed from the Fountain of all truth in all ages, there should seem to be mingled the blood and bones of martyrs who have died for a particular creed or teacher; that the mud and filth of the shores should be swept into the stream. It may seem so to your minds. You are taught to rely implicitly on the words of the Bible, as translated to you from the Greek and Hebrew languages. Now, you have no evidence, unless you should rely implicitly upon the letter of that translation, that that book given to you in the English, Italian, or German languages, is really a perfect version from the languages of Greek and Hebrew in which it was originally written—that St. Paul wrote the epistles to the Romans and Corinthians, as St. Paul.

But it is evident that there must have been *some* foundation for all this tradition; there must have been some basis for all this error, mingled with so much of truth; there must have been some man, some being, some Jesus, to whom these things may be assigned. And when we view the history of Jesus of Nazareth, we find that Pythagoras, Aristotle, Confucius, all uttered many sayings recorded as being original with Jesus; that Confucius taught you to be good and kind to your neighbor, expressing the golden rule in a little different language, but with no different meaning from that rule as given by Christ. What, therefore, must be our conclusion from this? Not that Jesus of Nazareth was the origi-

nator of these truths, but that he was the personified representative of them, in a perfect life and perfect example; that all the truths which had lived and grown old, previous to the life of the gentle Nazarene, were combined in that form, were centred in one living principle of good—JESUS THE CHRIST, or Jesus the Truth-teller.

Now, according to the text which we have chosen from St. Mark, to illustrate, this morning, and according to every other passage recorded as the saying of Jesus, he does not, in one instance, claim to be more than man, or more than the Son of man. He calls himself the Son of God; he calls his disciples the children of God. He calls himself and his Father one; but he still says, "My God and your God, my Father and your Father." And in this passage, most directly, does he affirm and determine that he is not perfectly good—for *God alone is good*.

Now, with our views of Christ and his teachings, we certainly would not tear away any of the brightening drapery which enfolds him and his crucifixion or his life; we certainly would not wish to tear down any of the idols erected by any history of Christ; we certainly would not wish to divest any of them of any principle of goodness, in life or action, which they may ascribe to the teachings, the life, the death, or the resurrection, of Jesus; but only to present these things in their real form, and leave you to act upon your reason and judgment. We do not place before you any creed, and ask you to subscribe to it, without the use of these faculties. No, we would not tear down the beautiful image of Jesus, as the only-begotten Son of our Father; but only

say that how much more than man Christ was, we are not able to determine. Certain it is that he always called himself the Son of man.

In the prophecies and histories which predict his coming, in the Olden Testament, we find none that, to our minds, apply explicitly and refer exactly to him personally. They refer to the Lamb which was to come, to the New Jerusalem, but not to any form or any particular illustration of that principle. And the history of the Old and New Testaments is, to us, but the history of a nation, and of that nation's struggles for the supremacy, for *its* own rights and religious opinions.

The Scripture only prophesied of a king to rule, a king of the Jews. The Jews believed that he was to be one who would come with a chariot and with horses, and would relieve them by force from the hands of their enemies. He came not in any such way; nor was he recognised, when he came, as being the expected King. Nor was he recognised during his lifetime as being that King, save by his disciples, and a few who received the benefits of his kindness, love, and mercy. Nor was he recognised even when Paul, after his death, entered Jerusalem. Paul became known as his most powerful advocate in that mighty city. He was known as the herald of that gospel which Jesus taught, and for this he was arrested and his life placed in great danger. Therefore, not in the recognition of public opinion, not in regal pomp, and power, and splendor, was he recognised to be the King of the Jews; nor was he believed to be so when, upon Mount Calvary, he was crucified, when his disciples fled him, and he was no longer recognised as Jesus the Christ. With these words before

us—with this passage, in which he calls himself not good, perfect good, but declares that the only good being is God—we have distinctly placed before us his own idea of himself and of his mission.

We perceive that he considered himself to be the Son of God and the Son of man; and, as a teacher, as a king, as a prophet, as seer, as a divine man, *not* as a God, he still held his character to the last, even upon the cross, even after he was lain in the sepulchre. When he arose again, he did not say, "I am a God, and I come to reproach them for crucifying me." He did not say, "I am the great God, and I will destroy these people, who have rejected me;" but he still says, "Touch me not, I have not yet ascended to my Father. Go, tell them I ascend to my God and your God, my Father and your Father," still retaining his reference to the Father as being himself one of his children, still associating himself with his disciples to the last, still speaking of himself as a brother and a counsellor. It is claimed by Trinitarians, that Christ, while in the body, frequently spoke of his Father, alluding to his own divine nature, in contradistinction to his human, while in the body. But it will be seen that he alludes to his Father in the same manner after he has laid aside his earthly form or nature. He is still the Son of man.

With this view of Jesus of Nazareth, we have only to refer to his life and example, to those teachings personified in his private existence, to what we have of truth of his remarks, translated from the ancient Greek and Hebrew, as noted down by members of the early church, and then translated from them. It is an historical fact, that these four gospels, and, in fact, all of the

New Testament, were written many years after Jesus and his disciples had departed, and that these names, Matthew, Mark, Luke, and John, were signed to them, not because they were written by these men, but because those who wrote them distinctly saw, that without other evidence than their own tradition, they would not be believed as being authentic. What followed? They placed at the head of each history, of each tradition, the account of the birth, the life, the death, and the resurrection of Christ, and as much of the teachings, translated from those languages, as are applicable to modern morals and modern Christianity, as they believed to be perfect and true.

It has gone forth that we have said, in a public meeting, that the teachings of Pythagoras were superior to those of the Bible. We certainly have never made such a statement. We said *this*, that the teachings of Pythagoras contained many things which are contained in the Bible. So they did. So did the teachings of Confucius, of Aristotle, of Plato, of many not recognised as being Christian followers. But we believe the teachings contained in the Bible to be the concentration of all the truths which preceded them, and, consequently, superior to any of them.

We give all credit to those who believe the Bible to be the word of God. We consider the positive testimony that we have, and we are forced to believe that the Scriptures have been interpolated and misrepresented, that they contain but the history of a nation, struggling, warring, battling with the grosser elements of its being, that it is but a history, clothed in a high and holy dress, that overflows with great religious

fervor, with finite conceptions of Deity. We must, with all deference to believers, still believe that its inspiration is the inspiration which men may receive from the Divine Spirit, even though they were in an ignorant and uncultivated state. No one—no clergyman of any intelligence, in the present age, translates literally every portion of the Bible, and asks you to believe it as applying to the present age. Every one recognises that the Olden Testament is but the record of a race struggling for the perfection of their own social and governmental state. But the deep under-current of truth which pervades the whole, causes us to recognise a divine perfection in it.

Such is the case in the history of the Mohammedan religion, and that which characterizes it in the present age. In its warfare and bloodshed, in its deep errors and deviations from the faith as originally taught by Mohammed, in the Koran, and in traditions recorded of him, we see the action of these struggles and these warfares, of these conflicts between truth and error, between ignorance and depravity and this element in the soul allied to Deity. We see as definite statements with regard to the history of Mohammed, as in the Christian Bible with regard to Jesus of Nazareth. Shall we be the judges between the two religions? Shall the follower of the Christian religion assert that ours is preferable to Mohammedanism? Never. The only judge is Deity. If the Christ-spirit could come to the ancient Jews, then that same spirit could come again to the Mohammedans.

“There is none good but God.” This last clause of our text refers, most especially, to the Infinite Good-

ness. If our God is infinite, and if goodness is perfection, he is infinite in goodness. We have but a spark of that goodness of which he is the whole. If he has made us in his image, it is only that the image is finite, while he is the infinite, only that we have one spark of that goodness of which he is the living, burning flame, it is only that on the altar of our minds are kindled the immortal fires of love and beauty ; it is only that, as Jesus said, *He* alone is good.

Now were he, as is ascribed to him, the real God ; were he the Father, a portion of the Godhead, he would never have rebuked this young man for addressing him as "good master." Good, as it is translated in the Old Testament, and as it is translated from the Grecian and the Hebrew, means *perfect* or *Godlike*. Now Jesus never claimed to be perfect, never claimed to be entirely Godlike. He appealed to God, he was assailed, as mortals are, with temptations. Under the figure of the Devil taking him up into a high mountain, and showing him all the treasures of the world, we have a beautiful exhibition of the temptations to which every man is subjected, in the commencement of life. He is taken up into the mountain of temptation, and shown the kingdoms of the world, and he is told, "Fall down and worship me, and thou shalt have all these possessions." Few there are who can say, "Get thee behind me, Satan !" There is none good but God. With this idea, you have only to feel that, in the history of all nations and of all ages, none can claim to be perfect in goodness. If they take the life and teachings of Jesus for an example, he, not claiming to be perfect in goodness, could not be an infallible rule for their

actions, excepting so far as the teachings and example of Jesus would be good to every one, under whatever circumstances; to love those who are in distress and misery, and to follow him in all those actions and principles that allied him more nearly to the Infinite Goodness than any other being who has ever walked the earth. But still he was *not God*, not infinite, not perfect, for only God is good.

Then shall men who follow the Bible of light, who thus stand upon the hill-tops of truth and of eternity, who see distinctly the example given to them, and the beauty of his life, who follow but slowly and reluctantly in the footsteps of this self-sacrificing, meek, and lowly Nazarene, shall we say: "We are true and perfect, and you must do as we do?" Shall modern Christians deify themselves, and claim to be the only perfect and divine sons of God? Shall we say, that he has chosen us to be his people, while the rays of truth beam for ever? that to one nation is given this truth, while its brother is plunged into darkness? that one religion is alone acceptable to God, while in the other, religious worship is offered as conscientiously and sincerely, by those who bow before their altars? Shall we say that we are right, and they wrong? Shall we not rather consider that there is but one God, and he is good, that *all* may follow in his footsteps, none having the same character, none the same ideas, none the same feelings, no two nations with the same religious history? Shall we say that we are finite, and not imperfect as representatives of that which is infinite and perfect? No! Let us rather take all the good together, let us imagine that others are, *at least*, partly true in their ideas.

Everything that tends to elevate man, that draws him farther and farther away from the low, debasing things of life, and leads him to higher conceptions of his brother and of God, that develops the welfare of men and of nations, is true and good. But that which causes one Christian nation to go to war with another less Christian, or less civilized than itself, is not of God. Let us not live in that spirit of Christianity which calls old things new, which seeks for ancient inventions in new forms, and claims them for its own, not that which can see truth only in the lessons of one teacher, but that which recognises the whole, that which calls the whole world the children of God; and which sees his spirit in the great temple of the Universe, pervading its every department, that which recognises every thought, every feeling, as being in some way allied to the angels.

If you are more perfect, or if the spark of goodness within your soul is more perfectly kindled than that of your brother, do not scorn him, and tell him that he has not one atom, one trace of God; but say to him that goodness is not perfect, *yet the spark is there*, and the breath of the Infinite can fan it to a living flame. God has never made a world he *can not control*, has never made a soul he *can not save*.

If all the ideas which characterize the action of Christian countries are to be taken as the standard of the Christian religion, we might say that it was less perfect than that of the Sandwich-Islanders, who were never known to steal, never known to lie, never known to have locks and bars, prisons and penitentiaries, till Christian missionaries went there. But if we are to take the teachings and history of Christian nations as

proof of their religion, then we refer to the Mohammedans and the heathen, for examples of morality and justice. If we are to take as much of truth in every nation as exists there, we say this is our theory, and it is true. When all truth shall be blended, and all nations linked by the ties of common sympathy and common manhood, then we may bow before the throne and adore one common parent, then may we take the Roman, the Indian, the Mohammedan, and the Jew, all by the hand, and say: "Thou art my brother." Then may we blend every nation with the other, every religion with the other; the universe shall cry out, from hearts and homes, from a prosperous country, from the divine thoughts of his servants, "Our God, our Father, none are good save Thee!" And this Jesus, who is the Christ, and the Truth-Teller—who lived more than eighteen hundred years ago—was crucified upon Mount Calvary—shall his ascension to his Father prevent that same spirit from speaking to every nation? Can not God establish his oracles in each nation and age of the world? Can not the principles which Christ taught be taught in other countries? There is a mighty tide, a crystal stream, which branches out to bless each age and every world; each nation and each people. It is not for you alone, who judge yourselves his chosen ones, for all, to him, are like the moving worlds, scarce a space between them, blended closer and still closer into one, making his entire family, his divine children. As Jesus of Nazareth may be considered his divine Son, so may we recognise mankind as *all* being his children. And however minute the holy principle, the spark of life, it may be seen in every human soul, however it

may be obscured. It may be seen in the gentle face of the Madonna, as the Catholic worships before her, and calls her the Virgin. This may apply, also, to private histories, as well as to the political and religious histories of nations. "There is but one good, and that is God." How few realize this! How few there are treading the path of their daily life, speaking to their neighbor some harsh word, some creed or doctrine, who realize that there is but one perfect, and that is God. They turn away from those who differ from their theories, and say: "You will be taken to darkness: God will judge you;" never thinking that God is infinite in judgment, infinite in goodness; never thinking that they are but as one atom in the solar system; never thinking that God sees the soul and the life, the spark of the divine in the being of every man.

Men and women, Christians, infidels, spiritualists, whatever you may be, remember that there is but one perfect good, and that is God. Jesus of Nazareth claims it not; Mohammed claims it not, the writers of the Zendavesta and the Shasta claim it not; those who, in heathen nations, have *their* views, their traditions, their Bibles, claim it not; but the one God, the JEHOVAH, he is the eternal, the perfect good. You, in the finite, can not be judges of the infinite; you, in the material, can not comprehend immortality, till it shall be past. You, who live upon the stage of action, can not comprehend eternity, till eternity shall cease to be. No; he that seeth the end from the beginning seeth, alone, the thoughts of our souls, and he alone can judge. And when kings and potentates, with mawkish acts, and mawkish pride, contend about matters of religious

worship, his it is to smile upon their folly, as we would smile upon the quarrels of children. He knows that all shall at last come into perfect harmony, that all shall come into perfect good, and all men be bound together by the living ties of perfectness and peace.

When, day by day, and year by year, the beamings of his light shall be poured upon your souls; when all established religions, and temples dedicated to their worship, shall fade away as already have ancient Jerusalem and Rome—even your own city, and your own churches; when all these things are faded for ever from the earth, ETERNITY shall proclaim that *there is but one good, and that is GOD*: while the soul, ever striving to attain to the comprehension and development of that good, shall still grasp after the infinite, shall still count the rolling worlds, measure the distances of suns, and ever with this thought and this feeling—“*Our God is the only perfect good.*” How little are we!—but as an atom in the floating world of thought—but as a mite in the great living swarm of souls that exist in the eternal spheres; and yet none so small, none so dim, as not to be recognised by the Great Father as one of his children, as not to be received and purified by him; and his praise and his adoration shall be the eternal reward of your love and obedience to him.

Therefore, in your daily life, in all your avocations, whether secular or religious, remember what this Christ, this Jesus of Nazareth, has said. You can not be perfectly good, for there is but one good, and he is the Infinite; you are only finite, and for ever, through the unending ages of eternity, will still be grasping after that which is not your own, will still be proclaiming

that you are not good, while this one truth startles you and stares you in the face: *God is the only perfect good.*

Go upon Mount Calvary; see Christ crucified as a common malefactor, between those two thieves referred to in the Bible. When he, in the calmness of his own life, in the perfectness of his own simplicity, in the adoration of that God who gave him birth, says, "Father, forgive them, for they know not what they do"—he expressed, himself, most fully, the idea that there is but one good, and that is God, for *he* did not claim the power of forgiving them entirely. He only could forgive them for the wrongs they inflicted on him; he could not forgive them for the offence to their own conscience, to their own souls. He asked his Father to do it, still retaining to the last his divine conceptions of God, still believing himself but the Son of that Infinite Father. When we see the mockery of the Son of God, the deep adulteration of that which has been true and perfect; when we see Christ, and then look at the religion of men who profess to adore the Infinite, and follow the example of Jesus the Christ—see them mocking their Creator with worship, while at the same time they are contemplating injury to their brother; when we see them professing to follow the teachings of the gentle Nazarene, while in their actions they deny every principle of justice and of religion; when we see professors of religion, and, worst of all, those who claim to be teachers of the people, standing in the pulpit, and at one time heralding doctrines of good, which their life does not personify—at another, doctrines which outrage every principle of humanity—then comes the deep tide of emotion at the view of these wrongs, and we are

wont to exclaim, "Has God forsaken his children, and left them in moral and religious darkness?" But never, so long as one heart pulsates with the divine life, so long as one soul pursues its seekings after truth, so long as one society, one family, or one man, has in his heart the workings of this divine spirit, should we despair or complain—ever saying, "There is but one good, and that is God."

We have concluded our discourse upon this subject, and will now only say, in conclusion, that there is a spirit here who will close the service by chanting a hymn.

CHANT.

SPIRIT who reignest above! God, our Father, Spirit of Love! Oh, we bless thee, we adore thee! Oh, we praise thee, infinite God! Infinite Jehovah, thou who art ever near and around us, thou who dost bless us with thy sweet smile! oh, may thy children ever adore thee, praise thee, God of Love! Thou art our God—thou art our God, while Eternity lives. Spirit of Love, smile on us for ever. Oh, our God is Love! Infinite Goodness, rule for ever, touching thy Universe with chords of melody sweeter than harpstrings of yonder seraphs—sweeter than music from mighty organs, pealing through corridors in vast temples. Oh, thou art the God of thy children; thou art the Spirit of Infinite Good! Hallelujah! hallelujah! hallelujah! Amen! [Repeat.] Angels tune their harps! Angels strike the chords. Angels echo back these pure mortal words—hallelujah! hallelujah! hallelujah! hallelujah! Amen!

We bless thee, Infinite Spirit, for as much of light and as much of peace as dawns upon our heart this sabbath morning. May it be the type of that eternal, that perpetual sabbath of the soul, where all care, and all sin, and all wretchedness, shall have passed away, while these thy children shall for ever proclaim, "Thou art the only good!"

DISCOURSE XI.

DELIVERED IN NEW BEDFORD, MASS., NOVEMBER 29, 1857.

THE SACRIFICIAL RITE.*

PRAYER.

INFINITE JEHOVAH! our Father which art in heaven! The sabbath-day of thine infinitude overspreads the earth; and from ten thousand altars ascends the perfume to thy throne. But not because this is the sabbath-day instituted by man to proclaim thine infinitude, do we adore thee; not because from every church men pronounce thee good, and great, and infinite; not because, through the nation and the world, all are proclaiming thy greatness and power; but because we would bless thee every day and every moment; because on this occasion our hearts are o'erswelling with thankfulness; because we would express that thankfulness as the flower gives forth its perfume. Nay, we would not bless thee even because all men say thou shouldst be blessed, but because deep within our beings there is an everlasting voice, which answers to the voice of thine own being, saying, "Our Father is good, and great, and lovely."

We bless thee to-night, because, in all the blessings thou hast bestowed upon us, there is beauty and perfectness. We bless thee because the firmament above us

* Subject selected by the audience.

proclaims the majesty of thy nature ; because the sun god of Day, reposing in the lap of Night, has yielded forth his last coruscation of light, proclaiming with the breath of dying Day, " Our God is good and lovely ;" because all Nature, joining in the living chorus that sings thy beauty and power, praises thee in every fluttering leaf, in every pebble, in every grain of sand, in the deep ocean-wave, in everything which lives and moves, even in the autumn-time, when the leaves fall, and the ungathered grain on the mountain-side stands against the sky ; when men wonder where the life of earth is gone, we see thy hand and adore thy goodness, as the husbandman reaps the rich reward of his labors. For there we see the type of that eternity where the soul, for ever summing up the labors of the summer-time of this life, shall reap, in its golden harvest, the rich fruits of these labors and toils. Our Father ! we would bless thee like the dancing streamlet, which sings down the mountain-side ; like the murmuring breezes, like all the everlasting echoes of Nature, which give forth divine harmony and beauty. But mostly would we worship thee because deep in the soul of man there is an element allied to thine own being ; because thy divine presence is manifested in the human soul ; because thou art indeed our Father ; because all science, and all knowledge, and all art, proclaim that thou art good and wise. We would worship thee because all the deep struggles of our being are silent cadences of untold melody, so sweet, so clear, so divine, that we know no other hand than thine own can have touched the chords ; because the still, small voice of thine own being whispers to every soul ; because, as the waves were commanded

to be still, thy presence can command the troubled waves of sorrow and of anguish within the soul, "Peace, be still!"

Our Father! we bless thee—not for any especial favors which thou hast conferred upon us, not for any especial act of thine infinite providence—but for every favor and blessing which thou hast bestowed. We bless thee for all thy providences, and adore thee for all thine actions, knowing that thou art the Infinite and Eternal. We ask thee not to shower down any especial dispensations around us, not in any especial act of thy providence to waken the souls of thy children, but only that the slumbering fires within every bosom may be fanned to deeper and holier flame; that thy divine spark may be kindled into a more living and perfect glow; that the favors already received from thee may be used as thou wouldst have us use them, and as will best develop the divine life in our own natures; we pray that the power thou hast conferred upon us may be duly cultivated. And thus, our Father, we would bless and adore thee, not through especial dispensations, but through thine infinite goodness and mercy.

Spirit of the Universe! very many altars are echoing praises not prompted by the spirit of religion embodied in man's soul, not from the pure Christianity recognised in Jesus of Nazareth, but by party spirit and the desire of self-aggrandizement. Not such would be our prayer. For all the world we ask blessings; we would implore that all may become allied to thee. And unto thee, Father of the Universe, shall be every song of angel and archangel, every outgoing of love from the hearts of thy children; to thee shall be every word of

truth which we may utter on this occasion; to thee shall be the affection and homage of thy children's souls, forever.

DISCOURSE.

"And without shedding of blood is no remission." — HEB. ix. 22.

THE text of scripture presented by the committee for our elucidation this evening is a part of Paul's argument to his Hebrew brethren, wherein he undertakes to prove that the blood of Christ is above or more important than all other sacrifice. As Paul had been educated in the Jewish religion, the sacrificial rites had been engrafted most thoroughly into his theology; and being himself a cruel man, as is evident from his giving his voice against Stephen, and holding the garments of his persecutors while they were stoning him. His conversion while on his way to Damascus did not remove all the errors of his previous convictions, but most fully convinced him that Jesus of Nazareth was not an impostor. With this educational bias of mind, believing that God required the shedding of blood in order to atone for the sins of his children, he very naturally arrived at the conclusion that Jesus became the sacrificial offering to God for the sins of the world.

The Jewish religion was founded upon, or rather grew up out of, heathenism; and the Christian from Judaism — Paul, more than any other of the apostles, being the one to blend the two: thus you have a religion containing some of the most beautiful and elevating thoughts and principles which the human mind can comprehend,

but mingled with the most depraved conceptions of Deity which ever disgraced humanity. God is represented as inculcating the doctrine of overcoming evil with good, and at the same time devising the most appalling means of avenging himself upon his defenceless children ; he is represented as a God of love, and at the same time as possessing a heart the blackness of which would cast a shade upon a demon ; he is represented as a God of power, and yet perpetually defeated in his plans ; and so on through every attribute of his being.

It can not be denied that you have the doctrines of all nations, from the earliest records of mankind until the present, engrafted into the religions of this country, and each orthodox sect stands as a representative of some period of the past. The doctrines of John Calvin and Jonathan Edwards were the most barbarous of any upon record, and they will stand upon the pages of history as an index pointing to the folly, cruelty, and depravity of ages bygone.

Without the shedding of blood, there is no remission of sin ; or, without that which is considered an atonement, between God and his children, no one can ever enter the kingdom of heaven. In our elucidation of this subject, our hearers will remember that we confine ourselves to no creed and no special interpretation of the Scriptures. Our ideas are strictly our own. Spiritualism nor spiritualists are responsible for them. We ourselves are alone responsible for whatever opinions we may present. We shall endeavor to base them upon reason and judgment, and upon as much of divine revelation as seems to us divine. It is proclaimed by the skeptical, in regard to Spiritualism, that it denounces the

Bible, that it does not believe in divine inspiration. This is absolutely false. There are no theories or creeds which recognise it so perfectly and truly as does Spiritualism. But in what manner this inspiration acts, or how we are to know what is divine, has been a matter of doubt in all ages, and will ever be so, till each man shall become his own oracle, and the soul of each shall be his own temple, wherein God may speak to him in person.

With this brief introduction, we will proceed to state the ideas upon which this passage of scripture is based, nor shall we assume that the literal sense of the passage is true. We must first consider its source, the interpolations which have come down to the Christian church, and which are embodied in the Christian Scriptures. No theologian of the present age pretends to interpret every word of the Bible as being literally true, or pretends that, literally speaking, the earth was made in six days, since geology has proven the contrary. There may, then, be other than a literal interpretation of this part of the Bible. Few clergymen pretend to consider all the miracles as being literally true. Some represent them as being literal, others as but figurative descriptions of natural events. Our opinion, in regard to the Olden Testament, is this: that it is the history of a nation's battles for supremacy in religious and political points, and that consequently it is not the history of the whole world, but merely of a little tribe who threw off the yoke of bondage, and at last became a mighty nation, possessing more knowledge than their contemporaries, but not more goodness. They embodied the ancient Egyptian mythology, which has been handed down to the present day.

We thus view the Mosaic dispensation. That dispensation was fitted to the age in which Moses lived. It demanded an eye for an eye, and a tooth for a tooth. But when Jesus the Christ came, HE said, "Return *not* evil for evil, but overcome evil with good"—proving that the moral, social, and political laws were not the same in Jesus' time as in that of Moses. Moses may have been equally inspired, and from the same source, with Jesus of Nazareth; but his inspiration was adapted to his age, that of Jesus to his age and the ages which have succeeded him. Thus you will perceive that, although we believe in divine inspiration, we do not believe it in that view which rejects any inspiration except in particular ages and nations. We believe in inspiration; we believe that each inspired man is inspired from his highest conceptions of the eternal God. Thus, the ancient Jews, the Egyptians, the Greeks, the various heathen nations, have had their own conceptions of God. And shall we say that they are not true, that they have not as high claims on the Infinite and Eternal Father as ourselves?

God hath made his children; he pronounced them good. It is stated that they who were pronounced good by him have fallen, but we do not believe it. We do not believe that man has ever fallen from what he originally was. We believe that he is perverted, not because any one committed a sin, but because through ignorance the soul does not perceive the light of its own being. We believe that the soul is in its infancy as yet; that the golden age has yet to come. Therefore, with this idea, we shall be pronounced at once, by those of you recognised as orthodox, to be infidels and here-

tics. Wait until we are through. We believe in religion; we are not infidels or heretics in that respect. Therefore, do not pronounce upon us until you have heard us through.

The ancient heathen practised the sacrificing, to particular gods, of certain animals, which were believed to be like those gods. The ancient Egyptians recognised in the stars certain mysterious properties, because they calculated from the stars the allotted periods of the earth, when vegetation sprang forth, when certain animals produced their young. Consequently, the constellations were named after those animals. Taurus, signifying the bull, was named from the time when the ploughman went forth with his oxen to plough; and Aries from the time when the sheep produced their young. The language being so imperfect, they recognised the constellations only by the name which they gave them from the sun passing near them at these particular periods of the year, and the different points in the heavens were thus personified in these animals. In course of time, the connection of these stars with the appearance of the seasons induced a belief that they had an influence upon the spring or summer, that they brought the seasons with them. Consequently, they said: "When Aries comes, he influences vegetation; when Taurus comes, it is time for the ploughman." In their ignorance of the true principles of astronomy and the laws of the physical world, they attributed to these stars powers which belong to Nature, or to the God of Nature. They deified them, and called them gods. Thus it came to pass that the animals after which these stars had been named were supposed to be gods upon

earth; and the bull, and the sheep, and those various animals personified in these constellations, were called deities. And when the people desired any especial favor to be granted, they sacrificed an animal corresponding to the name of that star, and with which they supposed that the god who resided there would be pleased. You perceive that the idea of animal sacrifices, of the shedding of blood, to gain an especial favor with the Deity, originated, not in Christian but in heathen nations.

This idea has pervaded all nations in history. Many nations have sacrificed human beings. The Hindoo mother who sacrifices her child, is conscientious and religious in that sacrifice. She tears from her heart all the feelings of a mother's bosom, and casts her child into the waters of the Ganges, saying that God so requires. The wife is laid upon the funeral-pile of her husband, that the two may ascend together to the realms of the gods. They think it would be a sin to do otherwise. The living wife throws herself upon the body of her husband; the fire is kindled around the two, and both souls ascend together.

Abraham was about to sacrifice his son, when the voice of the Lord spoke unto him, the voice of that inspiration which is recognised in the Mosaic dispensation. Pardon us if we shock your religious opinions, but certain it is that if we trace this idea back, we find that it was in the earlier nations that the custom originated of shedding the blood of animals; and it was done that the stars might be propitious, and yield a bountiful harvest to the cultivators of the lands, for the sustenance of their families. When they found that the animals

which they had deified did not yield back a return, they commenced by making idols, representing the various passions of man's being—one god of hatred, another of revenge, another of love, and so through the whole category of human passions and feelings. To these they sacrificed, not only animals, but human beings; not only those animals which were supposed to have no immortal souls, but those human victims who had been taken in battle; and they brought them there, and sacrificed them at the feet of those motionless idols, whom they no doubt imagined to possess divine power.

All the elements of earth, air, and water, they invested with divine attributes. Why? Because, in their primitive condition, they could not overcome the elements. They perceived that the cold penetrated them, that the waves would not be subservient to their will, that the sunshine would not come at their call, that the stars would twinkle in the heavens, notwithstanding that they looked upon them with wonder; and this thought came to them—that all these things of Nature had some spirit, or god, or fairy, or sylph, who dwelt within them. With this conception, every material thing was deified. While their own being was rough and uncultivated, they sacrificed blood to their gods; they went to war with other nations because they imagined that their gods required those sacrifices; they brought home slaughtered forms, and burned them at the altars of these idols.

Thus was heathen mythology, step by step, introduced into the Mosaic dispensation, and has been handed down to the present time. Thus were the ancient Philistines and Israelites in the wilderness, at war with each other.

Thus did they battle, blood with blood, form with form, religion with religion. And they devoured all whose strength was not equal to their own. Why? Not because Jehovah commanded the sun and the moon to stand still, that they might fight with each other, as it is interpreted by many, but because their undeveloped nature caused them to live in the active exercise of their destructive and combative powers. The ancient banner carried by them, had painted upon its surface the figures of the sun and moon, which they deified, and because he who held it gave the signal, by standing still, that they were to fight, Christendom has substituted the sun and moon, in place of the banner, in their belief. The sun and moon did not actually stand still; God did not suspend the natural laws of his creation. He did not stop the earth in its diurnal motion. But these figures being deified by them, as remnants of their old mythology, did stand still whenever the banner was held as a signal for them to fight; and when they were victorious, they thought the gods had indeed helped to fight their battles.

Throughout the Old Testament we constantly find traces of this ancient mythology, and in it the origin of the idea of sacrifice. The God who required Abraham to sacrifice his son was the god of mythology; the God who stayed his hand was the God of Abraham's bosom, the Father of the universe.

For if it be wrong for man to kill, as Moses has declared, is it not wrong for God to murder his children? If it be wrong for men to go to war with each other, that they may sacrifice their brothers taken in battle, is it right for God to demand the sacrifice of one

of his creatures, that the sins of his children may be expiated?

My friends, you must pardon us if we say, that in this nineteenth century, although you profess to be Christians, you are living the Mosaic dispensation; and worse than that, living the dispensation of heathen nations. You are still acting upon that class of ideas which permitted men to suppose that God could be pleased with the sacrifice of human victims in war. For men do fight with each other, do kill each other, every day, every hour, even now, among all Christian nations; and even in this enlightened America, in times of war, you employ a chaplain to invoke the aid of God to assist you in human butchery.

We have seen that this idea of the necessity of sacrifice for the remission of sin, comes to us through the Mosaic dispensation; but originated far back of it, and that it has been introduced even into Christian nations. Before we commence upon this text, we would first give you a brief synopsis of the history of the New Testament. Those of you who are educated, who have read the histories of religion, not that which has been written by parties or sects, or sectarian ministers, but who have read the original, or what is termed profane history, know, very well, that no gospels which record the sayings of Jesus of Nazareth were written by him, or of his twelve apostles, that they were written many years after Jesus of Nazareth and his apostles had passed away. And if you have read very closely profane history, you know that they were written by priests, who had received, through tradition and otherwise, these accounts, and presented them in this form — that in the

times of Constantine a convention was assembled at Nice, to decide whether the Bible should be the standard of religious worship—that half of that convention were for the adoption of your present Bible, and half against it. The bloody-minded Constantine, he whose hand had dealt so foully with his brother, whose whole life was characterized by deep degradation, cast his vote in favor of Christianity.

These are not speculations, but historical facts. Nor is this all. It is certain that many parts of the Bible have been lost, and others misinterpreted. Have you any reason to suppose that that which you now have laid before you every sabbath is the whole of the Bible? Do you know how much of it is literally or truly translated? You have no reason to believe this, none whatever. My friends, if we accept the literal translation of the passages of Scripture which are heralded forth by your ministers, from your pulpits every Sunday, we accept a foundation which is very slender, you stand upon a platform which is decaying under you, the pillars of which give way at the slightest breath of truth.

But we do accept the principles embodied in the life and character of Jesus. We do believe him to have been meek and lowly. We do believe him to have sustained that life throughout his whole lovely career, to have been the Son of God, and, as he said, the Son of man. We do believe him to have been allied to the Infinite Father. We do believe him to have been sacrificed upon Calvary, not that our Father might cause himself to be at peace with his children, but because the Jews would not permit him to live. We accept whatever salvation may be attributed to his life and

character. We accept the living beauty of his burning eloquence, which, although it can not be rendered literally, as spoken on the mount, is still fraught with divine conceptions of Deity. We accept that meek and lowly spirit which speaks to us saying: "Go, and sin no more," raising up the down-trodden, wiping away the tears of the widow and orphan, expressing the most perfect type of character and action. We accept Christ's spirit of humility, which, although men consider him to be the perfect God, caused him to say: "our Father and our God;" and in saying that, he declared that he himself was not God. Even to the last, when he had risen from the sepulchre, when his divine spirit infused that form which had been lying three days and three nights in the tomb, he did not say: "I am the Infinite God, and these shall be destroyed because they have crucified me," but he says: "Touch me not, I have not yet ascended to my Father. Go and tell them that I ascend to my God and your God, my Father and your Father," retaining to the last his sonship, his childhood, to the divine, eternal Father. We see not the slightest evidence, if you take the literal translation of the New Testament, that Christ claimed to be God. There is one passage only which says: "I and my Father are one." But still he says: "My God and your God," "My Father is greater than I," "My Father and your Father," and only means by the former passage, that in soul, in spirit, and in life, he is one with the Father.

When Paul, in his epistle to his Hebrew brethren, wrote this passage, he was trying to prove, that Christ had been offered up once for all, and that there was no further need of the sacrifice of rams, kids, bul-

locks, &c., for Jesus had fulfilled the law by the sacrifice of himself. Paul acknowledges the requirements of the religion in which he was educated, and its cruelty and barbarity, for he says: "almost all things are by the *law purged with blood*; and without shedding of blood is no remission." He was the only apostle who was educated in all the principles of the Jewish religion, and his sudden conversion did not remove his old prejudice; and being made to believe in Jesus, he blended both the Jewish and Christian religion in his doctrines, and by so doing he became the direct channel of engrafting the idea into the Christian religion, of God requiring blood to appease his own wrath; and eighteen centuries have not been sufficient to remove it from the doctrines of the church.

It is evident that Paul, even after his conversion to Christianity, retained his belief in the necessity of the shedding of blood for the remission of sins, and in speaking of Christ, he says: "Neither by the blood of goats and calves, but by his *own blood*, he entered in once into the holy place, having obtained eternal redemption for us." Hebrews ix. 12. He believed that as the scapegoat was to the Jews, so was Christ to humanity. But you will find that your only scapegoat will be to "cease to do evil and learn to do well."

We do not believe that any salvation is to be obtained by the shedding of blood, that our Father is so revengeful, so malicious, that he requires blood to be shed, that he may make peace between himself and his children. Those who attribute to Jesus of Nazareth the vicarious sacrifice for the redemption of man, do it simply as an excuse for their own ignorance, for that deep element

of crime which they must wash out in the blood of Jesus, and not in a life of purity and perfectness, after the example set by him. No, my friends, though it may be shocking to you to hear the authority of the Bible questioned, we can not believe that Jesus of Nazareth was ever sacrificed to appease the wrath of the Infinite God, for God was never angry or revengeful; if he is infinite in love he can not be infinite in hatred; if he be a God of mercy he could not send into the world his only begotten Son, and then murder him, in effect, upon the cross. What! Our Father, the Jehovah of the Universe, the Infinite God, sacrifice his Son to appease his own wrath and vengeance—it is a reproach on the character of Deity, and a libel on common sense.

If he literally did this, if the orthodox views are correct, that Jesus of Nazareth is the means through the shedding of his blood; that unless that blood had been shed humanity could not be saved; that God, the Infinite Father of love, caused ~~his~~ Son to come into the world for a sacrifice, then their God is worse than the being who, they say, dwells in the bottomless pit. We do not believe that he would do it. Therefore, with our conceptions of the character of Jesus, we would deny his sanctioning the doctrine of God requiring the shedding of blood for the remission of sins. If so, when one man murders another in the streets, your laws of justice are not perfect, for without the shedding of blood no man can be saved. What God sanctions are *principles* which are inherent in the nature of things; therefore, if killing be right, it is a universal principle, and would involve the idea that all men must go to

destroying each other. If so, the heathen, whom you profess to despise, when he sacrifices a man upon the altars of his gods, is more righteous than you; and when nation goes to war with nation, they are carrying out the principles of Christianity in a wholesale manner. You do not believe it, though you profess to believe that a religious slaughter was committed by God, upon Mount Calvary, when Jesus was crucified. Shame should crimson the cheek of all those who profess to believe in a God of love and mercy, and then attribute such an action to him! Shame upon America, which tries to establish anything better than a monarchical government, for "without the shedding of blood is no remission!" We do not believe it, we can not believe it.

Paul was mistaken in regard to the requirements of the Christian religion, for, like you, he was unable to remove his old errors, though newer light had burst upon him. The Egyptian mythology was engrafted into his soul so strongly that it required more than the period of his earth-life to remove its influence. We say, that to our mind, he was mistaken.

It may seem too much, before an orthodox community, to state this. But we have a right to our own opinions, and the freedom of expression; if we interfere with any of yours, or if we cause one shudder of horror to pass through your frames, we do not do it intentionally. Ours is the privilege to speak our own highest ideas of truth; and if they do not accord with yours, lay them aside until you can receive them.

Before entering further into detail on this subject, we will give you our opinion of the meaning of the

word JEHOVAH in contradistinction to that of Lord and God.

In the Old and New Testaments, the words "Lord," and "God," embodied no idea of an infinite being. For instance, when it is said that the spirit of the Lord descended upon them, or the spirit of the Lord spoke unto them, or said so and so unto Moses, or Elijah, the word "Lord," when translated from the original language, does not mean an *Infinite God*, but simply one who has power, who is supposed to be a ruler. Thus, many times, in the Bible, the words, "My Lord and my God," are used as applied to kings and governmental officers; but as they are translated in your Bible, they are represented to mean the Infinite God.

The word "God," also, which, in the original, means simply a perfect and divine principle, or some superior agency, not the Infinite, or Eternal One, is taken from the heathen mythology, and means simply something that controls. Thus, in the whole of the Old Testament, there are but one or two passages where the word Jehovah is used. We recognise the idea that many who were supposed to be inspired from Jehovah, were but inspired from these lords and these gods, who, we are told, are many, but Jehovah is the greatest of all.

It may be that you are not acquainted with the literal translation of the word Jehovah. It is taken from three Hebrew words, meaning simply the Past, Present, and Future—*Je*, the Future; *ho*, the Present; *vah*, the Past. This is our idea of an infinite God—this JEHOVAH, who fills all time and space, the greatest of all, as recorded in your Scriptures.

We believe that modern Christians, who stand in their gilded altars or sit in their cushioned pews, and pray within their frescoed walls, do not know that, in reality, their prayers are offered to these lords many, and gods many, and not to the Infinite Jehovah, who is greatest of all; that when they pray for the souls of their people, they pray only for the souls of those who sit within the same sanctuary. We believe that they pray to the god of mammon, more than to the God of the Universe. This may seem sacrilegious to you. But look into many of your Christian churches, where the name of Jesus is uttered by those whose hearts are given wholly up to pride, and luxury, and selfishness, and see if there is there any conception of the Infinite Jehovah, or of Jesus of Nazareth.

They picture upon the broad canvass before them, Christ upon Mount Calvary, as something which, to their mind, is a perfect ideal; but they have no conceptions of him who was the friend of the poor, the raiser-up of the down-trodden; of him who entered Jerusalem surrounded by the lowly and humble; and went away from it bearing the cross upon his shoulders; of him who was spit upon and reviled, and who, upon Mount Calvary, could look down from the cross, and say: "Father, forgive them, for they know not what they do." They have no conceptions of the life of that Christ whom they profess to adore. They only know that the crucifixion, the vicarious atonement, is something to which they have signed their names in the creed of the church, and if it only saves them from a hell it is enough, not that they have so much love for good, as a dread of the consequences of evil.

Is not this true? If you are Christian worshippers, and have knelt before the altar of a Christian church this day, and there partaken of the bread and wine, as the type of the flesh and blood of him who died on Mount Calvary, have you ever thought of his life, have you ever sat down, and reading your testament, reflected that he was the meek and the lowly, despised and down-trodden; that if he should come to-day, in the streets of your city, and proclaim himself to be Jesus of Nazareth, you would close the doors of your Christian churches against him; that ministers who praise his name, and pray to him for salvation, would treat him with contempt, and send him to the lunatic asylum? Have you ever thought of this? If you have not, ask yourselves if it is not true. You would, with the ancient Jews, had you the power, say: "Crucify him! crucify him!" They treated him as a common thief—you would treat him as a common nuisance, and send him to the penitentiary, or the insane asylum.

We ask you if there has ever been one religion, or one theory, or one profession of a theory, which has caused so much crime and bloodshed as what you call Christianity in the present age, and which is founded on the belief of the necessity of shedding blood. We do not mean that which was taught by Jesus of Nazareth, but that which is preached by your modern theologians. Look at your missionaries, those who go forth to heathen lands, to preach Christianity to those who never had an idea of wrong or of revenge. Look at those who go to the Sandwich Islands, where a theft, a murder, a penitentiary, or an almshouse, never existed, before your missionaries went there, to tell them about

God, about Jesus of Nazareth, and about salvation. The Sandwich-Islanders did not know what it was to steal or murder. We know, of course, that the wars between different tribes were in existence, but not the common murders of your Christian, civilized countries. They never before knew that they must lock their doors, and bar their houses, when they went to sleep. Christianity, or those who profess to teach it, taught them this. It is the same idea, the same ignorance, the same depravity, that persecuted Jesus of Nazareth.

But we believe in that divine perfection and harmony that characterized the career of Jesus. We believe him to have existed. We believe the traditions now in vogue, with regard to him, not to be unfounded. They have their foundation in deep and lasting truth. And though Christian theories may fade away, though they may now misrepresent his character and life, still his moral sayings, in our view, will stand for ever, as the expressions of divine and everlasting truths.

In proportion as you educate your children, in proportion as you cultivate the physical department of your being, as you teach your children to cultivate their physical forms, in that proportion disease and wretchedness will fade away. It was once thought a crime to endeavor to discover any remedies for physical disease, as it was considered a dispensation of God upon the diseased person, for some crime which he had committed. It was once thought a sin to teach your children to physically perfect themselves, to study medicine, or astronomy; it was once sacrilegious to study geology, or chemistry. It is now considered a sin to study the laws of the spirit, and our true relations to Deity.

It must be so no longer. Our God is not afraid that man will ever reach him. It is not a sin to study the deepest elements of your nature, to study the character of the Divine Being, in whatever form. You may study these things, and investigate critically everything which will afford you information on these points. It is not a sin to ask if God is not just. Is he less the All-good and All-just God to-day, than when he first conceived the idea of creating man in his image?—less that God than when the morning stars sang together? No! He is the same yesterday, to-day, and for ever. If men change, it is not that God has changed, but only that they become more like him in thought and feeling. Eighteen hundred years from now, it will be considered a sin to attribute to God the shedding of blood for the expiation of men's sins. It will be considered a sin for man not to investigate the deepest and holiest elements of his being. All men and all women may, and one day will be enlightened and made pure and holy, by the power of that divine truth which comes from the Infinite Father. For he sends his oracles to each and every nation, and they speak the inmost perfectness of his heart, and he proclaims divinely: "I have never made a soul I can not save—never made a world I will not own—never made a living, thinking being, that I will not fold in my arms and call my child."

In proportion as men and women become educated, morally, intellectually, and physically, in that proportion jailhouses, penitentiaries, prisons, locks and bars, battles, and atonements with blood, will cease; in that proportion your God of to-day, the God of war, will be changed to a God of love and mercy. He

whom you call the God of heaven, but who is, judging by your actions, a God of warfare and strife, will be changed to a God whom man can love and worship as a being of Infinite Goodness. In that proportion, crime, ignorance, and depravity, shall pass away. In that proportion will the blood of Jesus of Nazareth cease to be regarded as essential to the salvation of man. In that proportion, men will cease to look to his vicarious atonement, and seek salvation in following his life and example, and in practising his divine precepts.

With these words we must close our lecture, hoping that you will consider what we have said in the true light of its meaning, not in that of any misrepresentation. Remember that we do believe in divine inspiration; and in the Bible, as adapted to the nations whence it came. We do believe that Jesus of Nazareth, is adapted to every age and nation, to every clime and every race. The Christ-spirit which is to come into the world shall be the embodiment of divine thoughts, which shall hover around every hearthstone, and breathe its holy influence over all mankind.

And to Thee, Infinite Jehovah, shall be rendered all thanks, all praises, for these high conceptions of thee, and may every soul here to-night feel that thou art as near to them as the pulsations of their own being. And thus may we for ever address thee as our God and our Father.

DISCOURSE XII.

DELIVERED IN MUSIC HALL, BOSTON, DECEMBER 6, 1857.

THE LOVE OF THE BEAUTIFUL.

PRAYER.

INFINITE JEHOVAH! thou who art for ever the God and the Father! we bless thee to-day, not because in many temples dedicated to thy worship we have been told that thou art great and infinite; not because in all religion, in all sciences, in all arts, thou art proclaimed the Infinite Jehovah; but because our souls overflow with gratitude—because there is welling up from within our being something that proclaims we are allied to thee—because our souls worship and adore thee as our Father and our God.

O Spirit of the Universe! thy hand hath created chords of melody trembling along the lyre-strings of our being, which can never be hushed. And as thy right hand has touched all space and called into being the worlds and universes vibrating in harmony with thy voice, so in the spaces of our souls thou hast wakened cadences of beauty which arise like the undying fragrance of flowers.

Our Father, we bless thee to-day for the gifts which thou hast visited upon thy children. We would bless thee for the living Universe in which they breathe and

move. We would bless thee that in all worlds there are beings dedicated to thy highest praise—the human soul. And we would bless thee that the soul of man, mounting above all material things, can stand upon the pinnacles of Eternity, and proclaim that he is thy child; that every day and every hour the human soul sees more of thy beauty, and, mounting aloft, can scan the Universe, and see that thou art God. Our Father, may we feel that thou art with us to-day! We would not worship thee afar off, and in the Universe seek thee, not in any lofty temple, but in the silent avenues of the soul, where thy voice, and thy power, and thy mind, proclaim that thou art Infinite.

Our Father, may the tears of those who mourn, and the sighs of those who are in affliction, and the smiles of those who rejoice, be acceptable to thee as our God! And may we bless thee through all blessings, and adore thee through all adorations, that have been dedicated to thy name. And to thee, our Father, shall be all the praise, all songs of joy; to thee shall arise every anthem of thanksgiving from hearts overflowing with love; to thee shall be dedicated every tear-drop that rolls down the cheek, every sigh that vibrates through the harp-strings of the human soul; nay, all that is, and shall be, and ever was, is thine, for ever and for ever!

DISCOURSE.

OUR theme is a perfect one— *The Love of the Beautiful*. How we may illustrate it, how perfectly our thoughts and feelings may harmonize with the beauty of the theme, remains for you to judge. We can not hope to please every mind present, with everything that we may utter; but if one thought contains aught that is beautiful, aught that flows to the mind or heart of those present, we are satisfied. Ours is to give the highest inspiration of the subject which we may, and ours is to present, in the truest form, thoughts which well up from our inmost being. If they find a response in yours, like the perfume of these flowers,* they shall arise together to the infinite and eternal God.

We shall divide our subject into three parts, knowing that man's mind has, distinctly and positively, three separate departments, which act and react upon each other. One is the physical or natural plane, another the intellectual or conceptional plane, the third the spiritual or divine plane, which comprehends all the perfection of manhood.

The NATURAL PLANE, the love of the beautiful, is embodied in the primitive history of every people. Even in the child, the natural love of the beautiful is predominant. Nations illustrate it, in their infancy, by their love of gaudy colors, and by endeavoring to imitate that Nature which they have but feebly learned to adore. The Indian savage of your own country, when he colors his cheeks with the red and black hues of

* A vase of flowers was standing before her.

the war-paint, shows that he has the idea of the beautiful. He strives to represent that which he is, in an external form. Not seeing truly his relation to God and Nature, he desires to represent his own character and wishes, by the colors which most accord with his ideas of war and bloodshed. So in the Egyptian, Grecian, and Roman nations, the gods and goddesses were perfect representatives of their ideas of the beautiful. Everything which appeals most strongly to the senses is the first for the man, alike with the child, to consider. Consequently, in your system of education, you desire to illustrate to your children that which you would have them learn, with figures most fitted to their age and development. Thus it is that startling figures, imaginary forms, brilliant colors, all convey to the mind of the child an idea which the simple statement of the fact could never give.

The natural love of the beautiful, then, is that which represents forms and colors, upon a strictly external plane—that which pleases the physical organization. This is why the ancients had a religion absolutely material, simply because their thoughts and feelings were not sufficiently above the material world to avoid their demonstration in a material form. They consecrated to the material that which belonged to the soul, and thus made religion not a spiritual but a material thing. This has been handed down to our own days. The gods and goddesses that lived upon Mount Olympus were no other than the conceptions of those thoughts and feelings which render beauty, art, and perfectness, creations of the mind. The classic remains of Greece and of Rome, the beautiful poetry of Italia, all rep-

resent the divine conceptions of beauty in the human soul.

When we can trace nations back to their primitive organization, we find that the idea of beauty is but to represent man as he is. Hence we may illustrate our subject by taking a child from your midst. There, in the earliest stage of development, however much every physical system may vary from the other, the conceptions of beauty are substantially the same in every case. The mother is always beautiful to the child. It looks to the mother for protection, for sustenance. Why should she not be beautiful? Everything which assists in the unfoldment of the physical form is at once seen by the child as beautiful and desirable. If you desire to educate it upon a particular plan, you have only to present that education in a form pleasing to the sight, the eye, and the ear of the child, and it will seize with avidity upon the sight or sound which harmonizes with its tastes. Thus the physical love of the beautiful, that which corresponds to man's physical nature, is the first to be developed.

But as the child expands, the mother's form fades away. He admires the flower—the flower is gone! Thus men are taught, in the earliest stages of development, that beauty is fleeting; that though the physical form may be redolent with vigor and symmetry, it fades away; that though its hues vie with those of the rainbow, the flower dies. The child mourns that the flower is departed, not thinking it is essential that it should depart, that another may come in the spring-time. The sight, the hearing, the taste, the physical senses, pass away. The criterion by which the child judges of the

beautiful, the true, the pure, and the good, all those childish instincts and intuitions, leads it into a more full conception of natural beauty than does the standard held by many nations..

When nations first develop their ideas of the beautiful, these ideas are exclusively governed by the physical senses. Everything which pleases man's physical and external senses seems to be filled with divinity and power. Why? Because man's divinity does not yet overcome materiality; because the powers of mind do not yet overcome the powers of matter. Consequently, materialism was at first embodied in religion, because the soul could not stand alone, and proclaim that it felt, and saw, and realized a God outside of this Universe. It takes a strong mind and a strong soul to comprehend religion aside from its external symbols. It takes a man of strong and deep understanding to comprehend that there is a God aside from the beautiful and perfect things which he has made and by which he is surrounded. It takes a deep love, a heart overflowing with mighty conceptions, to worship at the shrine of Deity, without picturing there any great, divine, perfect act, for which they must return their gratitude. Thus, in the earlier ages of man's development, beauty being the first thing that attracted his mind, and the attention being fixed upon external objects, it is difficult to loosen it from this world's anchorings, where it has fastened its bark, and where it must linger, until thought and feeling, like the mountain-waves of the ocean, shall tear it away, and bear it to a brighter shore.

The child, after it sees the flower fade away, and its mother's form laid in the tomb; after its toys, once

beautiful, have been thrown aside, craves something more substantial. After the picture-alphabet, which has been its study for years, has ceased to be interesting; when it desires to know more of the language, and more of the thoughts embodied in its expressions; after this, the child enters at once upon THE INTELLECTUAL PLANE of its being. How trivial and trifling seem all the enjoyments of its youth! How stale those waxen toys which once it was so happy to play with! How worthless appear those gaudy colors which attracted the eye, those sounds which struck the ear! The child has grown up to manhood, and it is entering upon a stage where intellectual beauty is supreme.

Here we must pause, and refer again to the earlier history of nations. Men have not yet outgrown their swaddling-clothes. Nations are still clinging to the toys which attracted them in youth—to those baubles which, when children, they played with—and pronounce them good, because they used them in their childhood. In religion, in science, in art, men still cling to the alphabet-picture, to the book of their earlier days—still cling to the flower, as though it could never fade.

We shall, therefore, speak to you as in your infancy. For you, as a nation, you as the individuals, are still worshipping physical forms of beauty, without any conception of their object and use. We would ask you here, as intelligent beings, as divine beings, where is your manhood, where is your middle age, that you should thus linger around the cradle of your infancy, and play like children with the toys that once pleased you? Men and women, it is the physical form of beauty

which you so much admire, the form of your brother, your sister, or your friend—why are they beautiful to you? Have you ever asked yourselves the question why your mother was beautiful? Is it because she was a perfect type of beauty? No. It was because your *affections* clung around her; it was the good she did you; because she protected and supported you. Your mother, your father, your wife, your friend, is always beautiful. Why? Because the thought which they give you is beautiful; the expression of that thought is beautiful; its cultivation is beautiful; and one beauty thus piled upon another creates in your mind a perfect symmetry of form. And you say, “This, my mother;” this beautiful thought, this beautiful music, these forms of love, these expressions of divine ideas—*these* you call your mother. While the physical form is fading away, still we think it beautiful, because it is the channel through which the beauty of the soul is conveyed to us. You are an infant, and you cling to her lap, and take hold of her hand, and ask her to lead you.

This is your idea of beauty: and yet, when the physical form fades away; when the cold, damp clod is laid upon her coffin; when the new-made grave blossoms and yields its fruits, and you say your mother is departed—was it her form which was so beautiful? Has she not left behind her all that was beautiful? Was it not the love she bestowed, the thought, the feeling she imparted, the manhood she gave you, that made her beautiful? So the child, playing amid the flowers of the spring-time, sees them fade, and says the flowers are gone, forgetting that their fragrance and beauty will return when the spring-time comes again.

We pass to another division of our subject. That which is material fades before the senses. You gratify your senses with physical beauty—decay and death come. You place your affection on a flower or a tree, and it fades away. You pet a lamb or a bird—they die. All things material thus perish before you. Beauty is fleeting. Therefore, you have been taught not to fix your affection upon external forms of beauty, for they will fade and die away, leaving nothing but darkness and cold, sepulchral vaults, where there is no sound—naught but the silence of death!

The only beauty recognised in the second department of man's being is the conception of beauty as personified in forms. Under this head we shall include poetry, music, all the sciences which man has yet comprehended. Thus, what is poetry? It is but an expression of the thoughts of the poet, and the feelings which are embodied in the man's mind. It is but a personification of that form of beauty which you have worshipped, and which may have died, but the love of which still rules in your own being. What is music? It is the soul of poesy. It is the harmony whence you take your lines and measures. It is the wealth of deep mines, whence you coin your words of perfectness and peace, and proclaim them beautiful. There is a conception of Deity, a perfect imagery, which you call Power. It is the Eternal Father, and Nature is but his visible manifestation. The painter who represents beauty represents but the alphabet of the language. He gives you but a part, of which Nature is the whole. Nay, he gives you but the first letter of the alphabet; he leaves you to work it out. He then goes on, still deeper, into the

language of Nature, and pictures all that he can interpret. He desires not to equal or exceed Nature; he can only commune with Nature. He can only receive her blessings, and give them to you. For what is painting? When upon the canvass there is a form, an expression, which stares you in the face, and goes down deep into the soul, you call it perfect. It is not like Nature; there is no life there. But the painter gives it to you, and it is his conception of Nature, and from it you must study Nature's alphabet.

What does the sculptor achieve? He does not *exceed* Nature. All the gods and goddesses were not intended to exceed in beauty, human forms of perfectness and symmetry; they are only stepping-stones, whereby man's mind may go up to Nature and Nature's God. The poet is not above Nature when he traces on the burning page the thoughts which seem to blend with eternity. The sculptor is not above Nature when he carves a form that lacks nothing but life. Nay, when the painter pictures upon canvass the scenes of Nature, he never imagines that he has exceeded the reality; he only thinks that some one may gaze upon it as he has, and see life and beauty in it.

Men never think to admire, to adore, to cultivate their tastes and capacities, unless some one thus stimulate them to it. There is a natural inclination to rely upon your mother, upon some one to induct you into the alphabet of an art or science. But art embodies the alphabet of Nature only, while you are to study your own deep thought. How have nations slighted and perverted intellectual beauty! How have they worshipped forms of beauty entirely unlike Nature! Yet this they

call intellectual beauty ; and sciences, and arts, and religions, have dedicated each to their peculiar shrines, forms, and images, so different from Nature, that were the painter to study them as models of perfection, he could produce naught but deformity. Man's intellect has run away with his heart, and, many times, his heart with his intellect, until natural and intellectual beauty have been separated by deep gulfs of inharmony and strife, which must be spanned by the mind's really conceiving true beauty.

Men have placed the standard of intellectual far above that of natural beauty, from the belief that man's mind is above Nature. We place intellectual beauty far below natural beauty, because we conceive that man's mind must traverse through Nature up to Nature's God. These are but stepping-stones, where the soul can go out from its deep vista, and proclaim that these are the forms which represent the beauty of a thought that must burn and live for ever. What does the poet ? He leaves a poem which is no more in his life than the track of the eagle upon the air through which he has soared. The poet writes the beauty which he thinks, because he must ; he leaves the poem behind, because he can take no more than his thoughts with him. What does the sculptor ? He does not study for a lifetime that he may leave behind him only a marble image, the effigy of his own mind ; but he leaves thought behind, as the man who goes upon the seashore leaves a mark to show that he has been there, but which the next wave will sweep away. He cares not. It is only for the thought, the power, the feeling ; which the act of chiselling the form gives to him. If you view the image

he has made, and see through the beauty and life which characterized him in that labor, you too are a sculptor. If you can gaze upon a painted canvass, and as you gaze it seems to speak to you from the eyes, and the pearly tear-drops start, you too are a painter, and have a painter's soul.

Men who tread the dull round of business-life—who day after day and year after year run, for ever and for ever, in the search after gain, know naught of intellectual beauty, naught of natural or of spiritual beauty. It is the counting-room and the coffeehouse, the coffeehouse and the counting-room, day by day, and year by year. You pass by the picture beaming in the shop-window; you pass by the marble halls, and all that contains beauty—the upturned face and tearful eye which would be a study for any artist—saying, “My business demands my attention.” If America would from this time devote one day in every month or every week to the enjoyment of beauty, intellectual and artistic, it would be a better and truer nation. If men, who make up nations, would devote one day in the week to the examination of physical and intellectual beauty, they would be better and truer. If every thought and feeling of your minds were not dedicated to one purpose, the acquirement of wealth—if there was any other, any higher motive in one of your political characters than party spirit and his own aggrandizement—if there was one particle of divine liberty beaming forth—then into the lap of America would be poured the wealth of other nations, not trodden down or wronged by your own country, but contributing in the very course of Nature to her prosperity.

The types of intellectual beauty represented in the

heathen mythologies are a keystone in the archway of man's development. Those mythological teachings have more sway at the present age than even that Christianity which embodies one God, the divine Jehovah. Men require something which appeals to themselves, to the natural mind and the feelings, which calls forth the deep emotions of the soul, that they may worship and adore. Thus, the gods and goddesses of heathen lands have held sway ; in their cold and icy hands the sceptre of eternal day seemed placed, because men embodied in them the thoughts and passions of their own souls.

This mythology to-day composes the greater part of Christian worship. From Homer, from Milton, and from Pope, you personify the gods and goddesses of old, and introduce them into your religion, and along with them the elements of strife, of degradation, of eternal evil. In following your own conception of the beautiful, you would never have thought of admiring the devil had not Milton so personified him, in "Paradise Lost," that he assumes to you a grandeur and a beauty which cause you instinctively to admire him. Men would never have thought of forming grand conceptions of a place of eternal damnation had not Milton, with his deep imagination, pictured it in the poem which he left upon earth as the image of his own soul—how long it will remain, eternity must determine. It is the deep, the tearful, the emotional, which control nations, and bear sway in all great political and religious organizations. Men have had images of thought and beauty presented to them, in every nation, which have consecrated their own evil actions, and made murder itself seem inviting and holy.

But there is an intellectual standard of beauty which

goes far beyond the deepest attainments of men in science and art, beyond that which the painter and sculptor can imagine. It is this element of beauty which throbs and pulsates in the hearts of men, a music like the cadences of some far-off realm. It decrees that man must admire what he is; that each exhibition of beauty must be an illustration of the thought and feeling of the mind. Thus, you consider beautiful that which your brother would despise, because your mind is differently constituted; because in you there is a feeling different from his—and the thoughts and feelings of men are unlike as any two objects in Nature. There is a deep and grand significance in this. You call one object in Nature beautiful, and your brother gives his admiration to another, because one mind can not perceive all the beauty in the works of God, at all times. All thoughts united make up the grand harmony of which Nature is the type. Your thoughts and feelings are but the emotions of that soul which throbs in your own being; and that life which God hath given you, and that soul, is but a part of that of which Nature is the whole. You admire beauty in the external, but the beauty must be in your own soul, in your own thought and feeling.

Is there any beauty in the flower, or is the beauty in the thought that flower conveys to you? There are in it only colors produced by the rays of the sun; the chemist can tell you the exact process—it is nothing very poetic. What does the flower embody? A thought, a feeling, an image of the soul. That, too, buds and blossoms in the spring-time, in its youth; it puts forth its flowers, gaudy as those of Nature. In manhood, its fullest development, you would admire it, and say,

“How beautiful!” But as the flower fades, you mourn, as does the child, forgetting that the mind, like the flower, must lose its external form, that it may blossom again in the spring-time. The child knows not that the flower will bloom once more: the man knows not that his soul will bloom again. Both are in their infancy; neither have attained to the manhood of their natures. But how beautiful are flowers to those who, when they lose a friend, go to plant a rose on the grave, a type of immortality, or a white lily, shedding their tears as the evening sheds its dew, saying—“Alas! my friend is gone; but, like this flower, he will bloom again in that eternity which lasteth for evermore!”

Is there not a deep delight, when you gaze down into the heart of a rose, and see there the life and beauty of the flower, and inhale its fragrance? You say, “It is beautiful.” What, the rose? No; the *thought* is beautiful, and that is what makes the rose beautiful. Have you ever thought, as you looked upon a picture of mountain-peaks, or ocean-waves, or the pearly caverns there, that they are all composed of simple elements, combined together, as a chemist would say, and piled up by earthquakes and convulsions—that they are but aggregates of rocks, and soil, and trees? Have you ever thought that the beauty of the mountain arose only from the aspirings of your own soul, which seems to compare itself with the mountain, and to say, “I am the greater!” God, the Father, answers from the deep of your soul unto the deep of that mountain, and it says, “I am the greater—I am the greater!” Have you ever thought that the ocean-wave is not beautiful in itself? The merchant will tell you that he sees no

beauty, save as it subserves the purposes of commerce. The man of business sees no purpose in it save as it subserves the end of conveying messages from nation to nation. The politician sees no beauty in it except as it conveys to him notice of his success in his own country. And yet, as you stand upon the seashore, and hear the murmur of the waves, you seem to compare them to the billows of Humanity which wash for ever against the shores of Eternity with their deep and solemn cadence. Oh, the soul is much like the ocean! the ocean is much like the soul! Is it not the thought that makes it beautiful?

Men of science who are strictly material in all their examinations, are never poetic, from the fact that they separate Nature from the poet, science from poetry—separate all things from the beautiful—and say nothing is beautiful which is not useful. Consequently, in a mathematical problem, as in a question in relation to the distance from the sun, they worship the forms, but forget the God who makes these forms. They worship the chemical properties which they discover in the form, but forget the deep principle of life and beauty which lives there. They worship the Universe, but forget that God made it.

But there is another form of intellectual worship, embodied in the physical types of religion. Men worship what they assume to be God, in the images of the church. All their various religions forget that God whom they profess to adore. They worship the idea, and forget the reality; worship the form, and forget the principles which it embodies. This is as deeply material as that type of materialism embodied in atheism. It is as much

atheism as that of the materialist who denies the existence of God. On the one hand, it professes to believe the being of a spiritual God ; on the other, it makes him purely material.

Man's conceptions of intellectual beauty must predominate before he can properly connect together the ideas of the material and spiritual. The only standard of beauty is the chain which binds Nature to God. Man's mind is *that* chain : God has no other religion than that which is embodied in the human mind, by means of which he works upon the Universe. There is life, and beauty, and perfectness there. You body forth the thoughts of the Infinite, when you worship and adore the Nature he has made.

It is well for every person to see a beautiful painting, to examine a perfect piece of sculpture, to read a lovely poem, every day of their life. It seems to carry you away from that which is gross and material. It seems to make you one with the being who wrote, with him who painted, with the one who chiselled the sculptured form. It gives you his thoughts and feelings, and makes stronger the chain which binds you to him. And it is still better for every man and woman, when they can see some feature of beauty in the human mind and form. Men pass each other coldly by, in the street, with a bow, forgetting that they each have a human soul ; that they are allied together by the closest chains of sympathy ; that there are deep, deep thoughts in the soul of each one, unfathomable. Oh, how beautiful the exchange of a pure sympathy, one of a truly intellectual thought, every day ! Do you do this ? You meet your brother on the street, and say : "It is

pleasant"—“It is cold weather”—“Business is dull,” while, perhaps, deep within the soul there is an aching void, which longs for sympathy. It may be his heart is wrung with throbbings deeper and madder than the ocean billows. It may be if you had spoken to him kindly, with one spark of sympathy beaming from what you said, his soul would have mounted again into hope and joy; otherwise, he passes into the cold vortex of human life, and year by year, and day by day, the spark of life goes out, and he is no longer a man. Women who meet and discuss the fashions of the day, and gossip about the bad qualities of their neighbors, sadden many hearts, whereas, if they would exchange a single kind word, if one really intellectual thought were uttered in all that they said, it would be far better.

We pass on to SPIRITUAL BEAUTY. And, as we have already given you a clue to our ideas, we will only say that, the real or spiritual beauty, is the true, and perfect, and divine degree of all other beauties in the universe. Without this there would be no beauty in science or art; mathematics would cease to be interesting to him who calculates the distances of the suns, and measures the mutual influence of worlds; nay, geology—all science, music, poetry, would lose their charm. If the simply intellectual standard had departed, still the spiritual would be left behind, which is the true, the right, the divine. It comprehends all things, and it makes of God and of the universe a whole, a perfect image, in the human soul. Oh, men and women who admire flowers which fade away, who worship the butterfly, and fall down before types and images of the beautiful, you who adore beauty in any and

every form! it may be that, through this adoration you will be led up to the spiritual. The adoration of beauty is only the type of God's mind embodied in your own. Cultivate that taste, and worship. It may lead you to God, it can not go outside of him. The true, the beautiful, the lovely, all belong to him, throughout his infinite universe. Who shall say that, in eternity, these forms of beauty that you have thrown away, as the child has thrown away his toys, shall not come up to you again, with deeper and fairer life, shall blossom forth again the flowers of eternity? Who shall say that, the child who mourns the departure of the flower, shall not see, in the spring-time of eternity, the floral images of thought and beauty which have blossomed in this lifetime? Eternity is but composed of all the thoughts and feelings which you throw away, as childhood throws away the shells upon the pebbly shore. You shall pick them up again, in eternity, and wonder that you never before saw their beauty. In eternity your soul will be expanded and enlarged by all those types of beauty which you have seen, and which, although the form is passed away, shall live for ever there. Oh, worship beauty! worship it in the rock, the tree, the flower, but still more in the soul; for God, the source of life and power, hath made you full of these feelings, which must soar far upward toward heaven, and find the great embodiment of power and beauty. Worship the beautiful, and it shall beam in through the eternal windows of God's everlasting shrines, of music, of poetry, of religion, of art, consecrated to him, the perfect goodness.

Why, what is the harmony or worth of all these,

unless they impress you with some deep melody, some sweet cadence of the soul, never called forth before? You may listen for hours to one of the popular operas of the day, and never a sigh, never a tear or a smile. You are only bewildered by all the variety of discord that you hear. But one "Home, sweet home," the same "sweet home," which once you have heard in your infancy, with its soft cadence, and its rise and fall, becomes, to you, the most perfect melody in the world. It may be there is no more harmony there, but there is a harmony of the soul awakened by its tones, which draws all men to love and purity.

When this spiritual shall be blended with natural beauty, when the divine shall be joined to the human, when man shall not behold his God afar off, when the beauty within his soul shall represent the presence of the Divine Being, when all thoughts which move and actuate him shall be high and holy, then the perfect standard of intellect shall alone be employed. There is no true standard of intellect in this age, no true standard of religion. Practically speaking, beauty in adoration is that which can mount above all physical forms, which throws aside all teaching, sees God and loves him for his own sake, adores him for his own mind, worships him for his own beauty. The religion and the organization of your Christian church is founded on that of the Romish church, whence it was drawn. The mind can not tear itself away from the toys and playthings of youth. It still goes back to those toys which it knows will soon pass away. But there are, sometimes, souls which grow so strong that men look up to them, and wonder if they are not God. Each

nation and each age have had these men, and to these you point, as milestones, to guide you along the weary road which you must travel. Every painter, every sculptor, every poet, every inspired writer, has assisted in doing this, and shall continue to fulfil this high office while the world shall live.

We thank thee, our Father, spirit of infinite beauty, for the life, and the power, and the goodness which we have seen to-day. And we bless thee that, wherever man may be, there is thy voice and thy power, which proclaim that thou art infinite in goodness, wisdom, and power.

DISCOURSE XIII.

DELIVERED IN THE BROADWAY TABERNACLE, NEW YORK, APRIL, 1857.

THE GYROSCOPE.

PRAYER.

OUR FATHER! on all occasions we offer the spontaneous outpouring of worship which ever wells up from the depths of thought and feeling within our souls, as natural and as pure as does the fountain of water burst forth from its deep-bedded rock, seeking to aspire toward the sunlight, catching with its spray-diamonds, bright gleams and flashes as they are given off from the great centre of the solar system. So our thoughts and feelings, having their origin, their source, and their life, in thee, are seeking for ever to gush forth, expanding to thee, seeking for ever to reach the sunshine of thy love, that thou mayst crown them with the perpetual rainbow-tints of everlasting beauty.

On this occasion we would approach thee with thankfulness and love. As the external earth is free from the icy chains of a long, protracted winter; as thy children have again and again breathed forth their hymns of thankfulness to thee that the dreary winter is past; that the poor, and lowly, and desolate shall no more cry for bread in vain; but that the earth, respond-

ing to thy voice, is again yielding the rich germs and shoots which, in the autumn time, shall bring forth the harvests for those who labor; so, Father, perhaps we may feel that the winter of a long state of materialism may pass away, and the spring-time of love and hope may call forth the shoots and blossoms of thought and feeling, until, in the autumn of thy unending eternity, there may be gathered into the granaries of eternal thought and feeling, into the storehouses of that mansion not made with hands, the fruits and the grains of our souls.

Oh, may we feel that thou art sowing seeds in our hearts; that though many fall on stony places, among thorns and briers, ours is the duty to tear the thorns away, and cherish the germs; to remove the rocks, that the shoot may not be dwarfed, or that its unfoldment may not be imperfect; and that for ever are the expanding capacities of the soul giving to us the germs of knowledge and truth, which we may cultivate and unfold, believing that in the end they will yield the harvest in tenfold proportion. O Father! we bless thee for this thought, and for every blessing; we praise thee for every capacity of life; that even as thou lovest thy creation, we would acknowledge that love by loving thee in return.

May we breathe words of truth—truth that never grows dim, but constantly brightens as it grows in the minds of thy children, and which, like the diamond, grows bright and more bright as the rays of thy love are thrown upon it, as they reflect the beauty of thy divine life. O Father! we bless thee for ever and for ever.

At the time appointed for the lecture, a large audience had assembled in the old Broadway Tabernacle, and the proposition being put to the meeting, it was decided that the controlling intelligence should select the subject for the evening.

DISCOURSE.

WE might have preferred, for the sake of the skeptical, that the subject on this occasion would have been selected by the audience; but, as it is left to us to decide, we will recall a question which was proposed on a former occasion, and which, owing to the decision of the audience at that time, we did not explain. If it is desired, we will, this evening, explain the principles of the GYROSCOPE.

[Dr. Hatch called for an expression from the audience. The audience signified its acquiescence.]

The name is a scientific one, and there are, perhaps, few in the audience who understand what the thing referred to signifies. When we consider it strictly with reference to the name, it simply signifies *a view of motion*, consequently, whatever is in motion may be called a gyroscope; if that motion is presented to you in an harmonious manner, or in a circular direction. But it is particularly applied to a certain philosophical instrument, which, by men of science, is considered a toy, a plaything, but which had its origin in the mind of a man whose soul penetrated into the mysteries of

Nature's laws; and in considering the laws of motion, this problem was, in his brain, resolved into a demonstration, and the result is this instrument known as the *Gyroscope*.

We think the question was in this form: "*What are the laws or principles controlling the movement of the Gyroscope?*" All bodies, all substances, all atoms of matter possess, intrinsically, a life and a motion. Rest is said to be a capacity or a quality of matter. Rest is directly opposed to motion. It is said that rest is as constant as motion. We do not think that rest is a state of matter, but that it has only an existence *relatively*. Trace the geological upheavings of granite life in the formation of planets and worlds; trace the principles of life as they outwork themselves in every form of existence, and it will become apparent to you that, although compared with the earth the particles of matter composing it may be said to be at rest, yet with themselves compared, they are in motion, eternally breathing, aspiring, giving forth, inhaling, and exhaling, whereby the forms of life are outwrought and perfected. This is mechanical motion.

Another motion is the upheaving of the earth by earthquakes, which is geological motion. The motion of gravity is inherent as well in small particles of matter, in mechanical action as in planets, systems, suns, or stars; for if the principle be perceived in larger bodies, then it must be perceived with regard to the amount of every atom of matter that exists, however imperceptible that atom may be to the external senses. Consequently, gravity, strictly and intrinsically defined, is the tendency of all substances toward a centre, and of the

same substances in kind to a common centre. This has been defined as attraction.

The attraction of gravitation is that which draws things toward a centre, as we have explained. The attraction of cohesion is that which draws together substances having like qualities and density. The attraction of repulsion, so termed by men of science, is simply a name, not a principle; is the law of all formations of matter, of planets, and of worlds. Attraction signifies a coming together, a blending, with regard to circumference, intensity, momentum, and force. Repulsion signifies a separation with regard to some or all of these laws; consequently the attraction of repulsion in the formation of planets and worlds, of suns and particles of matter, is that which prevents worlds and suns from coalescing or commingling to a central point.

If the attraction of gravitation, in contradistinction to the attraction of repulsion, were always to have the sway, then worlds would never be defined, or rendered distinct; each particle of matter would be assimilated with its neighboring particle, and the sun would be still as small as the minutest particle in creation. But this attraction of repulsion may also be defined, not simply as attraction, but as a *principle*, because really, positively, and technically, two things never come in contact by the law of gravitation, because this law of repulsion is always active. Two things may approach so closely that the eye can detect no intervening space, but there is never an actual contact of any two particles. And this "*film of resistance*," so termed by one of your scientific men, is none other than the attraction of repulsion, or that which prevents all bodies, or dis-

tinct particles which compose bodies, from blending or coalescing, from the laws of gravitation and from the force of revolution, beyond a certain point.

The gyroscope is intended to illustrate this principle that motion is as constant as rest, and that momentum, as distinct and positive in its nature from absolute force, exerts more influence upon the revolution of bodies than all the attraction or repulsion that the scientific world has discovered. What is momentum? It is the power of motion, or in other words it is a constant motion, multiplied by the force or weight of the object; and although the object may be but one tenth, the momentum may raise it to one hundred or one thousand times its weight. Apply this to the gyroscope. It is set in motion, and one end of the framework surrounding the ring being placed upon a pivot, the ring and frame in which it is placed will revolve around a common centre, and the other end will not fall. Why? Simply from the reason that the momentum given to the wheel or globe more than equals the weight of the instrument, or the attraction of gravitation; or in other words, because, that although the weight of the wheel may be but one tenth, the momentum compared to the force applied is one thousand. Consequently, the natural law of gravitation is for the time suspended. And were there no atmospherical resistance or friction from its own axis, and this motion was inherent, instead of being externally applied, it would revolve for ever.

Now apply this proposition to the formation of planets, not as the law of attraction nor the law of repulsion, but as the law of momentum, which is the life-principle of motion. This is the constant outwork-

ing principle which pervades all bodies. Momentum is the real law of all spherical, all solar, and all systematic formations in the vast universe of Deity. No man of science has clearly defined why this wheel, or this globe refuses to acknowledge the general laws of gravitation; but it is because this instrument has within itself a centre, which, for the time being, is superior to the attraction of the earth; and this is obtained simply by the laws of momentum. Continued force would not do it.

A continued force is defined in this manner: a ball of ten thousand times larger dimensions than this simple wheel of the gyroscope, if placed at a certain elevation from the earth, would fall, though its attraction might be half equal to that of the earth. But this law of momentum is a *positive motion*, and produces in each atom a self-existent principle, which must outwork itself in some form or other; and when that form is no longer required in the centre of the solar system, it must seek its centre elsewhere.

It is not by centrifugal or centripetal force that planets are kept in their orbits, but by the law of central life, simply because they are outworking the life-principle within them, and that life-principle is motion. They can no longer remain upon the sun, or upon the centre of the universe, and fulfil the laws of their motion, because they are at rest in reference to the great body, in reference to the sun. For instance: the atom which assists to form the flower, seemingly to us, is at rest. Why? Simply because the larger body, the earth, has a motion which is ten thousand times more rapid than you can conceive.

The slower motion of the plant is not perceived, but yet it is outworking its destiny within the arteries and veins of its constitution, and is outworking a little system of its own. So stars are but the blossoms of the suns, which bud and bloom because they can not rest. They find their birth within their central motions; they seek to bloom where thoughts and feelings can best prove their intelligence and power—the power of our Father.

The only difference between the gyroscope and the solar system is, that the gyroscope, relatively speaking, possesses no inherent power of motion distinct from the earth; the motion is an outside or an external one, which is simply given to illustrate a principle in the planetary world.

In the revolution of the moon around your earth, the motion is inherent, and it is outworking itself by establishing that motion. When the gyroscope is put in motion, it overcomes the resistance of the brief space of atmosphere in which it moves, and while the momentum lasts, it becomes a satellite around the centre of its motion or the pivot.

This resolves the science of astronomy into a simple, a positive rule, and the veriest child, or the man who has never read a book, and does not know how to read or spell, can trace in the skies, in the earth, in every existing body, the principles of astronomy. For the sun and its system are but a type of that which is moving around you daily. A consideration of the motions of the vegetable and animal kingdoms, an analysis of the chemical properties of the mineral kingdom, will present to you a force, a life, as self-existent and positive as

that which controls suns, stars, and universes, in their revolutions around their centres. We would like that we had this instrument, the gyroscope, by which to illustrate, but those who have never seen one will feel interested to examine for themselves. The principles, we have said, which control the gyroscope in its revolution are simple, and being simple are natural, and being natural, they represent the true type of Nature as manifested in all of her revolutions.

How does the gyroscope apply to the mind? We will make the mind a thing, a principle, a law, a force, governed by principles and laws analogous to external astronomy, and we will prove to you that the mind, in its revolutions, is acting more or less within the solar system, that there is a sun around which our thoughts, like planets and satellites, revolve—that sun being the life-giving principle which God has given to the human soul. Therefore, astronomy, geology, mineralogy, all the various sciences which seek to penetrate into external nature, must combine; they must be resolved into a single principle, a universal science, a knowledge of which can be obtained by the most unscientific person, else they will not be science.

Astronomers, taking upon them the dignity which they ever attach to that single investigation, have produced books which have no particular bearing upon the subject, and which can not be comprehended by men, without much research. The first principles of the science must be reached before the facts can be understood; the first laws of their being, the great and distinct elements of life must be brought to the mind of the pupil, else it can not understand why a planet

moves, what is the use of one, or whether it moves at all. Thus, the science of astronomy has been too visionary, although conceived to be so perfect mathematically. It may be perfect mathematically, but not demonstrably or illustratively; for no child, although he may measure the distances of the planets and suns, knows what gives planets and suns their origin. What is it? We do not know, say the men of astronomy. If you do not know, then you do not know what you are investigating, and your mathematical investigations are comparatively useless, and your pupil will look upon the stars as simple multiplications of the bodies in nature, not serving any particular object in creation, except to demonstrate to how great an extent Deity might tax the mathematical powers of humanity.

The geologist claims to penetrate into the origin of the earth, to ascertain the laws by which earths are outwrought and perfected, and they must have originated from something, but what that something is, like the astronomer, he is in doubt. Consequently, children are led back thousands of years, where stratifications of soils are heaped upon each other, where waters are gathered together in the depths of the ocean; and the conclusion is arrived at, according to the laws of geology, that once this earth was a mass of burning fluid, impalpable, self-existent. But "what caused it to be so?" asks the child. The geologist must answer, "We do not know."

Again, the chemist—in ages gone by called alchemist—is endeavoring to analyze the properties of things, or the principles which enter into their more immediate assimilation. Consequently, the chemist becomes the most scientific man of the whole. The astronomer has

only the form of the Universe, not the spirit. But the chemist confines himself too much, like the others, to creeds, and theories, and speculations, which have not their basis upon principles. Interrogate the chemist, and he will tell you that certain combinations will produce certain results. Why? Because they are alike in their properties.

But what is that chemical attraction, what is that law, which causes certain particles imperceptibly to blend and form a newer and more powerful combination? What causes the simple elements composing water to be different in combination with other elements than when in their original state? Because they have produced a new capacity—because they give forth a more perfect formation; and the oxygen and hydrogen, resolved into their primaries, enter into new forms, and water becomes an element of life and beauty, as traced through the animal and vegetable creations.

Well, then, we have the real laws and principles which illustrate perfectly and emphatically the forces of Nature, which govern as well the chemical, geological, and astronomical world, as they govern mind and spirit.*

We were applying the laws of the gyroscope to the mind; but it seems that some kind friend has brought one, which we will use—not technically, perhaps, but we will present it to you, and afterward you can examine one for yourselves.

Our audience will remember, when examining this instrument, this one mathematical proposition which we

* At this point a gentleman came forward to the platform and produced a gyroscope, which was set in motion.

have stated — that the momentum of a body in its revolutions, or in its motion, is equal to the weight multiplied by the force of its revolution. You all perceive that the revolution gradually lessens as the momentum diminishes. Were that motion inherent, self-existent, that wheel would continue to revolve, as now, for ever. The pivot upon which it revolves may be the axis of a planet, the motion may be the momentum, the inherent life-principle within it; and this motion, multiplied by the weight of the instrument, you will perceive is sufficient to keep it revolving. You would naturally suppose that when one end is placed upon this stand, the other would fall. Why does it not? Simply because the motion given in that direction, and in that particular orbit, more than equals the weight of the instrument or the law of gravitation, which would draw it toward the earth. But as that motion ceases, the attraction of the earth or the weight of the instrument produce a different result. The effect for the time being is to disperse the atmosphere, and overcome the laws of gravitation, and thus revolve in an orbit of its own. Now, if that motion was inherent, it could not be drawn to any planet, but would fly off into space. Attach a single thread to this centre, and it may be suspended in the air, and by this means you see that it would turn in a certain direction as now, and would have a particular centre around which it would revolve; and this attraction being more than its motion could overcome, it could not fly off into the room, to become a satellite around this centre. Why? Simply because the attraction to this point is greater than the momentum, or its inherent life-principle. But while the motion

is kept up, it can not fall, it can not rise, because the motion is in itself. So the moon revolves around your earth, and the earth around the sun; and the atmospheric influences which these may represent are not in motion except as regards the sun. The earth revolving in its orbit produces its own atmosphere; and the atmosphere is at rest with regard to the earth, but it is in motion when viewed from the sun.

Motion is as constant as rest. The stars which are known as fixed stars in the heavens are so called simply because their distance and magnitude are so great that their motion can not be perceived; they are at rest with regard to this earth, but with regard to the laws of their own revolution their motion is as constant as their seeming rest. Your sun is at rest to you because it is larger—because in its magnitude it presents so great an area of attraction, that you perceive no other motion than your own around it. But could you be placed at a distance from the sun, so that the attraction of another sun could be perceived, you might see the revolution of that ball around the other, its natural centre, which would be equal to the revolution of this wheel around this pivot.

Well, we have simply endeavored to give the principles, not the technicalities, as applied to the gyroscope, or the principle of motion as applied to this instrument. It has a concentrated, spherical form. Suppose, now, that this wheel was a combined mass of fluid, having no particular form except in essence, and the atomic particles, by some strange law of attraction—not chemical, not cohesive, but of life and motion—were drawn together to produce this wheel, and gradually their mo-

tion becoming greater and greater, and more powerful, and the momentum was equal in itself to the attraction of the sun : then they must, from the necessity of their own self-existent life, become a planet—not by any law of centrifugal force or power of repulsion,* which drove it from the sun, but from the necessity of its inherent life-principle ; it must become a planet, and it must revolve in a spherical form, because it is a sphere itself ; and as it revolves, that sphere, corresponding to the sphere of some other planet, must outwork itself in that form, as this must revolve around that.

We hope that astronomy will be resolved into a practical science ; that men, and women, and children, may gaze into the sky and see not only stars, like bright and beauteous points, begemming the night, but like beacons set to light them in their eternal journey, and as living, breathing things, freighted with divine beauty, inhabited with divine beings, until, by that chain of light, not electricity, a telegraph may be extended around the Universe, and a girdle be placed thereon, that men through the eye of science may see the worlds, and know that this is astronomy, the science of the heavens. And this must be the principle upon which men of science shall base all their investigations, else astronomy will be, as now, a mathematical science—never resolved into a practical one.

But, as we said before, chemistry, geology, and astronomy, must be united ; for, unless you understand what causes the particles of this metal to adhere to each other, you can not understand the laws which cause them to move harmoniously. Then motion is as constant as rest. The crystals, the iron and steel, the rocks

which have been buried for ages beneath the soil, operated upon by imperceptible gases which, when analyzed by chemistry, become solid as the diamond, must have undergone a revolution, a change—not chemical, perhaps, but geological and astronomical.

We have presented this subject on this occasion for the reason that many who were present on a former occasion concluded that we did not discuss the question, because we did not know what the word “gyroscope” meant. But we were aware that a majority of the audience did not know its meaning, and we concluded to defer its consideration to a future occasion ; and we have endeavored to give our ideas as clearly as possible. If we have failed to make the subject plain, we hope you will attribute it to the fatigue of the brain of the medium, owing to her labors during the week.

Hoping that the gyroscope of your minds will lead you to an investigation of the laws which control the elements of the soul, of thought, as well as the external world ; hoping you will commence your investigations with the great centre and work outward, as do stars, suns, systems, planets, vegetables, minerals, animals, men, until at last you have found, by facts and principles, the great laws of control and of beauty, we leave you to your meditations.

DISCOURSE XIV.

DELIVERED IN TREMONT TEMPLE, BOSTON, DECEMBER 22, 1857. .

THE MORAL AND RELIGIOUS NATURE OF MAN.

PRAYER.

SPIRIT of divinest Goodness, Infinite Jehovah! As the Universe is for ever redolent with thy praise, and as worlds and systems sing their unceasing songs of delight to thee; as all things which thou hast fashioned and made proclaim thy goodness for ever and for ever; as the rolling seasons, in their onward course, illustrate the harmony and beauty of thy creation—so would our souls to-night pour forth their thankfulness and their praise for the great, the divine blessings which thou hast poured in upon us. We are for ever conscious of thy all-pervading presence; and as our beings throb and pulsate with thy life and thy love, we feel that we can but praise thee in every thought and feeling of our lives.

Our Father, we bless thee not to-night for this occasion alone, but for every day and every hour which sends forth its glad song of rejoicing and adoration to thee. And, O Father! as Night trails her garments o'er the earth, and seems to brood in solitude—as all Nature is resting, and the souls of all thy children are seeking to soar beyond the strife, turmoil, and conten-

tion, of the external life—let them feel that thy goodness and power shall lend aid to their flight; and their wings shall be the wings of love and glory which thou hast given the aspiring soul.

Our Father, when we view nations throbbing with life and power, with activity, and hope, and aspiration, we can but see how tiny they are compared with the worlds and universes which thou hast made; yet we know that in thy sight one thought or aspiration of man's soul is worth more than all worlds and all universes. If but one divine conception of thee thrills with greater life and power the universe of mind—if, when but one thought is added to that great ocean, it gives one undulation to that vast sea of life; we will join to-night in praising thee; and if, through the morning-dawn, one further gleam bursts above the eastern hilltops of our souls, then we will praise, and adore, and worship thee still the more, until every soul and every heart shall join in its surgings against the shores of thy Infinitude.

Our Father, the widow's cry, and the orphan's tear, and sounds of suffering and sorrow, are heard upon the earth—strife, contention, warfare, bloodshed—man struggling for supremacy over his brother-man; and yet over all this we know that thy goodness and power are supreme; that right and justice shall triumph over ignorance and darkness; that man, in his divine being, is bound to thee by the closest ties of sympathy which connect him with thy Universe, and that all moves on in majestic harmony, responding to the melody of thy divine soul and voice; and every tone and echoing cadence is fraught with the living elements of thy love.

And to thee, our Father, shall be the earnest aspirations for truth, the praise of overflowing hearts, and the songs of angels, which shall echo and reverberate through all the corridors and aisles of heaven for ever and for ever !

DISCOURSE.

DUE allowance may be made for the feeble condition of our medium's physical organism,* which will not enable us to give as deeply philosophical a discourse as we had hoped on this subject. But our ideas will be our highest conceptions of truth, clothed in such language as we are able to give through the organism which we are now controlling.

It may seem absurd, to a religious philosopher, to make any distinction between man's moral and religious nature ; but we most assuredly do, though they are words nearly allied, as the perfume to the flower, or the sunshine to the day, or man's heart to his life. Still, they are different. That perfume is not the flower ; that sunshine is not all of the day ; man's heart is not all of his life. Consequently, man's religious and moral nature occupy the same relative position, but still closely and intimately blended.

Religion, in its truest and divinest sense, is that portion of man's being which aspires to worship and adoration, which depends upon something above itself for

* This was Mrs. HATCH's first discourse after a short but severe illness.

life, for power, for goodness, for perfection. Man's *moral* nature is merely a *cultivated nature*, an educational nature, something which the laws and modes of education of a country give to the people who inhabit it. Consequently, the moral and religious tone of every nation is different. You can never educate a man to be religious. You can educate him as to the method of manifesting that religion. You can educate men to be moral—to exercise that morality in higher and holier departments. But religion is not dependent upon education, or upon any human institutions. It is something more—the fruit of a sentiment which grows up in a man's soul, and constitutes a part of his being.

We see, in the history of nations, that men have never been taught to worship. The savages of America adored and worshipped a Divine Being. The heathen world, from the instinctive desire to worship, carves idols from wood and stone, and worships them—not because these possess any inherent worth, but because they must worship something. Those are their highest conception of religion; and in the worship of the sun, moon, or stars, they but follow their natural impulse, and fancy that these things are superior to themselves; and because by a word, a look, a desire, they can not control the physical elements, they endow these idols with the attributes of gods, and adore them as such.

Thus, men's religious nature is that instinctive desire to adore a Divine Being. Materialists may affirm that religion is simply an educational thing; we affirm that it is a natural thing, for what is not inherent can not be educated. This fact alone proves the existence of a God. All the elements of earth, and air, and sky; all

the harmony and perfectness of the Universe; all the blooming flowers and vegetation; all the perfection of the animal creation; the rolling orbs that revolve in direct mathematical proportions — all this could not prove the existence of a God, if the intuition of the human soul did not grasp for something higher than itself.

Man is by nature a religious being, *not* by nature a moral being. For instance: the religion of the earlier ages taught the most absurd, inhuman, and ridiculous processes of worship. Men and animals were put to death, to appease the wrath of the Divine Being. Morally and religiously, at the present age, this would be considered sacrilege. Why? Not because *religion* has progressed any, but because *morality* has. Humanity has taken the place of this primitive idea of worship, and this humanity is educational. In the earlier ages of the world, when religion without reason was the instinctive impulse of the human mind, beasts were sacrificed, and even men, women, and children: and all this to appease a Deity whom they supposed to exist, and to require of them these rites. To fulfil this requirement, they no doubt believed it to be their duty. But as humanity improved, as intellect was awakened and reason enlarged, they began to conceive of higher stages of development. Religion became subservient to humanity, and morals took the place of this primitive worship.

It is morality and humanity that have given tone to religion, and to every institution in this age. Religion has never made *one* discovery, has never given forth a new idea; it has been the deepest in warfare, in struggle — the highest and holiest when governed by morality

and reason. Ask the Christian of the nineteenth century what makes Christendom superior to the religions of savage and heathen nations. Not its religion. The heathen is just as sincere, just as devout in his religion, as the Christian. Christianity has greater morality in theory — not always in practice. Ask the Hindoo, or the Sandwich-islander, to whom you are constantly sending missionaries, if there is less or more of real morality in his country than before those missionaries visited them. He will tell you that “before they came, there were no murders, no thefts, no drunkards, no liars here. Now that the Christians have come here, we know that there is a revengeful God. We can drink, we can steal, we can lie, we can swear.” The moral condition of these nations is lower by far than before Christianity was introduced among them. Their religious feelings may have a different tone; but for one true convert to Christianity, in action there are one thousand drunkards and thieves. Why? Because they have not reasoning powers sufficient to discriminate between the errors and truths they learn from Christians. They take them all in, and, of course, follow the worst of them. They take them all in as belonging to their religious nature, and, from real religious motives following the example of Christians, they too drink and lie! Every traveller will tell you that this is true.

Now, we ask if religion can elevate humanity, if it can make one man or woman better than they are to-day? There is no human being without religious impulse; for it is natural, and, being natural, it is universal. There are minds whose moral development is low. What are they? Probably devout worshippers at the

shrine of Christianity ; for they, more than others, feel the necessity of some saving influence aside from their own goodness. Perhaps a deacon in some of your orthodox churches, praying every sabbath-day and at the family altar, and cheating his neighbor all the rest of the week. He may be *very pious*, very religious, but not very moral. You all know such people—perhaps you meet them every day—who in their religious services are sincerely devotional, but who in their moral development have scarcely the slightest conception of humanity or justice.

It was said, by one who walked the earth nearly two thousand years ago, that “if a man say, ‘I love God,’ and hateth his brother, he is a liar.” This is true. The religious man believes sincerely that he loves God. He loves that selfhood which he has builded up in his nature, but his god is the exact personification of his own characteristics ; and before that god of vengeance, of power, of malice, of wisdom, he bows and worships, while you may ask him for a penny, to give the poor orphan a mouthful of bread, and he walks away, saying, “I can not do it.” He loves the god of selfishness very much, but not the God of Humanity. The phrenologist will tell you he has no benevolence, no conscientiousness, no sense of justice ; therefore, he can adore something which selfishness has created, for reverence alone can do that ; but without benevolence—which is the foundation of that charity of which Paul spoke—there is no true religion, no true sense of God or of man. It is very well to state what Christianity and religion have done for the well-being of mankind ; but if you are an historian or a philosopher, you know very well that re-

ligion has never done anything toward the elevation of humanity.

The Christian religion, that which Christ taught, is not essentially a new religion. It had been embodied in religions long before that, but he practically demonstrated what men had previously taught. He was a Christian, because he lived what he believed. Men are called Christians now because they teach what they do not practise. There is a wonderful difference between practising and preaching; between the religion of Jesus of Nazareth and that of the tall-spired churches of your nineteenth century; between that which was exhibited on Mount Calvary and that which rolls by in fine coaches and preaches in gilded altars. The one was moral Christianity, the other religious Christianity.

Man's religion is in every way governed in its manifestations by the circumstances with which he is surrounded. Consequently, your manifestation of religious feeling differs very materially from that of the Romanist, or Hindoo, or Persian. Yet you can not prove that the religious feeling of yourselves is more deep or sincere than theirs. Theirs is what their own history has given them. They are sincere; and if God ever hears any prayers offered to him, if he ever sees any thoughts of his children; it matters not whether they are Christian, Romanist, Hindoo, or Mohammedan, in their sincerity, he sees and hears them alike.

What, then, constitutes a religious life? Is it that which merely receives false theories and creeds, in accordance with fixed custom, or that which establishes the highest standard of true moral and religious development, and carries it out—not in theory, not in Sunday-

worship, but in every thought which springs spontaneously from the soul, in every action that gives life and vigor to humanity.

Is America better than other nations? If so, it is not because Christianity has made it so. England is a Christian country; England worships at the shrine of that Christian religion, and prays to God for successful battling over another country. America is not made free by her religious principles; for every one knows that religious intolerance is equal here to that in any other place, but the moral humanity of your government will not permit its manifestation. Everybody knows that your Christian churches are as intolerant against each other as in any other nation; that every other force except physical is used when they are battling against each other. The influence of every evil passion which the human mind is capable of conceiving is exercised among your religious people.

Perhaps you have a friend who is an infidel; that is, he does not believe in any of the churches, nor does he follow the fixed example of any so-called sect; he has not subscribed his name to any creed; he does not attend church on Sundays; he has not even family worship—he is an infidel. Follow that infidel, alongside of that presbyterian deacon, in their daily life. When an appeal is made to him for charity, he is the first to give. He never passes one by the wayside without giving a smile, if nothing more. He never turns aside when some one wants assistance. He never cheats his neighbor, although he does not pray on Sundays. No; his children are perfect examples of propriety and decorum. They are kind, benevolent, generous; they read

instructive books. On Sunday, he gives attention to their intellectual and moral improvement, which is most truly their religious improvement. Which will you have, the religious deacon or the moral infidel? This is no fancy sketch, but a picture of daily life, which each of you may have known.

Yet men say that aside from the church there is no beauty, no perfectness, no divinity, in the human soul. *We* say that, but for the church, humanity would glide on over the grand ocean of human development; but for the church, the car of human progress would have been farther up the steep of Eternity than it now is. Men would have run more into fanaticism: may be it is the clog on the wheel of that chariot, to prevent it from moving too fast.

Religion, in its highest development, becomes the brightest star in the firmament of man's being. But when rough, uncultivated, it becomes the deepest depravity, the lowest crime, of which the human mind is capable, and originates all the ills with which Christian and religious countries are rife. Nay, but for this morbid religious feeling, prevalent in societies and countries, there would be less murder and other crime, fewer jailhouses and penitentiaries, than now exist in Christian lands. But if men cultivated their moral natures; if that Christianity which should be a true type of Him who set the example—if that Christianity were not made to subserve the low purposes of church, and state, and individual prejudice, and self-aggrandizement—we might hope for a brighter and purer day. If men would worship God by loving one another—if, instead of bowing before Deity, to worship him from fear, men

would bow to humanity and worship him through a true life—we might hope for a holier and purer religion.

Never fear your religious nature. There is no man or woman so depraved, that when you cultivate their moral nature, they will not be sufficiently religious. Education, knowledge, the brightening knowledge of history, of mankind, of the human soul, add grace and beauty to a man's devotional feelings. Without them, religion is worthless, dead—something which may be heard like a deep, sepulchral tone—like the rattling of dead men's bones. There is no living beauty there; and those large temples dedicated to religious service, whose finger points to heaven, but where naught is heard save anathemas against Humanity and libels on Deity, these are sepulchres in which men bury their moral natures, and bow down before a creed, and ask God to bless them. Perhaps you think we are speaking blasphemy. If we do not give you the truth, reject what we say; if we speak truth, receive it. If any mind can illustrate that, aside from man's moral nature, religion has made men better, wiser, purer, than when "the morning stars sang together," we will give up our argument. It is stated by modern theologians that men fell from the highest state, that the golden age has passed. We believe it not. We believe that man, in his primitive condition, was an ignorant religionist; that in the present century he is more of a moral religionist. That morality is the keystone in the archway of human destiny.

"But what is morality?" says the philosopher. "We can have no standard of virtue. Virtue is simply an educational thing." Here is a point to which we call

your attention. If your brother differ from you, you call him dark and depraved, without imagining that you may be depraved yourselves. The only moral law which exists in the Universe is every man's highest conception of justice, equity, and truthfulness. Men can establish no other laws or creeds. The laws of nations are nothing more than this. The law which sends a thief to the penitentiary may not reach you, because you are above the law; but it prevents you from being robbed by some one who is below it. His standard of morality is not as high as yours. He reasons thus: "If I have not what I want, and my neighbor has, can not I take it?" You say that it is wrong. Why? Because your education proves to you that it is wrong to take the property of another without compensation. Men find fault with institutions: institutions, if they could speak, might find fault with men. Men are not made for institutions, as many imagine, but institutions for men.

America, in fixing her standards of justice and equity, has a standard so high, that there is very little fear of anything going beyond it in the present age. In this respect, America is more advanced than other nations; their standards of equity, moral and political, do not allow people to go beyond it. America has a standard higher than the eagle that soars to the mountain-peaks, higher than the stars. Men can never be above it, for it rests only in the Infinite Jehovah. Probably, the mean average of morality in America may not equal that of some other nations, from the fact that all other nations have poured their tide of immorality in upon the pure, virgin soil of the American continent. And in the United States of America there may be a lower

grade of moral development than in some other countries, because America is not under any special control. And until religion is elevated to the standard of the moral requirements of the people, America can not be made better.

There is a great strife between your moral and religious condition. You make too wide a valley between the mountain-peaks of morality and those of religious worship; and, without bridging this valley, you can not attain to the perfectness of a true moral and religious government. Men try to embody religion in their politics, without taking morality into consideration. We can never do it. Creeds and dogmas may do well for those who seek for office; but all true morality searches churches to the centre, and rules them by the strictest control. Until your politicians carry with them into your legislative halls a moral as well as religious equity, you can never attain to the standard fixed by your fathers. Till they shall cease to utter their mawkish prayers, and turn from them to injure their brother, your moral, religious, and political standards, will be far from what your fathers intended.

Men of business! until you take with you into your business-life this religion, which should be the guide of your action; until, as well as offering your morning prayers, you take along with you into your office all the feelings of a true Christian heart—of that Christianity which consists in a moral life—you can never attain to the perfectness of a Christian man. You may join the church, perhaps, for the sake of a name; but you can not join that bright band which worships the good for goodness' sake, and loves truth for truth's own sake.

If you are a politician, and hope to see America free from all the taints that mar her beauty—hope to see the American banner free from the darkening spot of slavery—you must commence with the petty slavery of ignorance, the slavery of your immorality; and, step by step, ascend the ladder of freedom. You can not strike out that moral evil until you commence at the source.

That is but the effect of causes lying deeper in the heart of your nation, in the heart of those men who administer your government; and while these stand, there is the worm, the serpent, gnawing daily and hourly; and you point to African slavery, saying, “It is a shame and blasphemy upon American government!” Ask those who thus complain if the moral education of the people is not neglected. Ask if the mother, with the education which she gives her child, does not administer the very elements of aristocracy, of pride, of ignorance, and of depravity. It is only those great men like Washington, who have had noble, moral mothers, and who have been instructed in their moral as well as religious nature, that shine brightly forth in the firmament of your political constellations.

America may boast of her religious freedom and toleration, of her Christian churches and colleges, of her church-members and missionary societies; but until America can also establish a perfectness of moral truth in politics as well as religion—till then, America is not a free country. But religion alone will not subserve the purposes of morality with men and women in the daily walks of life. It is not sufficient for you to acknowledge that you have immortal souls, to be conscious of the fact by absolute proof that there is a God whom you should

adore and worship; for unless you bring forth fruits meet for repentance, you can not be said to fulfil the laws of religion and of morality. Unless your lives are religiously moral as well as theoretically so, you can not expect a freedom, and perfectness, and beauty, in society. Until the walls built around your aristocratic religion are torn down, and morality is allowed to enter there, with free sunshine, and a free, bright, glowing atmosphere, your religion will be what it now is, a dead, cold formality; and men and women will continue to become infidels, from the fact that religion and morality are not taught in the same schools. Your children, the generation to succeed you, are becoming a set of infidels. It is absolutely the case that your young men refuse to enter theological institutions; for they seek some other profession—that of a lawyer, a physician, even a business and mercantile life—in preference to a theological one. Why? They have watched the workings of your theological institutions; they see the difference between the doctrines of theologians and their lives; they choose rather a *moral* infidel life than an *immoral* theological one.

Was your mother a religious woman—not simply in word, in theory, not simply one who taught her child that God was a God of malice, but with gentle words of love drew your young mind forth as the sunshine draws forth the petals of the flower, and then taught you to speak the name of our Father, and not with mere words, but with a burst of thankfulness? Your mother was a moral as well as a religious character. Oh, it is great to have a moral as well as a religious parentage!

It is said to be a well-known fact, perhaps fancy, that

the children of ministers are always the most unmanageable. And why? Simply because the theories and the practice of the parent have been so widely at variance. They have been religious, but sometimes not moral. The children have caught the immorality, but not the religion, and thus they represent the defects of the parent, without that virtue which belongs to the ministry. And if you teach morality to your children, in connection with dark and gloomy views of God and religion, they will thrust it aside, and take the opposite extreme, disclaiming all ideas of that morality which has been clothed in such direful forms that they could not accept it. Your children are not, by nature, immoral or irreligious; they are driven to it, from the fact that you are not what you profess to be.

Oh, parents, if you desire your children, in filling the places which you shall soon vacate, to be loved, honored, and respected, you must not only administer the rules and forms of religious worship, but most earnestly enforce upon their young minds the love of truth for its own sake, the love of truth because truth is good, and not because God will punish them if they are not good. With such instructions, and with such enforcement, your children may learn to illustrate the beauty of that practical Christianity which two thousand years have failed to illustrate upon the earth.

If religion alone would have made men wiser, better, and purer, surely two thousand years of the administrations of Christian teaching might have made a greater change in humanity. It has failed to do it; and men ask why. The fault is not in the religion, but in the administration of it. It is not in the principle, but in

those who present it. Oh, beautiful, indeed, is that religion, which, crowned with the virtues of a moral life, shall lend its blessings of immortal glory! But worse than useless is that religion which teaches an immortal life, but does not teach you how to prepare for it. Worse than useless that religion which tells you how to die, but never tells you how to live. Worse than useless that religion which foretells a life beyond the grave, but never tells you of the *now* which is the all to human existence. Even that eternity, the to-morrow toward which you are tending, will for ever be *now*. "How shall I live *now*?" will be the question for every child, not—"How can I meet death?" and, "How shall I live in years to come, on the other side of Jordan?" *Now* is the hour, the only living hour, for ever.

The past is only valuable as you improve by its experience; the future is only a point toward which you are tending and aspiring, but which you are never attaining; the present is that in which you live, and move, and act. If you are not religious now, it will not subserve the purpose of your immortality. You must be moral always. There is no time for death-bed repentance. It must be *now*, this MOMENT. Your lives, the concerns of your immortal souls, your aspirations, depend upon it; the life and beauty of a great and perfect faith, the faith of the Christian religion, depend upon it.

We have elucidated what we believe to be the difference between simple religion and that religion which embodies also a high and perfect morality. The standard of faith, the standard of morality, which you have to-day, may be exchanged for a higher one to-morrow.

Do not allow it to become lower. Let each day add a star to the crown which enthrones your brow; let the soul be conscious that it has a Father, and learn how to love that Father, by loving his children.

A GENTLEMAN IN THE AUDIENCE.—I would like to inquire if I understood correctly one assertion. It was this, that Christ taught nothing new?

MRS. HATCH.—*Religiously*, Christ taught nothing more than was embodied in the philosophy or teachings of many heathen and Jewish authors who had preceded him. *Practically*, he taught many things new. The law of Moses was, "an eye for an eye, and a tooth for a tooth." Confucius and Aristotle wrote the law of kindness to our neighbor. Jesus demonstrated it fully, as well in practice as in theory.

QUESTION.—Taking your definition, with which I agree, I would inquire whether that idea of religion is not fully embodied in the commandment, "Thou shalt love the Lord thy God," etc., does that cover the idea of religion?

ANSWER.—We suppose it does; and the other commandments, which refer to man's duty to his neighbor, cover the idea of religious morality. But the loving the Lord our God is not, in all men's minds, a question of religion. They love the worship because they fear God, not love him. That love may be cultivated. But the love can not really be increased. This is why we believe the Mosaic dispensation was divine, from the fact that it enforces things which came by intuition.

QUESTION.—If that commandment covers the idea of religion that was taught long before the time of Christ, was there anything in the teaching of Jesus to give us the idea of morality which you have developed.

ANSWER.—There was much in his teaching, but still more in his example.

We will bless thee, our Father, for as much of truth and wisdom as we have been enabled to utter this evening. For the glories of thy divine presence, and for all the blessings of love and peace which thou hast bestowed upon thy children; and as they return to their earthly homes and gather around the family altar, may they feel that thy divine spirit is there. That wherever they may be thy spirit is prompting them to goodness and morality, not alone in the religious sanctuaries where men worship, but at every time, in every place, thou callest upon them to praise thee in good actions and loving words. And to thee, God of morality and of religion, shall be all praises for ever and ever. Amen.

DISCOURSE XV.

DELIVERED IN STUYVESANT INSTITUTE, NEW YORK, JANUARY 20, 1853.

SPIRITUAL COMMUNICATIONS.*

PRAYER.

INFINITE FATHER! Spirit of all spirits, and soul of all souls! We would worship and praise thee; and all our thoughts and feelings would be closely connected with thine. We would aspire to understand the great mysteries of thy creation, all knowledge, and all truth, and all love, that we may more perfectly comprehend our own existence and thee. Men have called thee great, and good, and wise, and perfect, but thou knowest this; we do not approach thee to tell thee of thy goodness and knowledge, or the many blessings we receive. We only ask of thee those favors which thy infinite wisdom seeth we need. We only aspire to know those things which thou mayst permit us to know. And we do not tell thee that thou art wise, and good, and great, for thou knowest and feelest this. Our spirits can only respond to thine; our souls can only throb in sympathy with thine; our voices can be raised in expressions of the harmony and truth that we receive from thee. Thine is the great creative and controlling power, thine

* Subject selected by the audience.

the life, thine the existence and being. We inhale thy atmosphere; we breathe the perfumes of thine own breath; we feel the pulsations of thine own being. Thou art in us; we are in thee. Thou art infinite, and we are finite. We praise thee, not because thou requirest it, but because our souls would chant their songs as do the wild-wood birds; our spirits would yield forth the emanations of praise, as does the perfume emanate from the flower. And as the flowing streamlet joyously dances down the mountain-side, to finally mingle its waters with the mighty ocean, so would our soul, in mirth and delight, glide on toward thee, knowing that thy munificence is limited only by our capability of receiving.

And, O God! we would not ask of thee to bless any institution, to bless or sanctify anything which does not, in its highest and truest bearing, assist thy children to perfect themselves. We know that earthquakes convulse our globe, nations tremble, and thrones tumble down, and palaces decay, and all that atoms, and worlds, and men may perfect the beauty of their existence. Men come into existence, and fade away; not because death is a monster, not because they have committed sin, but because decay and revived life is the order of thy universe. Oh, we ask thee not to cast death from us; but rather let it be named the angel of light, and let *change* be substituted, that the soul may feel the standard of life, feel that being can never pass away, that existence, and thought, and beauty, must forever tremble along all the harp-strings of immensity, as do the undulations go from shore to shore, and the echo from mountain to mountain.

Our Father, we seek to know, and adore, and bless thee in thy perfection. We ask for thy knowledge, for thy goodness, for thy purity and power. We ask that thy children may breathe the same atmosphere, that they may inhale the same breath of life, that they may feel the same tremblings of aspiration and hope, that the same life and buoyancy may prompt them ever onward, to higher and holier aims, that worlds, and suns, and systems, may be linked together by the one great spirit of mind, and power, and thought, which belongs to thee; until there shall be no time, and no space, but all shall be thine own infinite existence.

And though the tear-drop may fall, and the removing of our friends to a higher clime cause the heart to bleed, though many may murmur in despair, and though the orphan and widow still send up the cry of anguish, though men oppress each other, we know that thou art still our Father, our great and ever-living heart, who will convert every tear into a pearl, and place it in the coronet to be worn upon the brow of the sufferer, and who has in store the beatific beauties of thy eternal home. And to thee, Father, shall be all thoughts of truth, and light, and glory, for ever and for ever.

DISCOURSE.

“ Why are the communications of the spirits so vague, and conveyed in so mysterious a manner as to leave doubts on the mind of their being genuine ? ”

THE subject presented to-night is so vague in its nature, so indistinct, that, most probably, our answer will be vague. When Galileo was called before the courts, to demonstrate the principles upon which he based the foundation of his theory, that the earth was round, and revolved upon an axis, he failed to give that tangible evidence which was necessary to produce conviction in the minds of those who possessed no knowledge upon the subject, and who were governed only by their prejudice and ignorance; but still the world moved on. No court could change it, no legal or ecclesiastical tribunal could stop it in its diurnal motion. He knew that the earth revolved.

The science, for such we call it, of Spiritualism, is something in the same stage of infancy as was the theory of the world's moving, at the time when Galileo conceived his thought; is in the same condition as was the theory of steam, when Fulton first constructed what he believed to be a perfect engine; something in the same condition as electricity, when Franklin made his first experiments; something in the same condition that magnetism, psychology, geology, and chemistry, were, in their first and earliest development. And in reading the history of your country, it must be perceived that no new science has been, or can be, demonstrated and perfected in an hour. No theory of religion, no form of worship, not even the monuments of

art, have sprung up in a day, or in a century. Gradual has been the perfect attainment of their hope. Thus things work slowly but surely.

No intelligent mind present will pretend to doubt the manifestations termed "modern Spiritualism;" and yet there are no spiritualists, however well-versed in this science or religion which demands their attention, who can explain to you, or who could, in any court of justice, answer satisfactorily the questions put to them. Probably, if any spiritualist should be examined before any of your legal tribunals, they would fail to demonstrate the principles upon which their faith is founded. Why? Because they do not understand the science of Spiritualism, and the court is not in a receptive condition for these truths, and the proofs upon which they base the foundation of their belief. They take the testimony of their senses. "But," says the legal professor, "your senses may be at fault." They swear they saw a table move, but the legal professor says: "You may have been psychologized." They can not swear they were not, and therefore, it may be, that they were deceived. Thus it might be demonstrated, by analogical reasoning, that absolutely there are no such manifestations. Modern Spiritualism is based on a belief of communication with departed spirits.

Nothing that you can explain satisfactorily will show the manner in which the communications are made. Consequently, they say that Spiritualism does not exist. There has been a recent attempt made, by some wag who supposed he could impose upon the public credulity, or by some person who really believed what he said was true, to prove that Napoleon was not Napoleon. Now

no person living can swear that the present emperor of the French empire is the legal heir to the throne of France. Yet everybody believes that he is. There is no person living, who has not seen Napoleon the Great, who could swear that he lived and did what it is said of him. Under the laws of psychology, and according to the rules of strict legal examination, we could not prove there was ever any such person, but everybody believes it, because time has sanctified it, and we rely on human testimony.

If we turn to the history of Rome and Athens, the Grecian and Roman philosophers beam up before us, in majesty and power, in contrast with their contemporaries. Yet you can not prove that they existed only in the imagination; but ages have sanctified them, and temples have been dedicated to their fame. The world is builded upon a fabrication, if they did not exist. But, at the present time, men even doubt their own senses, and yet they do not doubt the authority of Biblical writers, although they can not know whether they are truthful or otherwise. But the statements of ancient writers are the very platform, religiously, upon which society exists. Men will take the testimony of religious writings without question; but if any of their friends tell them they have seen a table move, have heard sounds produced by no visible cause, have heard sweet music produced upon an instrument without human hands, or have even seen a medium in a trance-state, they say: "You must have been psychologized; it can not be possible; your senses have deceived you." And yet you have builded the very foundation of your society upon human testimony.

Spiritualism, in its present, modern phase, is, most certainly, a new science. The *principles* are no more new than were the principles of steam, or of astronomy, or of electricity, or of geology, but simply a newer manifestation of them. As poesy, as melody, have always existed, so have the principles of spiritual communication. If you doubt the testimony of your senses, you have only to recur to something still more tangible, belonging more really to your thoughts and intuitions.

Aside from these, man has no positive knowledge. Human testimony may be at fault; historians may disagree. You may have no dates or names which will enable you to establish any fact, but living principles dwell within the souls of all men alike, and will alike beam forth in every age, when histories and monuments have all passed away. Indeed, unless there is some principle, some intuitive thought in the mind, that tells men of spiritual life, communications by rapping or tipping, or by speaking in the most eloquent manner through trance-speakers, will not convince them. Why? Because to them the soul would be dead. As the idiot can not comprehend philosophy, so the purely and wholly material man can not understand spiritual intercourse. He may witness the facts, and be convinced of the phenomena but to him it is a folly, a waste of time, for he has so little spiritual life as to have no appreciation of its worth. If intellect were to judge alone, intellect would at once say: "My friends, you are psychologized;" although they do not pretend to affirm what psychology is. Psychology is a word they always put in to prove, that something which they do not exactly understand, is true or false.

If men must take the testimony of their senses, which are denominated sight, hearing, taste, smell, and feeling, then modern Spiritualism is true. Why? Men have seen physical objects moved without any human agency, without any application of electric currents, without even the application of human fingers. Men have heard sounds without any mechanical agency to produce them. These sounds convey intelligence, and express thoughts and feelings, and form words into sentences and sentences into paragraphs, until they swell into volumes.

Men of pretension to science will tell you that these manifestations are caused by "od-force," or electricity, or some unconscious action of the back brain, or some involuntary exertion of mesmeric power. But if you are seated at the table, even though this cold, scientific man is looking at you, if you run a pencil along the alphabet, and those sounds spell out the name of your departed child, the tears come in your eyes, the manly bosom heaves; there is something there which tells you, "Father, mother, I am here." No philosopher, no external reasoner, can prove to you that that child is not present. It is a *feeling of the soul*; it is not the sense of hearing, or of sight, but a trembling, intuitive, positive testimony, which comes home to every heart, and which, aside from the manifestations of modern Spiritualism, might not be produced.

The question is asked: "Why are the communications of the spirits so vague, and conveyed in so mysterious a manner as to leave doubts, on the mind, of their being genuine?" First, if modern spiritualism be true, and if there is a principle by which those in the spirit-world can communicate with persons on the earth, it is con-

trolled by a fixed and positive law ; that law as certain when applied correctly, and as uncertain when applied incorrectly, as is telegraphic communication between New York and Washington. If a man along any portion of the route cut the wire, your telegraphic message will stop at that point ; or, if there is any fault in the operator, your message will be sent incorrectly. It is the same in communications between this and the spirit world. There are lines of thought and feeling ; minds, and tables, and chairs, are but the wires which they use to convey their thoughts. You are at one end of that telegraphic chain, your spirit-friend at the other. If there is no intervening influence, the message will be conveyed ; if, in any way, the line of communication is disturbed, the message will be incorrectly given. You call it a lie, and give up Spiritualism. But there are sufficient communications that do come correct, to prove, to any candid mind, that this spiritual communication is an absolute science ; and no man of reason or judgment, if there were, in a hundred cases, one that was correct, or one out of every ten, would pretend to say that the other nine proved that it was not a science. It is the natural order of a new science to make mistakes ; this is true of the infancy of all sciences. But if, in the tenth time of trying, you succeed, it demonstrates the principle, and ten thousand failures can not disprove it. And if nine out of every ten mediums give you false communications, and the tenth one gives you a correct one, that proves the principle. If nine out of every ten spirits lie to you, that only proves that those passing from the earth retain something of their earthly character.

There are two conditions essential for correct communications, either between mind and mind within the form or mind and mind out of the form. One is, that the thought of the individual who communicates should be distinctly fixed upon what he desires to communicate. The other is, that he should have a proper means of conveying that communication. For instance, you may be sitting here together, and unless you fix your mind upon what you desire to convey to your friends—unless your mind conveys thought to your brain, and the brain acts upon the nerves, and the nerves influence the organs of speech—you can not give your friend a communication, though you are sitting close to him. And if you are at a distance, you may think of your friend; but the law of mind is not sufficiently unfolded to enable him to realize it, or to know what is the nature of your thoughts. You have to take pen, ink, and paper, or you have to go to the telegraph-office, or send him a newspaper, to tell him that you are still alive. That is the means of communication.

The third and most essential of all the points is, that your friend receives your communication. If, by any possibility, the mail is broken into by a mail-robber, or the steamer burns up, or the telegraph-wire is cut, your communication does not reach him. Consequently, he may say that you are dead, or your friendship is dead, or you have neglected him—not because your communications were not given, but because the means of communication are fallible.

Just so with spirits. They may be sitting near you now—your father, mother, husband, or wife, or child, may be close beside you, their souls almost throbbing

with your own. Yet there is no chain, no medium, no telegraph there. The doors of your external senses shut them out. They may knock at the doors of your mind; you do not receive them. You cry, "Humbug! psychology! mesmerism!" Your friend remains in silence. Again, your spirit-friend may even endeavor to communicate with your mind, without using any such outward means, in a beautiful thought or feeling. But the physical form may be an obstruction to the correct transmission of the communication, in the present imperfect state of the science.

Out of all the spirits that are accused of lying, probably not one in a hundred does so intentionally. Everything is called a lie which does not precisely, in all its points, bear the criticism of those who investigate it. What we call a lie is that which is given with the intention of deceiving. Something given in ignorance is not really a lie. For instance, a man may state, in all sincerity, that the moon is green. Now, probably there is something which causes that man to see the moon in that color. You all say that he is mistaken, you call it a lie, a falsity, a deception; it is real to him. Now, spirits, employing mediums whose brain is not wholly under their control, are liable to tell you that white things are green, that something occurred which you know did not: but that does not prove that it is not a spirit; it does not even prove that it is not your spirit-friend who professes to communicate; it only proves that they have not perfect control of the medium.

Again, your own mind may not be prepared to receive the communication. It requires just as much skill at the other end of the telegraphic chain as at this, to take

down correctly the message sent there ; and it requires just as much intellect as in the one who sends it. And probably those of you who investigate Spiritualism in any of these forms, and do so with the intention of detecting some imposition, of proving that they are humbugs, will get humbugged yourselves. The human mind has, in its own construction, such a way of giving back what it reads in the minds of others. For instance, persons who are not strictly honest in business are very liable to talk much of the dishonesty and deception of others. Men of business consider it but a common thing when a man lies to them, and lies again to conceal his falsity. Probably they will falsify back again. And these falsities are so common in the business-world, that no man is considered a smart man unless he can tell his own round of falsities—not great lies, but little misrepresentations, which, when summed up, amount to a general perversion of the truth—bending that which should be straight and upright, at last, into a circle, so gradually, that you do not perceive it. But when you come to traverse it, you find that, instead of a straight line of business, you have followed a curved one.

Again, as we say, Spiritualism, as a science, is new. Its means of communication are imperfect. There is no medium, no power, no principle, existing upon the earth, that can give, correctly and positively, communications from *all* spirits. Each medium who is influenced has a special class and character of spiritual influences. When they undertake to go off their own ground, they fail to give satisfaction. Consequently, Spiritualism is declared to be an imposition.

But if you would view it as a religious science—not

as revealed in these forms of manifestation through others, but to your own spirits—you would find that the holiest and purest communion is that which your own souls can hold with these invisible presences. There is no mind however depraved, no soul however unenlightened, that has not, during some period of its earthly existence, felt the presence of these beings ; whose mother's voice, whose sister's tear, or father's warning, has not occurred to them in a dream, in a premonition, or a forewarning. Who of you has not thus had sufficient evidence to convince you of a separate influence from your own conscious existence.

The time is not far distant, when raps, tippings, writings, and even trance-speaking, or any extraordinary manifestations, will all pass away, and man in the external image of his own divinity will see, and hear, and feel the presence of the angel-world all around him, and your own souls shall not require your external vision, or external feeling, or any of the external senses, to prove to you that spirits and angels are really here. They shall come to you in the stillly night, with soft and pleasant voices. They shall sing to you the songs of perfect love and peace ; and no man will have a doubt. This is our prophecy. How is it to be done ? By a gradual and almost imperceptible growth into a more spiritual condition ; and, as it is reaching its culminating point, the time may not be as far distant as most people may imagine. Spirituality is far more rapidly growing upon the inhabitants of earth than in any former period of man's history. The slow steps of a world, for ever slow in acknowledging the truth, shall accomplish more in the next fifty years than it has done in the last thou-

sand. Yet it will be slow, for it must come step by step, like the wheels of some majestic chariot ; the more majestic and grand, the more slow and solemn shall be its approach. It shall not come to you at once, with an overwhelming power, like the day of pentecost, or like the mighty avalanche which at once buries all opposing obstacles ; but softly, gently, gradually, like the approach of a genial summer after a dreary winter, when day by day the buds and blossoms put forth, and ere long you reap the fruition of the golden harvest ; or, like the quiet repose of slumber, when you sleep you shall not know how you came to sleep.

We do not suppose that there is any material or external science which can demonstrate modern Spiritualism. Chemistry and geology fail. Mesmerism, psychology, and clairvoyance, are in themselves so mysterious, that we can not use them for the explanation of another mystery. Ask any man who pretends to believe in mesmerism, who is a professor of that science, if he can demonstrate to you what it is. He can not do it ; nor can psychology or clairvoyance be explained. They all pertain to mind ; they are of those mysterious things which belong to the science of mind ; and no system of mental philosophy can explain it to you. Mental philosophers treat of the *facts* when they should explain the principles. Those who treat of a man's life, treat simply of what he did, how much he ate and drank, and what he said, and never of what he thought. No biographer can tell you what the man thought—the thought of Washington, or Napoleon, or Webster, or any great statesman or warrior that has lived. No one knows what they thought ; you only record their actions, their

deeds, their external, physical manifestations, which many times are as much at variance with the real thoughts of the person as is night with the light of morning.

Spirits can not communicate to you positively, and beyond the power of contradiction. There is no such thing as having anything beyond the power of contradiction, and especially if that thing be a new one, and unsanctified by church and state; if the whole world is warring against it; especially if it interferes with religious creeds and prejudices, something which shall destroy old institutions. You know that mankind have great affection for old institutions; it is natural to us all. We all revere aged men, not so much for what they are—though they may be great even in their second childhood—but we remember what they were: they are still kind, still gentle, and will presently pass away. It is a reverence for past greatness and for feebleness. Now, this is so with institutions. Men nourish and cherish them as long as they can, until at last they are obliged to give them up. There may be no positive standard of thought or demonstration, by which any and every person may ascertain if Spiritualism is true. The writings of Andrew Jackson Davis, Professor Hare, and Judge Edmonds, being among the most prominent spiritual works, are said to be standard works among spiritualists. They are not so. Spiritualism has no standard works. Davis, Edmonds, and Hare, relate *their own* experience. But no two spiritualists can possibly have precisely the same experience; it is as varied as is their existence. Your spiritual communications are not like Professor Hare's; your friend, through whom you have received the demonstration, may not be like his. Conse-

quently, you may not possibly demonstrate it as he has done. You can only investigate Spiritualism in your own way, and arrive at such conclusions as your own reason and judgment shall dictate, and solve that which is mysterious, only by a gradual and successive chain of thought, just as any scientific principles are reasoned out, just as any propositions in mathematics, in chemistry, in geology, are demonstrated; it must be done by a slow process of education, of investigation, of intuition, embodied in an expression of external forms.

Ten years have not passed since the first manifestations from the spiritual world, in the tiny raps, in a "haunted house" near Rochester. Yet that time has given to those raps a greater reverberation than the thunderings of a world's artillery. They vibrate more or less along the lyre-strings of every heart. Men, women, and children, hear it, even on the mountain-peaks and in the valleys, in their own quiet homes, where no deception could be practised upon them. Not only in Rochester, not only in the United States, but in Europe, South America, Asia, and Africa, are these sounds heard. It comes not like a destructive tornado; not like the earthquake, that requires no demonstration to prove its existence; but like the faint breath of twilight, like the parting hour of day. No one can tell when night passes away and day begins, yet the day dawns. No one can tell when Spiritualism first commenced, or when it will reach the perfection of its power and beauty; but it is creeping upon you like the day-dawn of morning, gradually and slowly, but surely. You see but one ray, a feeble ray of light; but soon another and another is seen: and you wonder why does

not the fullness of its splendor beam in upon you at once; why the open window does not at once reveal the breathings of that spiritual life; why the curtain is not at once thrown down, that you may stand face to face with those you have loved and lost. If in the midnight hour the sun should suddenly appear, beaming with its full radiance, its brightness would dazzle your vision. It waits until the dawn has prepared us for the splendor of the daylight, else the senses could not bear it.

The morning of spiritual light is dawning, and its perfect splendor shall soon beam in upon you in all its meridian glory and beauty. It is bursting upon you quite as fast as you can receive and comprehend it, and but comparatively few are yet prepared to receive its present truths; their mental vision becomes dazzled and bewildered by the brilliancy of its manifestations, and they stumble upon every absurd hypothesis, believing they have found the explanation for what they do not comprehend. But ere long they will see the folly of their wisdom, the absurdity of their prejudice, and will then wonder that they could bear so little light. But the order of Nature is first babyhood, then youth, and after that mature years.

DISCOURSE XVI.

A DISCOURSE ON CHRISTMAS,

DELIVERED IN THE BROOKLYN INSTITUTE, DECEMBER 27, 1857.

PRAYER.

INFINITE JEHOVAH! as the bright beams of the everlasting sunlight pour through the open windows of yonder heavens, and the earth, sparkling with the diamond hues of its wintry garment, seems like the Madonna, slumbering quietly in repose, so would our souls reflect back the sunlight of perfect truth; and the Madonna of perfect peace within our beings, slumbering there quietly, would whisper of thy eternal love.

O thou eternal One, we bless thee for the morning, for its glory and brightness, and for the redolence of all things which thou hast fashioned and made. And although the flowers are covered with an icy garment, and all the trees give back no perfume; although there is no echo playing among the leaves, still we know that the spring-time will bring forth the perfectness and beauty of earth's verdure. So the souls of thy children are covered with an icy garment of despair; but when the spring-time comes to the spirit, it puts forth its petals, and the light beams in, and causes it to blossom and give forth the full fragrance of its life and beauty.

We bless thee, not alone for the sabbath, nor yet for

any blessings which thou hast bestowed upon thy children, nor yet for the favors conferred on any country, nor yet for the glories of all nations combined in splendor, but for the BEAUTIFUL and TRUE which constitute a part of thy nature, and which are thyself and thyself alone. We bless thee that the soul of man, fraught with the divine eloquence of thy being, and in its original effulgence beaming forth brightly, soars above all external strife and contention. We bless thee not so much for the glory and prosperity of nations, or for earthly riches and aggrandizement, as for those deeper and more important treasures of the soul which shall bloom in eternal beauty, and shall be the enduring riches of thy children.

Our Father, we bless thee for that day which has just gone by, when all Christian nations join in celebrating the birth of One who lived a life of purity and became our example; who demonstrated to us the power of truth over error, love over hatred, and good over evil. We feel that these days should be celebrated with songs and rejoicing, and anthems of delight should well up from every heart, and echo and re-echo through all the aisles and corridors of our souls; and each returning anniversary of the birth of the meek and holy One be the dawning of a newer Christ and a more perfect principle of peace, where all thy children shall worship at the shrine of divine beauty, pure love, and holy adoration.

O our Father! we ask thee not to inspire us especially on this occasion; we only ask that prayer, in its fullest and truest sense, may arise from the altars of thy children's hearts, like the perfumes from the flowers, or like sunshine when no clouds intervene; and

that the throbbings and beatings of thy children's beings may be fraught with the divine elements and power, silent yet potent with the influence of thy love. And thus we would ask thee to bless us and all thy children, not with special providences, but with true conceptions of thy goodness and power.

We would bless thee beyond all blessing, and praise thee beyond all praises, as thou art the Infinite Jehovah. We bless thee for what we deem to be that goodness and power which is thine own, and because, in the blessings of our spirits, we realize that there is a depth which answers to the depth of thine own being, and calls itself thine. Thus to thee shall be all praise, for ever and for ever.

DISCOURSE.

WE propose to address you, this morning, upon the day that has just gone by—CHRISTMAS, *its origin, its suggestions, its objects, its beauty, and thus discuss, probably in the fullest extent of meaning, the Christ-principle of all nations and all worlds.*

The whole Christian world heralded in the 25th of December as the anniversary of the birth of Jesus. Whether tradition is correct in calling it that day, it matters not to us. It is only that men suppose it to be so, and it inspires them with praise, with divine purposes, objects, ambitions, and aims; lofty purposes that carry them far above the dull routine of daily life. Holydays like that should come oftener than once in a year.

Christmas was named after Jesus the Christ, or Jesus the Truth-teller, who walked the earth nearly nineteen centuries since — *Christ* signifying *truthfulness*, and *mass* was taken from the catholic church, as they distributed mass on that day: thus we have “Christmas.” Its origin was in the Romish church, and that day was not celebrated until about or after the time of Constantine, from the fact that the Christian church was not fully organized, as a system of religion. There was no organization, no church, no episcopacy — there were no popes, cardinals, nor priests, previous to that time, in the new dispensation or order of things. True, these nations had their rites and ceremonies; and they believed in inspired writings and speaking; but there was no herald of the life of Jesus the Christ.

Who was he? He was but a meek and lowly Nazarene; and, until several hundred years after his death and that of his twelve disciples, he was not generally recognised as the founder of any new system of religion. Matthew, Mark, Luke, and John, did not write the four books which contain the history of his life and death. True, the first three books contain much more of truthfulness and may be more relied upon than the last, which is positively known to have been written fifteen years after the death of the apostle said to have been its author. Consequently, the history we have of Jesus is theologically very imperfect. The history we have of him personally is much more so, from the fact that, owing to the simplicity and purity of his life and habits, they made very little stir till after his death. It is supposed by many students who have studied long and earnestly the history of theology in all nations, that Jesus was

the only true and perfect embodiment of divinity in man ; and thus they concentrate all their researches and investigations to that one point, without considering that, as researches differ, so must all expression and feeling vary. Consequently, there must be great discrepancy. And as they who wrote the account of the life of Jesus were obliged to depend upon tradition, we can have nothing more reliable than tradition, and that contains the same degree of fallibility as the legends of your parents, which they supposed to be founded upon supernatural events. Therefore, it was very difficult for them to ascertain his precise language, or the exact meaning of his teachings. How could they ?

“ Oh,” says the theological student, “ they were inspired.” So they were, with the beauty, with the thought of the truthfulness of his expression ; but certainly not inspired with the precise language or method of expression. Consequently, when there are attributed to Jesus sayings which do not correspond with the general tenor of his life, we can not accept them as being from him. Where there are attributed to him the manifestations of passions, of malice and vengeance, when he drives men from their temples with blows, is it the meek and lowly Jesus, the humble Nazarene ? Oh, no !

Inspiration must partake of the medium through which it comes ; and, however pure may be the fountain, the stream is always polluted with the filth along its shores. Thus, as the beauty and perfection of Jesus’ life floated down the stream of Time, much of the mire and filth of tradition has been included with it from the minds of his impure advocates.

Prophets and seers had spoken of the Christ who was

to come, and who was to be called "Jesus," because he was to save the people from their sins. Translators have rendered it "Jesus Christ," as though the last was a part of his name, whereas it was only a title given to his office; and, as we would speak of Webster the statesman, Everett the orator, or Herschel the astronomer, so we would say Jesus the Christ. It is not a name, but simply an appellation given him from the fact that it was discovered that he was a Christ, or Truth-teller. The ancient prophets had heralded his coming, although but few if any had any true conceptions of the manner in which he was to appear, or the office he was to fill in a moral or religious point of view. Therefore, the Old Testament we consider to be simply a history of a nation which has a bearing upon the life, not alone of Jesus, but upon the dawning of that Christ-era which was embodied in him, not as a *person*, but as a *principle*, as a Christ.

When men hand down to you traditions of the personal life and character of Jesus, you forget the truth in worshipping the ~~man~~, forget his life while you fall before his cross, forget his divine inspiration while you worship the form of expression. This is too often the case, and in doing this you place him above the principles, the man above the doctrines which he inculcates.

Such is the case with the Romish church, which has embodied all the vagaries and ceremonies in its ritual, until these have gained the ascendancy, and now that church is a brilliant assemblage of all the *forms* of beauty; but, alas! where is the true spirit of Christ? The popes and bishops, those who bow before the images of the Virgin and the saints, have wandered far away from Man+

Calvary, where that spirit breathed forth in its deepest feeling, "Father, forgive them, for they know not what they do;" but not far away from the sepulchre where the lifeless form reposed. Why? Because the pictured forms of Mary and Jesus, and of all the long line of saints, are arranged around in the aisles and corridors of those vast temples, and are worshipped; but the life, and beauty, and spirit of Christ, can not dwell where there is a coldness, and a death, and a deep, sepulchral gloom — the spirit has left the external form. You might as well hug to your bosom the lifeless form of your friend, and forget that though the earthly body may be cold and give back no response to your look of love, the spirit may be living joyously and purely in heaven.

Constantine, in giving his voice in favor of Christianity, embodied in it all the errors of his bloody reign. It partakes largely of his spirit, and thus Christianity has not only lost the characteristics and spirit of its founder, but has become the mere instrument for the worldly aggrandizement of base and unprincipled persons. The livery of heaven becomes the mantle, not to remedy but to hide their own deformity. The murderer takes the place of the murdered; the form is substituted for the spirit; and thus you have not the soul or spirit of Christianity, but simply the form of its murdered victim.

The Christ-principle, flowing through such a channel, would as naturally become polluted with the religious views of those who became its advocates, but whose moral sense was not sufficiently unfolded to have any just appreciation of its doctrines, as would the stream partake of the nature of the soil and minerals through which it

passes. The doctrines of Jesus were a fountain of pure water, which was said to spring up into everlasting life, and of which if we drank we should never thirst. But it has become polluted; the serpent which has long dwelt within the bosom of the church has saturated this once pure fountain with its venomous slime, until it presents to the impartial beholder a disgusting pool which is inhabited only by those reptiles which prey upon each other.

The twenty-fifth of December has been fixed upon as the day when Mary the mother of Jesus first cradled her infant son in the manger. The day or season of the year of his birth, although it has long been a matter of dispute in the religious world, we regard as being of but little importance. We thank all who have had any hand in establishing a day as the anniversary of the birth of so divine a personage. It not only brings to our memory the past and its sorrows, but by its establishment it adds one more to those holydays which should be much more frequent, and which produce a relaxation from care and toil; and, though it may be spent in joyfulness and glee, it is not incompatible with the religious element in man. If Jesus has suffered for righteousness' sake, it should become an example to you to meekly bear whatever wrongs may be heaped upon you, and that you should forbear severity to others.

Remember that he suffered, not that he had done ill, but because the purity of his life and doctrines was such as but few could comprehend; the harmony of his life was in advance of the powers of appreciation of those in the age in which he lived, and what they should have loved they hated; and it is not less so in the eighteen

hundred and fifty-eighth anniversary of his birthday. Pride of the acknowledgment of his name has taken the place of disgrace ; popularity has obliterated the ignominy once attached to his name, and now the cross is ostentatiously worn by you as a sacred symbol of his sufferings. But yet you love the applause attached to the beauty of his life and his heroic death far more than the person. Were he again to communicate through the organism of one of the earthly mediums, how few there are who would either love or appreciate his doctrines !

The catholic church have kept this day with more religious reverence than any other religious denomination. And no one can justly find fault with the true devotional feelings which they have ever manifested in their reverence for its sacredness. We are glad that it is becoming more general, and hope that all of you will imitate the Romish church in this respect, while you avoid or lay aside their imperfections.

The celebration of Christmas day is one which all men look back to with feelings of divine emotion. Those who never experienced any thought of religion before, when Christmas day comes, it sheds its holyday spirit of religion upon them. Jesus, with his spirit of divine perfectness and purity, is with them. They know not his presence, but they feel that spirit of quietude, and they are hushed into prayerfulness.

Have you ever thought, as you walk the crowded streets of your cities, that Christmas might come more than once a year ; that the souls of all men might be shut from the turmoil and strife of every-day life ; that the Christ-principle might beam in upon you every day

in the year, and thus each day become a Christmas-time, that not alone in the birth of Jesus was a harbinger of the Christ-principle, but in every day of the year? When a new-born child opens its eyes to the light of heaven, is there not a Christ there—something of that Christ-principle?—perhaps not as much as in Jesus, but surely to every child that opens its eyes to the morning light, and reposes in its mother's arms, belongs something of this Christ-principle. Then to every mother's heart come the throbbings of Mary's own bosom, and perhaps she may feel that Christ is with her there. And when you celebrate the birth of your darling child, it may be a Christmas-time as much as when you celebrate the birth of Jesus the Christ. Who knows that even to-day are not born those who shall yield the fullness of the Christ-principle as pure and perfect as that of Jesus, not embodied in one form, but diffused throughout the world—that it may not thus become the Christmas-time of all ages?

When the Romish followers decorate their churches with evergreens, when all the candles are burning upon the incense-altars, when gifts are brought there at the shrine, and those devout worshippers come to bow before that shrine, is there not a feeling which, however much you may dislike the forms of religion, is still pure and holy? Enter yonder cathedral, where the mass of Christmas-time has just passed. Is there not a devoutness, a feeling of simple prayer, that makes Protestantism feel ashamed of its own coldness, of its neglect of the principles it professes to follow, of its own carelessness, of its own sepulchral gloom, beside the warmth, the faith, the incense, and prayerfulness, of the Romish

church? Nay, you who are protestants, whose servants are Romanists, can you not take lessons of religious duty from them every day, of self-sacrifice and devotion to their prayers, which, if you will have religious forms, theirs are the most sublime because the most true of any external religion? You may soar above all forms, so as to leave behind those of the protestant as well as the Romish church, if you are truly religious. It requires a great mind to throw off the shackles of form and ceremony, and worship holiness for its own sake. But a few can do that, and they therefore retain the forms as a substitute for what they lack in inherent goodness. Jesus did not need the forms, neither does any inherently pure and good man or woman.

Those who can stand upon the principles of their own integrity and devotion to truth—who feel their alliance to the angels and to God—have no need of *forms* of religion; for it is an ever-living fountain springing up within their being, and the church formalities become to them only a solemn mockery. How strong a mind it requires, in this age of materialism, to soar so far above these external expressions of faith as to feel, in the consciousness of its own devotion, that it is a Christmas-time every day in the year.

You teach your children to celebrate Christmas as a holyday. When you go home to-day, if you have nothing more important to occupy your attention, call your children around you, one by one, and ask them if they know why the Christmas-tree was hung with glittering toys; why Santa Claus appears; why they joyfully dance around the Christmas-tree. "No, mother; tell me." Eighteen hundred and fifty-eight years ago, that day

heralded in the birth of the child Jesus. That child and his mother were reposing in a manger, meek and lowly. No Christmas-tree greeted the laughing eyes of that babe; no Christmas-gifts were brought to the mother, save that one star which beamed as a guide to the wise men who came with incense and gifts, for they supposed him to be their new-born king. Tell them that it was not the birth of the child they were celebrating, but only that as a herald of a purer, and holier, and more divine life. And ask them if the dawning of that day shall not make them purer, holier, and better. Mothers, could you not instruct your children in lessons of charity? Could you not lead them, one by one, along the bright ways of Jesus' life? Tell them that he was a man, and still embodied that divinity in his mind. Could you not learn them to lisp the name of our Father? Could you not instruct them to go to the corners of the streets and seek for the children who would ask for something to hang upon *their* Christmas-tree?

A divine and pure mission rests with you protestants. The Romanists worship in their own way. It is a good, and simple, and holy way, for them. Protestantism should embody in its life and devotedness something of the spirit and earnestness which exist in the Romish religion. You may throw aside their superfluous forms, but oh, do not cast aside that deep devotion, that fullness of expression, that prayerfulness, the divine cadences of that melody, which arise in the form of their worship when they address the great Jehovah! When the Romanist is sitting and watching for the day to dawn in which Jesus was born upon the earth, there is some perfectness, if he is waiting for a newer star of

hope, the star of Bethlehem, to beam over the eastern hilltops of his darkened mind ; and he thinks that with that star shall come the spirit of Jesus, and perchance a tear, a prayer, shall be given for him. Ah ! the Romanist has a soul which soars above his forms, even while he is worshipping Christmas-day, embodied in the deep devoutness of spiritual life. He feels what he utters. How many protestants do this ?

There is, indeed, a truthfulness and a beauty in the strict simplicity of your puritan fathers, when they cast aside everything which might have any alliance with the Romish church ; but there was somewhat of fanaticism in this entire renunciation, for they lopped off many truths with the errors.

When they landed upon the barren rocks of Plymouth, they had nothing but their God and the wilderness. The wilderness was their cathedral, and God was the deep, eternal Spirit who dwelt therein. We should naturally have supposed that, with the bitterness of the trials which had driven them from their mother-country, and surrounded as they were by the inspiring notes of the wildwood songster on whose wings their prayers were wafted to heaven, and the stillness of the forest echoed back their songs and rejoicings, the feelings of forbearance and love would have taken possession of their hearts, and that they would not so soon have been guilty of manifesting the same intolerant spirit which drove them from their native land. But such are the frailties of human nature.

As soon as they became the dominant party, they manifested more of a tyrannical spirit than that which drove them from their mother-country ; and thus the

peaceful and inoffensive quakers became, in their turn, the victims of religious bigotry and oppression.

The landing of our pilgrim-fathers is another Christmas-day which every American heart should remember to cherish; and when the deep tide of that fanaticism has rolled back, and the equilibrium of religious feeling is restored, the protestant and Romish churches will be separated only by their forms. There is no difference between their principles, only the one is protestant and the other is catholic. The forms and ceremonies are nearly the same, only not so beautiful in the former as in the latter. All of the other various sects and parties differ but little in spirit from the Romish church, though more in forms and manifestations. Why, then, this strife and contention? Because, as man's intellectual powers unfold, he more clearly sees the unreliability of authority, whether in religion, morals, or in any other department of our nature; or, in other words, the *sovereignty of the individual* keeps pace with the harmonious development of mankind. Instead of relying upon popes and cardinals, or upon priests and bishops, the tendency of every man is to become his own priest, and interpret his own bible, whatever it may be, whether it is the Jewish, the Mohammedan, or the far more beautiful and reliable inscriptions which God with his own finger has written upon every department of Nature. When intellect shall perfectly blend with the moral and religious powers, then every one will be exempt from all authority, save their own interior promptings.

Infants require to be governed and directed, so does the human race in the early stages of its unfoldment; and out of this necessity has grown all the long list of

religious and penal officers : the stronger dictates to the weaker. It is well that it is so, until the weaker arrives at manhood and becomes capable of self-management. As fast as they do this, they will throw off the restraints of their rulers, and take their place in the ranks of true men. But in the transition from youth to manhood, there is strife for the mastery—too wise to be dictated to, and too ignorant not to dictate to others. Thus the true relations of men to each other and to their God have been understood only by here and there one who has stood out like a beacon-light to guide Humanity into the haven of Truth ; and such have been looked upon not only as infidels, but as the most direful enemies of mankind. But however men may fall into error, the truth beams still the same ; and not even the degradation of the churches (in the sacrifice of millions of human victims in the past to sustain their power over men, or in their efforts in the present to cramp the free-born soul within the narrow limits of their creeds) or the wickedness of the world can wholly hide.

You who are, at each Christmas-time, fearing that there are many infidels who do not realize the beauty of that day, remember there is no truth, however small, none however obscure, that shall not be revealed in the fullness of its power, in its perfectness and peace, and shall triumph over all error and ignorance.

Have you commenced another year with the fullness of Christian feeling and Christian hearts ? Have you thought that it may be a heralder to the appearance of a more Christian spirit in your own natures ; that there were those to whom you might administer blessings, of whom you never thought before ? Have you thought

that there were little kindnesses to your own friends and mates, and deeper sympathy to those who suffer physically, and to those who in their deep moral despair, want more bright holyday gifts to hang on the Christmas-tree of their moral natures, some gem of principle, some sweet flower of love, whose perfume should breathe into their souls the spirit of a purer and happier life? Have you ever thought that you might administer these? And when the next Christmas-tree shall appear, have you ever thought that you might give some present to those whose spirits are in deep degradation? Have you ever thought that you might make them some Christmas-gifts, to teach them of a better existence? Have you ever thought that you might hang upon the Christmas-tree of their souls the glittering dew of Christian confidence and faith, and, as each Christmas comes, lead them step by step to the perfectness of a true Christian life?

There is not a day in all your year that you might not celebrate as the dawn of some bright Christ-principle upon your lives. Nay, each day might be a Christmas-time with every soul. When Jesus walked upon the earth, each day was like the others; yet all were sabbath-days to him, and all were Christmas-times—no day so good that he might not do good upon that day; no day too holy, no day belonging to God so exclusively, that his children might not love and help each other. Remember this, you who are Sunday-worshippers, you who have called Sunday holier than other days. All days are holy; it is only the *action* that makes one day holier than another.

We have not entered into historical details; we have

only drawn from the deep elements of truth and principles. While you have your merry Christmas-times, a tear for those in sorrow or darkness would be the brightest gem that could hang upon the Christmas-tree of your being, the brightest gem that could decorate your immortal crown, the brightest gem that could hang upon the Christmas-tree of that future to which you are tending. And all the jingling sleigh-bells, and the laughter of those who whirl in the giddy-dance, could not give so sweet a music as the thanks which spontaneously burst forth from the grateful hearts of your fellow-creatures. We do not mean that you should have a long face on Christmas-day, but that the strong, spontaneous feelings of your soul might beam forth with a smile through a tear—a tear of sympathy, a smile of encouragement—to lead some one to enjoy a merry Christmas. Do this. It would not hurt you to shed a tear of sympathy, or to give a smile of love; and in this way it would ever be a Christmas-time indeed; for you would each day celebrate not only the life but the action of him who walked the earth more than eighteen hundred years ago. Each day was a holyday with him—a holy day, filled with thoughts, and feelings, and divinest actions. Let every one imitate him each day of his life, and strive to celebrate all days as being holy, and belonging to the God who ruleth over Christmas-time for ever and for ever! And if the priest and the bigot oppose you, ask them, as did Jesus, if it be lawful to do good on the sabbath-day.

Eternity is one great Christmas-tree, where, on the branches of everlasting Truth, are hung glittering gems of Joy and Peace. And you can gather them, if you

have hung them there by your living thought; for each thought is a Christmas-gift of that eternity which you shall wonder at when you get there, and ask yourself, "Did I make that?" You did. You all shall be there, not in some far-off temple, but in the temple of your own being, where the Christmas-tree shall be Morality. How you have decorated it, you must judge for yourselves. The gifts shall be gems of beauty, if your life has been well spent. If not, we fear it will be hung all over with a dark cloud, where you can not see the brightening glory of any gem or any flower.

Our Father! bless the bright New Year;
Thy children, those who are gathered here,
And those who everywhere do dwell upon the earth;
And may they feel, with every year, a birth
Of purity and peace has dawned upon their souls;
And while the cadence of harmony rolls
Vastly through the grand extent of heaven,
Let every day and every year to thee be given,
Fraught with thy love!

DISCOURSE XVII.

DELIVERED IN BROOKLYN, JANUARY 3, 1858.

CREATION.

CHANT.

INFINITE FATHER! we would adore thee;
All thy blest children bow down before thee:
Thou art our Father for ever and for ever;
And thou dost guide us, leaving us never!
Our hearts are filled with love divine—
Father in heaven, upon us shine!
All thy blest children ever adore thee;
Thou art our Father—we bow before thee!

PRAYER.

INFINITE JEHOVAH! our Father and our God! The light of the sabbath-day beams full upon thy children; all Nature is attuned to the richest cadences of sabbath melody. The sunbeams that are eliminated from yonder centre of light appear like the light of heaven, as they reflect the radiance of thy Universe, and give forth the cadences of sweet and harmonious melody. The earth is filled with sounds of rejoicing; and bird, and beast, and man, proclaim that thou art Jehovah, for ever and for ever! Our hearts thrill with the light of an eternal sabbath; and the undying melodies of that eternity enter the windows of the soul, freighted with

the odors of ten thousand flowers that bloom in the Eden-land of Paradise.

And, O God of the Universe! thy children worship thee to-day as from the perfumed altar of our hearts there arise praise and thankfulness with the opening of the new year. May they feel that thou hast poured upon their souls the incense of richest love, and that upon the lap of this new year there is seated the child, the new-born Christ—a Christ that shall enter each heart, and with each soul proclaim that it is that “Truth-teller.”

O our Parent! we would adore, and worship, and praise thee, for the beauty of this opening year. We praise thee for the joy, and happiness, and peace, of nations and people. And we would also thank thee that all is not cloudless; for were there no clouds, no tears of sorrow, no moans of anguish, no deep cries of misery, the human soul could never be blest with the sweet sounds of pity; Benevolence could never, with gentlest hand, draw forth from her richest storehouse and give to the suffering. Therefore, O our Father, we bless thee for the storm as well as the sunshine, for the clouds as well as the brightening, radiant sunbeam, for the night as well as the rich refulgence of the day; for we know that the one would be naught without the other. And, our Father; those who are joyous to-day; those whose souls are yet sparkling with the dewdrops of earth that came from the deep sky of the last year; those whose hearts are fragrant with the perfume of flowers given by some gentle hand; those whose minds are rich with the treasures of thought that have been exchanged by kindly deeds and affectionate words—may they feel

that there are some whose hearts are cold and icy, who are in the deep despondency of death, darkness, and despair—those to whom no bright new year opens its rich stores of beauty! * And may they feel, wherever they are, that they should cherish feelings of charity, and benevolence, and love!

And, Father of the Universe, with the commencement of this new year, may every day and hour commence a new era in the hearts of thy children, and open up a world of thought—not with dates, or times, or seasons, or periods, but with the dates of thought, that shall, in each day, give forth an entire year, and in one moment yield the fruits of an eternity! The mind, our Father, can not be circumscribed by time or space. When we search for thee, we search not in dates or historical details, in the history of nations or of worlds, but in the thoughts and feelings which thou hast placed within our bosoms. There we find the new year of thy love, and peace, and power, which beams in upon us for ever and for ever.

We would bless thee, to-day, not because other men bless thee, not because all in Christian countries worship and adore thee, but because we ever feel the fullness of thy love. That blessing we would express in external words for ever and for ever.

Peace be to the heart that is suffering; peace to the nations that are trembling in the deep agitation of war; peace to the world that is trembling with hopes and fears of immortality; peace to the world, down-trodden with error and ignorance! Our Father, we know that thy hand can raise them up; that thy mind can say to each storm, "Peace, be still!"

And to thee, Spirit of the Universe! shall be all praise; to thee shall be all expressions of prayer from those who follow in the footsteps of Jesus the Christ; to thee shall be the songs of our rejoicing hearts for ever and for ever. And to thee the united choristers of the angelic world shall attune their sweetest and divinest songs, and cause thy Universe to echo and re-echo with the harmonies of their melodies! Amen.

DISCOURSE.

WE call your attention, this afternoon, to the subject of CREATION—not as expressed in any form of philosophy, or in any doctrine or religious creed, but in the true signification of that term, and that only. It will involve religion, science, and morals. *Creation*, in its distinct and true meaning, signifies not something which is fashioned, which is evolved forth, but something which is made from nothing; or, in other words, it implies a power to give existence to what has none.

That there is a Divine Spirit, ruling and controlling the Universe, whom we call God, who is a Divine and Omnipotent Being, we trust all of you are satisfied.

ETERNITY implies all time—that which was, that which is, that which shall be. You say you are commencing a new year. *We* say you are commencing a year which has been in all eternity, which will be for ever. Eternity knows no new commencement. It can conceive of no new year, of no eras. It is all time, all space, all life, all existence, all power: IT IS GOD!

Jehovah, a Hebrew word, the definition of which we have given several times in public, implies this Eternal Spirit—JE, *the future*; HO, *the present*; VAH, *the past*. Thus we have embodied, in this word "*Jehovah*," the very eternity of which we are about to speak. For this God, personified in whatever form you please, is an eternal God; and he is all things which have existed in the past, which exist in the present, or which shall exist in the future.

We can not conceive of any creation. Do not misunderstand us. Before we have concluded our discourse, we will prove to you that we do not circumscribe the powers of God: we only make them larger, more extended, and more divine. The Christian has his Bible, the first book of which is called "*Genesis*," in which is embodied the revelations given to Moses, supposed to be written by him, through the inspiration of the Holy Spirit, or of God. In the first chapters of this book is a history of creation, or, in other words, an account of the creation of the world, embodied in a few verses, yet giving you a distinct idea that when God fashioned this earth he also fashioned all universes and all stars to subserve its requirements; that man is the highest production of God's creation, was made from the dust, and the breath of life breathed into him by the Divine and Omnipotent Father.

Our object is not to disprove this, but we are not informed out of what materials the earth and all the starry heavens were formed; and therefore the theological world have been led to believe they were *created*, by which they wish to be understood that all the rolling worlds were eliminated or made from nothing. But how

much of nothing it would take to make something, they leave us to conjecture. And for the accomplishment of all this, the period of time has been concentrated within seven days.

Days may imply eras, centuries, hundreds of centuries. They only represent indefinite periods of time. We do not believe that all the planets were made to subserve this globe; that the sun was placed in the heavens to light this earth alone; that man was made exclusively for this planet; or that the ten thousand stars, which pave the walks of Deity, were set there exclusively to beam on the denizens of this earth. Never!

Whatever may be the interpretations of theologians, we can not accept the original statement and its translation. But we would enlarge upon it. We would consider these accounts to be the writer's highest conception of truth; and they are important, as landmarks to guide the student of creation in his inquiries. We view them as having been given merely that man might not lose his way in such a maze. Scientifically, they are false; religiously and theologically, they are made to appear true. Moses could not have received an inspiration of the perfection of the laws of geology or of chemistry, for he could not have comprehended them. He was a man of the olden time, doubtless very wise, but not capable of grasping Infinitude; and even infinite power and infinite goodness could not give it to him, for he was finite.

Creation, that startling word, which has caused theologians to tremble, which has made many lips burn with eloquence, and started tears in the eyes of those who contemplate the vastness of the Universe—that word must be blotted out from language, its meaning erased,

before we can comprehend God, Eternity, Infinitude. If God is the living principle of power, the Infinite Spirit—if he has dwelt in all eternity—could there have been a period in that existence when he hath made anything new? Millions upon millions of ages ago, God pervaded all space and all universes as he now does. The substances which make up worlds; the mind now personified in your forms; stars, suns, and universes, which revolve in harmony, have always existed. How, then, could God have made creation? It is useless for theologians to state that Deity dwelt alone in eternity, and at last aroused himself from his inactivity, saying that he would make a Universe. There was never more of a creation than to-day, at the rising or setting of the sun; no more of a creation than when atoms arrange themselves together. It is all a creation; it is all an elimination from Deity; it is all an expression of his Divine Mind. Each day and each hour heralds in the birth of a new and divine light to the finite mind. Angels have for ever chanted; worlds, and suns, and systems, have for ever revolved; and atoms have for ever been aggregated. There are no new atoms in the Universe. All its elements are as old as Deity. The flower, and its every perfume, is as old as the mind of God. The atoms composing all existence or life are coeval with God.

We are told that when God made the Universe, and pronounced it good, there was great joy in heaven, and a thrill of delight vibrated all the hearts of the angels. Oh, my friends, angels have for ever looked on with awe and wonder; they have for ever chanted thrilling hymns of praise; for ever gazed upon a new Adam and

a new Eve, as they enter the earth, as an embodiment of the Divine Mind that has existed for ever and for ever!

Can you conceive of anything new? Is the sunshine new? Are rain-drops new? Are they not the same elements, the same atoms, which have always existed? Not one has been added or taken away. If God has existed everywhere, and he is eternal, there could never have been chaos, never death, never darkness, never an absence of life, or of power, or of beauty, or of loveliness, or of mind. All have been eternally in existence.

Must we not, then, believe that all worlds have inhabitants? Can it be that we are the only human beings? Creation never commenced. If God is eternal, who shall say that he was ever created? And if everything has been fashioned by him, it must partake of his mind, and consequently is a portion of his being. "What!" says the materialist, "do you intend to affirm that this world, on which we tread, is God; that the atoms which constitute and compose it are God; that I, that my physical form, is God?" We pretend to say that the life-element of all things which exist is God; that that which causes it to exist is God. Your form would shrink into nothingness were not God there. The flower would not shed one breath of perfume on the air, if God, the life and beauty of the Universe, were not within it.

If anything new has ever been made, it proves conclusively to our minds, according to the rules of strictest philosophy, that there will be a time when it may cease to exist. If the human soul, the epitome of creation so called by external philosophers, has been literally created out of nothing, then there must be a time when

that soul will become nothing. This is why material philosophers have held that the soul had no immortality — why they have believed in the annihilation of the human spirit. But, inasmuch as it was not created, but eliminated from the mind of Deity, it will for ever exist. Inasmuch as the dust from which the human form was fashioned was never created — only perfected, only developed — upon the same principle we may say that matter may go back again to its primitive elements, but can never cease to exist.

This may seem, to those minds accustomed to reasoning upon other principles and from other premises, to be transcendentalism. We acknowledge it. But if we are not to be bound to that which we have been taught to believe, then we must recognise the fact that this theory is the only one which truly makes Deity perfect, absolute, omnipotent, and divine.

Reading the history of nations, you are very well aware that they all form a conception of Deity which corresponds to their own nature. Each man gives to Deity his own peculiar characteristics, as the schoolboy pictures to himself the great city which he has never seen as only a larger village than his native place. So every human being says, "My God is like myself." Thus, when men really worship, they can only worship this Infinite Majesty, or this which they picture as divine before their vision, as an image of themselves. When we personify Deity, we always conceive of him as in the human form. The human mind can not conceive of anything higher than this perfect majesty of man. Deity is conceived of by some as a great, gigantic man, ruling over creation. Your children, when you speak to them

of the greatness and majesty of God, conceive of him as a Being revealed in the thunder, the lightning, the tornado, in all the majestic physical exhibitions of Nature. Oh, what is he, and where is he, and who is he? No mind can tell. It can only know as much of God as dwells within its own existence; only know as much of that life and power as comes within the scope of its own capacities. How, then, can we fathom the depths of infinite life and infinite power? How can we fix any standard of perfectness or of beauty? It can never be done by beings who are constantly progressing to a higher conception of Deity.

It has been frequently said in histories that certain individuals have originated new thoughts; have created new images and expressions; or, indeed, have fashioned new truths, and given them forth to the world; that Galileo, Newton, and Franklin, gave new sciences to the world. This is not true. No one who has ever dwelt in the finite world hath made a new truth or a new science. Galileo did not conceive of a new truth, but simply of a new manifestation of an old one. Nor was it a new manifestation, excepting to him. To God it was old as himself that the earth was round. Newton discovered the law of gravitation—he did not discover a new truth or a new fact—when the apple fell. It was only that his mind had expanded to understand its philosophy. He taught you the astronomical revolutions; but the science was not new. You have geology and chemistry taught in your schools; but it is the illustration of the science which you conceive to be new, because your finite mind can not grasp the workings of the Infinite Universe.

So it is in your spiritual natures. There is no new truth in theology, in morals, or in practical life; for truths are principles, and are eternal. There is no new science, nor never can be, for all sciences are as old as **him** from whom they originated. Mesmerism and psychology, or your mental and physical power over each other, existed at the dawn of creation. But there are constantly-occurring *facts*, which are only the *manifestations of truths*; for truths are unalterable and immutable principles, being attributes of God. For instance, it is a truth that the construction of the solar system is spherul, and that planets revolve around the sun in exact proportion, distance, density, etc. But it has been a *fact* only a few years; therefore we define *truth* as an ultimate principle, unchanging, eternal, all-pervading, and only comprehended by the mind of God.

Creation never was, for matter eternally existed, being coeval with mind. It has been fashioned by Deity, and has become an external expression of his being, which is permeated by his life, and thus God is everywhere—as much in the tiny flower as on the throne in heaven. Life exists in all things, and where there is life there is God. Matter is but the form of which God is the Spirit, and it was eliminated from his being.

The principles of Christianity existed before Christ, or they never could have been taught by him. He was their embodiment in human form, he the type of their living, divine personification: but they were not new; they came from Deity.

The mother, when her child first learns to lisp her name, thinks that it is something new. But children have always learned to say “Mamma;” have always

learned to walk ; always lisped the name of our Father when it was taught to them ; and have tried in vain to express in language the thoughts which well up in their bosoms.

How long have flowers bloomed so beautifully ? how long have buds and leaves burst forth, and tiny stalks one by one shot upward and blossomed ? You think there were never such flowers as those of yours, because you have yourself watched and tended them in your own garden, and marked all their beauty of development, have observed their growth, seen the buds unfold, and inhaled their perfume. Yet the same sunlight has shone, the same rain-drops fallen, the same morning dews sparkled upon flowers, ever since flowers began to bloom. Your flowers are not new ; the germ was old, and the germ of that germ was old ; and, tracing it back through eternity, you find the flower to be as old as Deity.

Astronomy teaches you that there are other worlds, so far as revolution, and movement, and receiving the light of the sun, are concerned ; but you conceive that there are really no human beings upon them. It is something new to you that there is a deep, everlasting Universe, peopled with beings like yourselves. You suppose that it was a new thing when God made this tiny earth. But it was not new. It was old as time, old as eternity ! Expect not, then, to solve the mystery of Creation.

Nor was the world made out of nothing. There is no place in all this vast Universe where *nothing* could exist. God never made worlds, and universes, and souls, out of nothing. He hath made them from the living majesty of his own mind, from the deep compre-

hension of his own power, from the perfectness of his own eternity, and the godliness of his own Infinitude! Surely, there is nothing new.

We have commenced a new year. Let us strive to see if we can be better, truer, purer, holier, as regards the manifestations of our lives, than in the past year. But do you know that every day commences a new year? Do you know that friendly words and kindly greetings should not be reserved for what we term New-Year's day, but that every day should be filled with friendship, with kind words, and kind actions? Do you know that each day of our lives should be a day for new resolutions of a purer and higher life? We like holy-days, and celebrations of Christmas and New-Year's day. But your Christmas and New-Year gifts and greetings, and all the emotions of goodness which spring up in your minds upon these yearly holydays, should belong to every day in the year. There is no day in which you may not bestow the gift of a kind look or word, no day in which you may not make a new year in some human heart by raising up the down-trodden and degraded, no day in which you may not begin a new year of loftier and holier life in your own being. If you call every day a New-Year's day, how many more years you will have than you now do! And how many more gems will be added to the crown of your immortality, if you thus add to the beauty and usefulness of your earth-life!

Yet, no day is really new; for in all eternity it is the same day. It is the same day which you see in the east every morning, in the west every evening. It is the same day which beams in upon you to-day, to-morrow,

throughout all eternity. It is not that you conceive of new thoughts, of new aspirations, but that you catch for the first time the same thoughts, the same aspirations, the same emotions, that have throbbed in the bosoms of human beings through all the long ages of the past that have existed, as have all things that now exist, as long as Deity himself.

Thus we have presented to you our ideas upon the subject of Creation. If they conflict with your previous belief, if they seem shocking to you, reject them. But receive them at least as our convictions of truth, and consider them with all possible candor, and with a desire to know truth for its own sake. We have not said all we would desire upon this subject; and we will now announce that we will speak, next Sunday, upon a continuation of this same theme—upon Creation, and its application to Religion and the theories of the Christian church.

DISCOURSE XVIII.

DELIVERED IN NEW YORK, DECEMBER 30, 1857.

TOTAL DEPRAVITY.*

PRAYER.

INFINITE JEHOVAH! we would address thee to-night by the endearing appellation of Father, knowing that thy parental care is ever sustaining us; and that thy bountiful hand ever supplies all our wants. We would not worship thee through fear of thy frowns, or because thou art ever angry with thy children, but because we love thee, and our hearts would burst forth in spontaneous utterance for all the beauties and pleasures which thou hast given us. We would praise thee only as our souls overflow with gratitude and delight. We would praise thee as do the trees, when with their long branches they reach toward thee, catching more and still more of thy beauty and life. We would praise thee as does the streamlet, when it dances in joyful glee down the mountain-side, gliding on toward the ocean of waters: so our souls would joyfully glide toward thee and our spirit-home. We would praise thee in the natural simplicity of the wildwood songster, which ever gives utterance to its soul's delight as it dances from twig to twig, or wings its way from mountain-peak to mountain-peak, knowing no fear, but for ever chanting songs of praise to thee,

* Subject selected by the audience.

which are the outgushings of delight springing forth from its own freedom and innocence. We would praise thee as the sun, moon, and stars praise thee, when in all their splendor they reflect back thy glory and beauty, and as in their majestic harmony they revolve in space, for ever singing of *thee* — of **THEE**!

O Father! we know that thou requirest of us no sacrificial rites, no forms of worship; but, like all Nature, to give forth the up-welling gratitude of our souls, whether it be in the joyful dance, the lyric song of music or prayer to thee, or in the yet more beautiful song of an harmonious life, or heavenly prayer of doing good to thy children. We do not approach thee to ask for blessings or especial dispensations of thy providence, nor to tell thee of thy greatness or omnipotence, nor yet to bow down before thee, asking thee to pardon us for our sins; but our souls would on all occasions overflow with thankfulness for all great and glorious truths, for all blessings of physical and spiritual life, for all great purposes, for all divine ideas, that have piled themselves up in vast ranges like mountain-peaks, striving to surpass each other in their height and beauty.

O Spirit of the Universe, whoever and whatever thou art, our spirits worship and love thee. We do not praise thee alone for the morning light with its rich refulgence, when the sun pours its beams in through the windows of the east, nor for the noontide with all its glory, nor for the twilight hour when the sun has sunken to repose, nor yet for the night-time, when all the stars seem gems, glittering in the robe of night; not for physical favors, nor for the splendors of kings and thrones, of church and state; but for every great principle of

truth which has been perfected for the upward and onward course of human progress and development ; for everything which thou hast fashioned ; for all the truths which we have been enabled to comprehend. We bless thee for that religion which blends with science and art, and thus enables us to see beauty and harmony in all thy works. Nor do we bless thee alone for the principles which beam in upon the nineteenth century, in all their splendor and beauty ; not alone for the history of nations, nor for their warfare and bloodshed ; not alone for Christianity, and its mild and beautiful light ; but that truth has, in all the course of human events, ever triumphed over ignorance and evil, and for the living elements of light, and all those aspirations and emotions which arise from the conception of thy power and goodness. We can conceive of nothing which is not thee, of no place where thou art not. Thou art the Spirit who permeateth, controlleth, and guideth all things !

And O our Father, as the external world is clouded, and men gaze in vain for the stars to beam forth, and the moon to glisten in beauty, may they know that it is but the exhalations from the earth which have hid them from their sight, and that it shall return in sparkling globules of perfect beauty, to invigorate the soil, that it may yield a rich harvest to the husbandman. So, sometimes, over the mental horizon of thy children's souls, there arise clouds of darkness and sorrow, and they ask if the stars of truth have failed to beam. But we know, our Father, that it is but the exhalations from their own being, and that, like the rain-drops, these clouds shall disappear, and shall return in that beautiful form, laden with blessings.

Thou Eternal One! we bless thee for this thought, that all things which thou hast made may appear bright and beautiful; that the darkness and the light may be blended in perfect beauty and harmony. And thus, from the lowest atom to the brightest universe, thou dost reign triumphantly, for ever and for ever.

And to thee, on this occasion and on all occasions, shall be all divine expressions of prayerfulness from the souls of thy children, which shall arise like the cadences of sweetest melody, or, like the blending but unseen perfume of flowers, make one grand harmony, one glorious offering, which shall upon the altar of thy Universe for ever and for ever exist.

DISCOURSE.

Is man by nature totally depraved?

The question given for our consideration this evening is a theological one, and of such a nature as no intelligent person would find any difficulty in answering. The idea of the *total depravity* of any of God's children could have originated only in the most perverted and depraved mind. The conception which men form of each other and of God is an outbirth of their own mental and moral condition.

The more degraded and cruel is any nation, the more tyrannical and revengeful is their imaginary deity; and their ideas of God become modified just in proportion as the harmony of their own nature improves. John Calvin, who could rejoice at seeing Sir Michael Servetus

burnt to death by a slow fire made of green withes, could easily conceive of total depravity, and a most unprincipled and revengeful God. He could not have had any true conception of any other. It may be said, with much propriety, that a man's religious opinions are a measurement of his own soul. Jonathan Edwards, when he pictured a God of such awful wrath and vengeance, only daguerreotyped his own soul upon the minds of his hearers. It was not the God of the Universe, but that which had birth in the depraved condition of the man, and he was held up as a powerful monster to frighten better people.

In looking over the history of nations as well as of societies, you will find that the more those powers or faculties which lie in the basilar portion of the brain are exercised, the lower are their conceptions of Deity. The Buddhist's god is one of limited power, while he possesses but few if any of the higher qualities of mind; and they worship, or rather *fear* him, as such. Many of the "orthodox" churches of the present day have the same god as the Buddhist, with intellect added, and thus are continually preaching of the *wrath* and *vengeance* of God, and of the burning hell which he has builded as a prison-house for his children; but the benevolent and affectional qualities of Deity are seldom alluded to. The text which says that "God is love" is rarely preached from by the followers of Calvin or the admirers of Edwards; but those passages which speak of wrath, vengeance, and damnation, are worn threadbare almost every sabbath.

It is only among the lowest of this class of persons that the doctrine of "total depravity" finds any coun-

tenance, and they judge from their own stand-point or mental condition. Do not understand us as casting censure upon them, for it is the best they know. And when they grow into a higher condition of life, they will then see the absurdity of such an idea, and laugh at the imbecility of the doctrine, which belongs to the infancy of the race.

Is man by nature totally depraved? We answer, no. We should presume that this reply would be sufficient to all minds which have the power of reasoning. But as the question is asked, we also presume that those who asked it desired an expression of our opinion upon this subject. It being a theological question, we are aware that, like all other theological subjects, it is involved in doubt, from the fact that its source is so extremely uncertain that but few dare discuss it only within the limits of creeds; for they are aware that were they to do so on rational and philosophical grounds, it would vanish into nothingness.

Good and *evil* are simply relative terms, for there can never exist two *positive principles* which are diametrically opposed to each other. In a strictly philosophical sense, creation is a universal harmony. Were it not so, God would be in an unending war with himself. Summer and winter, day and night, cold and heat, light and darkness, and good and evil, are only terms used to convey to the mind the idea of different conditions which are relative to each other. The alternations of day and night and summer and winter are essential to the welfare of the physical condition of the earth. PERIODICITY may be said to be a universal law of Nature. We see it in the universe of mind as well as that of

matter, for spirit or mind is the only controlling principle of matter.

You have volcanoes, earthquakes, tornadoes, and thunder and lightning, all of which are essential to the purification of the material elements. So there are convulsive throes of mind in working out a higher condition of life. These, while you are too ignorant to understand their full meaning, you call evil. We call them the means by which man works out his destiny; and as man can not go outside of God's Universe, he must live and act in obedience to the laws which he has made. God is the ONE and the ONLY GOVERNING and POSITIVE PRINCIPLE *throughout all the Universe of mind and matter*. If he is good, all things are good; if he is evil, all things are evil, and no other power can ever change them.

You do not say that the child, because it is yet a baby, does not possess the elements of a man; neither can you say that all men do not possess the elements of a God because they are yet in the infancy of their being. The perfection of the laws of eternal progress is the only perfection aside from God himself. The archangels may be said to be evil when compared with Deity; but they are not "totally depraved;" neither is that brother who is the lowest in the scale of humanity. There is an unbroken chain of sympathy which binds the two together, and both are still wending their way up to God, and will continue so to do while eternity shall endure.

We are talking as to rational men and women, who see in all Nature one grand harmony, and whose lyric song vibrates amid all the planets of immensity, and not

to the theological bigot whose soul sees nothing but the direful panorama of his own dark and undeveloped condition. How desolate must be that mind which sees in a child of God naught but "total depravity"! Oh, how long is the road which yet lies between him and true intellectual and moral harmony! Yet, in all his spiritual darkness, he will set himself up as a teacher of mankind. In the unfolding of his spiritual powers, he is an infant; and, although the beautiful fields teeming with delight and animation lay spread out before him, he sees none of their beauty: but the low valleys, where the meandering streams of his own nature slowly wind their muddy course along, are the resting-place and delight of his vision.

Assuming that it may possibly be correct that man is by nature totally depraved, it will be remembered that his origin is said to be God; also that God is said to be infinite in goodness. Therefore, if goodness in man is depraved, and is the result of infinite goodness, then it must be a good depravity!

That which is *totally depraved* can never become enlightened. We have historical evidence that man has been gradually ascending in the scale of enlightenment, of philosophy, of education, of moral and religious worth, since time began. Had he been totally depraved, there would have been nothing to improve upon; and all men would be alike depraved, as there could not, by any possibility, be any chance for improvement.

Again: if man is by *nature* totally depraved, his origin must have been one of total depravity, and his destiny will be total depravity. There can be but one Infinite Source of life. If that be goodness, then man

is good ; if that be depravity, or evil, then man is totally depraved, totally evil, and will always continue to be so. One of these two things is true : which, we leave for your reason and judgment to decide.

It is believed by some that evil exists as a means for the development of good. But we believe that evil, as a *principle*, does not exist at all. If good is to be developed, it can only be accomplished through good. It may be a lesser degree of goodness to the human comprehension, or than that to which you have attained. The adage is, that "an evil tree can not bring forth good fruit." The idea of evil originates in your finite comprehension of a good. To you it would be evil for you to throw your children into the Ganges, or to crush your bodies beneath the car of Juggernaut ; but to the Hindoo it is a holy act. What is the difference between you and the Hindoo ? Simply that you have become enlightened to that degree which causes you to realize that God does not require any such barbarity.

But you need not go out of your own country to see the difference in opinion of good and evil. You are surrounded by a multitude of persons who honestly believe it to be evil to dance ; and there are many others who believe that one of the joys of heaven will consist in dancing. To the quaker, it may be evil to sing ; but, with other denominations, melody is a part of their religious worship.

Theology tells you that man was made holy and pure, but by the wily arts of Satan in the form of a serpent he was tempted and *fell* from his primeval state ; but we say that that which is good can never become less so. Man has never fallen, but has been slowly and gradu-

ally progressing to a higher condition. Goodness must ever triumph, for it is a *principle*, and is infinite ; while evil does not exist even as a *negative* principle, as many suppose, for it has no *actual existence*. It is simply a lesser degree of good.

Evil is a word which should be cast out of every vocabulary ; for it does not follow that because the finite can not equal the infinite, it is evil—that because an atom can not be a world, it is evil, or that it is not an atom. If men were to say that a human, finite being is evil because he is finite, it would be just as proper to say that an atom was not material because it was not a world. In our opinion, *the finite comprehension of good is all the evil that exists* ; and in proportion as men's understanding enlarges, so will their idea of goodness increase.

Therefore, we would call evil not a negative principle, but simply that which is a good in its conditions. The man who lies wallowing in the gutters of your city could not comprehend you were you to declaim to him upon the moral principles of human nature. You have to descend, step by step, in your application of morality to his condition. You would not call that perfect goodness, yet it may be so to him. What he comprehends or understands, as the means to draw him from his darkness and degradation to an angel or an archangel, would be evil. You give him one ray, while the angel sees the whole sunshine. Therefore, positive and negative goodness differ only in the *quantity*, and not in the *quality*. Goodness is a *principle*, and evil has no existence as such only as a lesser degree of goodness. Light is a principle in Nature, and the relative degrees of darkness are

only the result of its absence. But light exists in all places, in a greater or lesser degree ; so does goodness in every being whom God has made. All have their bright and amiable side, which can be illuminated by perfecting the light within.

You will please understand us, when we say that we do not countenance crime. We are only teaching lessons of charity. If you, to-night, with your conscientiousness and your knowledge of the laws of your country and of your moral nature, were in a passion, and in that passion were to kill a man, men would say it was an evil. *We* would say that it was not. Your motive was not blood. You did not plan to meet that man upon the street and murder him deliberately. It was the result of a sudden action, an impulse or passion, of your mind. For the time being, your reason was suspended. Now, we would say that it was a momentary insanity, and that you were no more guilty, when you had again recovered your mental equilibrium, than if you had been permanently insane. But you can not fail to suffer the consequences of that loss of equilibrium, for the conditions were in your mind. We say that every murder, every crime, is but the result of this outgrowth of the spirit, as are volcanoes, earthquakes, thunder and lightning, and tornadoes, that of the material elements ; and hold the same relations to the moral world that those do to the physical. We do not justify the crime ; we only ask you to consider its *causes*. When men deliberately plot a murder, we say that it is as good as their minds conceive, being the result of their organization and the conditions by which they are surrounded.

If it is wrong for a man to kill his brother, he certainly,

if theology is true, has the example of Deity in so doing. Being God, without any temptation save that his children commit sins which he suffers them to do, he arms them and sends them to fight and slay each other; and this idea has become so general in the Christian church, that in times of war they employ a chaplain, whose duty it is to invoke God to assist them in the work of human slaughter. He kills whole nations; that is, he destroys their physical forms.

You may kill a man, and have a motive in doing it, and it may be your highest conception of goodness, and in your judgment the best means to attain happiness. Now, that act is evil, or a lesser degree of good, to us who would not do it; but were we to descend to that plane, and for a moment suspend the action of our higher reason and moral nature, we might commit the same act. All men are in pursuit of happiness, and each pursues that course which he believes will the most conduce to that result. The judgment may be convinced that he is wrong, but other powers or faculties of his mind gain the ascendancy, and he, like ourselves, yields to the strongest influence. This is a law of our being, which no one can transcend.

We say that *there is never a crime committed that is not done through really conscientious motives*. Not that moral or religious conscience, according to your or our standard, but from the conscientiousness of his own undeveloped condition. He reasons thus: "This man has gold; I have none: if it will make me happy, it will be right for me to take it, by whatever means." No man ever commits a crime wilfully, knowing it to be really a crime. Men do not thrust their feet into the fire and

burn them off: no more would they blast their moral nature, did they equally understand the consequences. The erring man knows that, if detected, he will be placed in the penitentiary, or suspended by the neck until he is dead. That is in obedience to the law of your country, which, because a man kills another, several men may kill him and not commit murder, but do it in imitation of the God of theology. He who first commits murder is no worse than that judge who condemns him; for we fall back upon first principles, and say that if it is wrong for the ignorant to murder, it is not less so for those who are more enlightened.

It is frequently the case that crime is perpetrated by those who occupy high positions in intellectual society. But it will be found that they have just enough education in some respects to teach them how to best commit the crime. For instance, men who have for years sustained good character may be detected in some grand fraud upon the nation, or upon an incorporated company. They have gained sufficient intelligence of the laws of your country and of human nature to teach them how best to commit the fraud. They have not received a *moral* education, and in this department of their nature may not be superior or equal to those whom you look upon as the lowest in society. When morality as well as theology shall be taught in your schools and colleges, you will find it will be very different.

There are times when punishment is necessary, but it should always blend *reform* with its severity. In other words, it should not be *vindictive* but *disciplinary* in character, having in view the *good* of the culprit as well as the *protection* of the community. All God's

laws are founded upon this principle. The community has a right to protect itself from the depredations of its delinquent members, and also to use its influence in their reform, but no right to take what it can not restore. That belongs alone to that Judge who can not be deceived by the falsity of human testimony, and who knows when is the best time.

Your legal jurisprudence is founded upon the law of Moses, which was an eye for an eye and a tooth for a tooth, or the law of retaliation. Jesus gave one commandment which embodied more than the ten; for if you "love one another," you can not fail to fulfil all the requirements of the laws given by Moses. Until men can be morally and socially educated up to that condition, you will require legal tribunals. But they can not be other than extremely imperfect, for no one can properly judge of the motives and temptations of another, or with what passions he has long contended.

When men judge each other from a finite stand-point, or from any knowledge of finite principles, it is like one atom judging of another because it is not a star, or a world, or a sun. It takes many atoms to make a world—it takes a whole human race to make up Humanity. The Infinite alone can judge how perfectly it is made.

DISCOURSE XIX.

DELIVERED IN BROOKLYN, MARCH 14, 1858.

THE RELIGION OF LIFE AND THE LIFE OF RELIGION.

PRAYER.

INFINITE JEHOVAH! our Father, we address thee in the fullness of thankfulness and prayer. Our spirits would express their gratitude and love, praise and adoration. We do not bow down before thee with the passion of fear, trembling lest, in thy majesty and greatness, thou shouldst condemn us to everlasting tortures; but we praise thee through love, and adore thee because we love thee; and love thee because we are thy children. In all simplicity and meekness we would express that love, as thou art infinite and we are finite. Father, we bless thee for this day and age; for the tremblings of thy Spirit, which are vibrating through the harpstrings of Humanity, thrilling the great heart with a diviner cadence of melody and power. We bless thee for the freedom of the spirit, for the inspirations of love and beauty, for the aspirations of the soul, and constant searchings after knowledge and truth.

Oh, we praise thee! Spirit of all life and truth, we see that, beneath the divine influence of thy love, darkness, superstition, and sectarianism, are giving place to light, to freedom, true religion, and that Christianity

which is the crown of the present age. May thy children feel that the elements of all religion consist in the true perfection of the whole being. Thou hast fashioned the soul in thine own image as an emblem of thy power and perfectness; and as its aspirations are constant and unceasing, it corresponds to thee in the fullness of its perfection. May these thy children feel the spirit of thy presence; and may they know that all the life, and beauty, and religion, to which souls aspire, which mind is grasping for, and which the spirit yearns to know, can be fulfilled as the soul advances, step by step, in the scale of mental and religious progress. The soul is absolute like thine own absolute existence; and may we feel the tremblings like thine own being, and may the thoughts of Omnipotence dwell in our spirits like the germs of choicest flowers, which, when the elements of air and sky shall be brought in contact with them, shall cause them to put forth their petals in brightest bloom. So may we as flowers burst the bands of earthly confinement, and bloom up from the soil of materialism, superstition, and bigotry; and may the soul catch glimpses of heavenly sunshine, and the dews of thy love shall water and perfect its growth.

Father, we bless thy name for religious fervor; for the eloquence of a divine life; for the perfectness of an harmonious love; for the divinity of a Christian faith which is embodied in all the aspirations of the soul, and which is always present where the spirit searches for light. And to thee, our Father, shall be the thankful songs of thy children's spirits, the constant utterance of their souls' devotion, and their unceasing praise, for ever and for ever!

DISCOURSE.

WE find that the nature of the subject which we announced last sabbath to be elucidated this afternoon, is so vast in the scope of its meaning, that it will require more than the brief space of one hour to give our ideas; and therefore we shall confine our remarks to-day to the first half—that is, “*The Religion of Life*”—and next Sunday we will discourse upon the other part, “*The Life of Religion*.” In treating of this subject, we shall do so as perfectly and consecutively as possible; keeping constantly in view the distinction between the Religion of Life and the Life of Religion, that they may not be blended with each other by the transposition.

RELIGION we have defined to you on previous occasions, as being that attribute in man's nature, or that principle in his soul, which seeks some object of worship, and which must worship and adore, whatever may be its condition and education. If it can not fix itself on things above the earth, it must deify some special form upon the earth to worship. Thus the heathen idolatry and the ancient systems of mythology and religion are founded upon true religious feeling, blended with a true morality, but unguided by an intellectual cultivation. *Life* is defined as existence, being, or a union and co-operation of soul with body; and *life in man* is defined as that superior order of existence and being which makes of man an immortal soul, and of his soul a child of Deity. Thus the *Religion of Life* is that de-

partment in man's nature which makes every action, thought, and feeling, subject to the control of the higher aspirations of the soul.

Religion does not consist alone in reverence or adoration for a special object ; but it makes that reverence the controlling and prompting influence of all other faculties of the mind. Thus there can be a religion of intellect, of love, of every department of the human mind ; and a religion of life combines the whole of human existence, and makes up the sum of every department of earthly life. Religion has heretofore been confined to a certain class of organs in the human mind, and not allowed to go beyond them. Thus a man's intellect has been kept separate from his religion, and man's business has not been confined within the limits of religious feeling or duty. Conscience, the highest attribute in man's being, and which renders him allied to the angels, has been subjected to policy ; and true materialistic minds have conceived that religion should only be used on certain occasions. That is a religion of bigotry and sectarianism.

But a religion of life, in its fullest, truest, and most divine sense, is that religion which makes every department of the human being harmonious and perfect. There is a true, religious devotion in the mind and feelings of that man whose soul springs forth in beauty and power, whose physical form is upright and symmetrical, and who, in fulfilling the laws of health, fulfils the laws of Deity. There is a true religion in the intellectual man, who, penetrating deeply into the earth, and air, and sky, for scientific investigation, culls all the treasures of thought and beauty, and stores them up in his

memory as sacred and divine. There is true religious fervor in those who bow down before the shrine of Jesus, and follow as closely as possible in his footsteps, although they may worship Jesus more than God.

But in each of these departments, it becomes, not a religion of life, but a religion of one special department ; and thus a man may be religious on one plane and entirely irreligious on another. Therefore, in treating of this subject, we shall view first the general plane of Humanity, so far as regards its physical religion ; for there is certainly a religion which belongs to the physical form, and which should be regarded in degree as much as that which belongs to the soul. It is as much a duty for every man and woman to perfect fully their physical form as for them to continually search for immortality.

Your theology has taught you to believe that any religion, to be perfected, must be so at the sacrifice of the physical form or powers. Hence, the ancient religionists confined themselves within the cloistered cells of monasteries, and there with true devoutness of feeling they sought to perfect the immortality of the soul by crucifying the body. . Health, life, intellect—all were sacrificed to this fanaticism for a happy immortality. In more modern ages, however, religion has been extended, and the physical system is not so much sacrificed : intellect is more fully cultivated, and partakes more of a general plane of human development. Notwithstanding this, you ask any religionist what constitutes true and perfect religion, and he will tell you it is that which crucifies the human part and cultivates the divine. What is the human part ? It is the physical form. They will tell

you that religion is that which crucifies the physical passions, which entirely overthrows the physical reason, which controls the intellectual judgment ; in other words, it is that which absorbs every department of man's being, and makes reverence for Deity the only object in life. This is simply their *theory*, not their practice.

Now, unless Deity had intended that the physical form should be perfected, and through that form the soul should be cultivated, you never would have existed in the present form of life ; you never would have possessed all the forms of thought and feeling you now have ; you never would have had love for friend, home, wife, and children, or desire for knowledge, or thirst for intellectual achievements, had not he designed them to purify the soul for an immortal existence. Hence, when you crucify the natural tendencies of the physical form, you are not truly religious, and greatly lack confidence in God ; for you should remember that man is his workmanship, and when you say that he has created powers or faculties which should be sacrificed, you are impeaching his wisdom, and setting up your puny judgment in opposition to his. When you endeavor to perfect every department of that form—physically, mentally, spiritually—then you are fulfilling the laws of true religion. Can a soul perfect itself in every department, when the physical form is groaning under disease, and continually decaying in consequence of the endeavor to crucify it ? Never. The soul must spring forth spontaneously, and the form must be subservient to the slightest thought and feeling of the soul.

There is true religion in that life which is, in all its departments, harmonious and true. There is true reli-

gion in that man who, instead of endeavoring to perfect but one department of his nature, makes his physical, mental, social, and moral life, equal. Cultivate your physical nature, perfect your life, and in that proportion your soul will be perfect. Cultivate strength, vigor, power, manliness, and symmetry, and in that proportion the soul can think greater thoughts, can aspire to greater general revealments, and gain in the department of morals as well as of intellect.

Theologians have, until within a very short period of time, taught you to believe that Reason should be sacrificed to revealed religion or supernatural power. However much we may believe in the intuition as the controlling agency of the mind, we by no means believe in that superstitious idea which leads men to sacrifice their reason and judgment to any revealed religion, however divine or perfect it may seem. Reason, as an attribute of the human intellect and mind, is the controlling and guiding star of man's destiny—is the fixed point and beacon-light which guides you safely and surely into the harbor of eternal rest. Unless reason is active, fanaticism will surely take its place. Unless judgment sits firmly enthroned in the human mind, bigotry and superstition will give place to all the viler passions of the heart, and the soul become a wreck so far as its perfectness and harmonious development are concerned. Intellect, in all its various departments, is as much an element of religion as is reverence or worship; and it is as much a religious duty that each and every man should desire knowledge upon any and all subjects as it is that he should desire, and pray, and hope, for immortal life. For, unless there is mind, and thought as the

result of that mind, there can be no conception of immortality; and unless a soul cultivates that thought and intellect, there can be no conception of happiness, even though obtained through supernatural sources.

Reason is a religious duty and quality of the mind; and exercise of the judgment upon all occasions and subjects is true and most divine worship. A critical investigation into the laws which God has made is an imperative religious duty, as we can not love what we do not understand, and we can only know of God through his works; and the more we know of Nature, the more beauty and harmony we discover in the Creator: therefore, it is due to ourselves as well as to our Father to investigate his laws, that our happiness may be increased as the result of a better knowledge of him. Our Father is a reasonable God; he exists from the absolute, positive elements of his own mind, and he has endowed human existence with the various forms of life and feeling, with intellect, judgment, and reason. He has never made or fashioned a law which will not bear human criticism. He has never made a Universe which you can go beyond; he is not a Deity who is fearful of being overstepped by human invention or ingenuity. Consequently, reason can be exercised to its fullest capacity, but still intuition will for ever exert its sway. Reason upon all subjects: first, upon your physical systems and the physical laws which control you; secondly, upon your social, intellectual, and moral nature; thirdly and lastly, though not least, upon that part which is called, in true and common parlance, the religious nature.

The reason why man's religious nature is called his spiritual is because it is supposed to be more nearly

allied to Deity than any other department of his being ; it is supposed the soul of man is made more truly in the image of God, and that in the departments of religious feeling the human mind most closely resembles the mind of Deity.

Religion can not be defined as belonging to any special faculty ; and even reverence and worship are but local manifestations of the religious element, and can not be said to be true religion unless they extend through every department of the mind. Religion, properly considered, is that subtile agent of the soul which aspires to perfection in whatever way it is to be attained ; and seeks to worship God because he is infinite, and is what man is for ever aspiring to become. You should make the religion of life that religion which will not allow you to neglect any duty, however inferior it may seem to others from educational influence. The duties of home, of attention to friends, and wife, and family ; the duties of business, such as providing properly for the necessary and suitable means of preserving that life ; the duties of intellectual cultivation—are as much religious duties as those which belong to worship. And when you each day gather around the fireside, when you each morning part with your wife and children, to meet them again when the toils of the day are over, or when you attend to your business—all should be done with as much religious feeling as when you enter the sanctified altar of the church and kneel down to offer up your weekly prayers.

Take your religion with you always ; leave it not at home locked in the closet, or closed between the lids of any bible. Take it with you into the sanctified altars.

of your hearts, and keep it there. Let it spring forth spontaneously, and make a true religious devotion of every feeling which exists in your soul. Be thankful for your physical bodies as well as your immortal part; for that humanity which causes you to be divine in degree; for that divinity which is manifested in your humanity. Be thankful for all things connected with your earthly existence. Oh, the beauty of a religion of a perfect life! It may not stand forth in a vaulted sepulchre; it may not beam from any gilded temple, from the halls of science and learning; but it may shine forth as a crown in the cottage of the lowly and the poor.

There is a religion of life carried in the heart of the poor which is more valuable than the religion of the rich man which is locked up from one sabbath to another at home. The religion of life—why, my friends, you should love religiously, breathe religiously, think religiously; not simply pray religiously, not simply kneel down on Sunday religiously, or in family worship; but every action should be a deed of worship, and every thought a prayer: and every tear of sympathy is as much a true feeling of devotion as that worship which comes from the lips—and *more*, when it is prompted by a true impulse within the heart.

At the present time, throughout your city and the adjoining towns, there is a great spirit of religious fervor and excitement. Men and women who never before felt the presence of a divine power within their souls, seem to burst forth spontaneously in worship and adoration. This is well: it shows the manifestation of a deeper element of thought; and when congregations belonging to various sects and different departments of

religion meet together for communion and prayer, it shows that there is less of sectarianism and more of true religion than has existed at any previous time. It shows that the spirit of divine power, which can overcome all institutions, creeds, and churches, is entering the hearts of Earth's children. It shows that the spontaneous spirit of prayer will spring forth, and through sympathy become extended wider and still wider, until all shall feel its power and influence.

We need not tell you the *cause* of this religious excitement or devotion which is extending among the mass of the people. We need not tell you why one part affects another with its sympathy when true religious devotedness is excited. It belongs to the human mind; it is an attribute of the human soul; and each heart throbs in sympathy with true religious devotion. Wherever you find it, within or without the pale of the church, if there is spontaneous utterance of what is believed to be true; if there is a general aspiration after what is known to be a truer life; if there is a hope for immortality—that is religion. It matters not what be the sect or creed, or whether baptism be administered by immersion or sprinkling; whether they partake of bread and wine, as sacred symbols of their Savior's sufferings, or not: if there is a union of soul there, which bears their spirits above the material plane of existence; if it makes them feel in each department of their life that there is some higher, holier perfection to be outwrought—then let it come. But God forbid that any religious revival should be gotten up under the influence of that most depraved of all human passions, fear! A revival of religion gotten up under fear, and the mawkish wor-

ship of God through fear, is most truly degrading; and men who call themselves Christians while they *fear* the wrath of a revengeful God, wholly mistake the true nature of Christianity. But that religion which is the result of LOVE to God and man, is what will elevate and benefit all its votaries; and we say, let it come! There is need of it in the church and out of it; there is need of it everywhere. But the religious fervor which is becoming so generally manifested is the result of the infusion of the spiritual influences, and the external manifestation of this depends upon the education and peculiar organization of the individual; and thus the variety of creeds and forms.

The theologian who can excite the feelings of his hearers or congregation by warning them against the terrors of a revengeful God, or the torments of an everlasting hell, can not be said to sustain truly nor perfectly the position which he occupies; Christianity revolts against it; humanity cries out against it; the voice of God within every human soul says, "Forbear, forbear!" The man whose intellectual culture has taught him how to apply these religious tenets; whose social position gives him power over the sympathies of his audience; whose moral nature should be far above it—is condemned through his own words when he appeals to you to worship God through fear. Shame on any country, on any religion, on any church, on any society, on any *man*, that will tolerate it! But he whose education has made his nature still more harmonious; whose mental culture has rendered the sympathies of his mind refined and perfect; whose soul beams out in every action, thought, and feeling; who reads the Word through the feelings of an inspired

prophet and writer ; who speaks of Jesus with love ; who reveres the prophets because of their goodness ; and who loves God because of his greatness—he can stand forth and ask you to become religious worshippers, not through fear of being damned, but through love of goodness for its own sake.

The teacher who tells his pupil to learn his lesson for fear that he will punish him, is like the theologian who tells his congregation to worship God for fear of being damned. The pupil learns neither from love of his master nor from love of his lesson, but for fear of being punished. The men and women who worship at such a shrine, pray to God, not because they feel his love within their souls, nor because there is an inspiration of divine light drawing them nearer and nearer to the Divine Mind ; but they cower down before him, and pray, lest with wrath he shall condemn them.

We hope that the religion of life will be more perfectly understood after the present revival, or present new life of religion, shall again have subsided into the calmness of social existence. We hope there will be a more general feeling of toleration, a more perfect desire for charity, a more general extension of love through all departments of Christianity, toward all sects and all creeds. We hope there will be a diviner feeling of life, a new impetus given to every department of existence. We hope that in business men will be religious as well as in the church. We hope it will be extended even to the adamant walls, the iron-bound heart of the broker ; we hope his heart will be touched—that there will be one divine ray of light fanned to a flame, and which shall go out above the brick and mortar, above the paving-

stones, and dark alleys, of your crowded city. We hope that in social life its influence will be felt; that there will be less of scandal, of low, depraved habits; less of all things which make the soul dark and impure; less of condemnation and anathematizing. We hope it will be extended to the church, to all people; that there will be less vituperation, less severity—more charity, kindness, and love.

Cultivate, then, a religion of life. Let your highest aspiration be to live *truly*. When men live truly, there can be no death or fear. When they live perfectly, there will be no need of religious creeds to save them. When men seek to live truly, religion will be the prompting impulse of their souls. Life is being *harmoniously, truly, wholly alive*. Your physical systems are not all alive. There is some part of every one of your frames which is diseased: that is death. Your mental and spiritual being is not wholly alive. There is some duty unperformed, some power which can be cultivated more fully. There is benevolence, there is conscientiousness, there is kindness, justice—all of which can be more perfectly cultivated. You are dead in almost every department of your being. There is some form of death, of decay—some form of dormancy, of sleep—which makes of life *not* life, but death, darkness, sin, decay. Live truly, and the physical form shall unfold as does the flower, harmoniously; and perfectness shall spring up from the germ, extending to the bud and blossom, yield its fruition, and then pass away. The mind shall continue to unfold, expand, and enlarge; and the spirit shall only feel that it has burst the dull cocoon of life, and gone on to a higher state. Oh, the

fullness of a true religion ; the perfectness of a pure devotion ; the living, burning, all-pervading element of the divine life ; the spontaneous, heartfelt ease, when the spirit is conscious that it is fully alive—alive to all the impulses of religious fervor and aspiration ! Oh, the glory of a spirit crowned with the consciousness of immortality—who feels no death, because it has life ; and knows no darkness, because it has constant light. Seek, then, a religion of life. Let your worship, your thoughts, your feeling, your action, be religion. Let every word be a prayer ; and every impulse of the spirit an invocation ; and every expression of the mind an utterance of spontaneous devotion ; and every investigation of the intellect something which leads you nearer to Deity ; and every impulse of the physical form something which shall perfect and enlarge your soul. Thus, religion shall not be confined within the walls of any church, shall not be nailed down to any tablets, shall not be written upon any scrolls, shall not be marked out in any creeds, shall not be chained by any forms of religious worship ; but religion shall be life, and life shall be religion.

May the spirit of true religion crown all your hearts with joy and peace ; and may the religion of a perfect life fill your souls with charity and love, and make all men brothers, and all humanity children of God !

DISCOURSE XX.

DELIVERED IN BROOKLYN, MARCH 21, 1858.

THE LIFE OF RELIGION.

PRAYER.

INFINITE JEHOVAH! Father of all goodness! our souls would praise and bless thy name to-day. Springing forth in gushings of spontaneous thankfulness, our thoughts rise up to thee, and we would be absorbed in the greatness of thy being. With reverential awe we behold the splendor of thy power. Each day, every moment, adds to the beauty of the spirit; and the light of religion, and beauty, and thought, and divinity, render the soul great and powerful in its aspirations for thee. Bless us with thy presence; and may we feel the thrillings of thy love and the aspirations of thy knowledge, until our souls shall be blended with thine in all perfection and beauty. We bless thee for those trials which render the soul stronger, and bring the heart nearer to thee; for that endurance which strengthens the mind and prepares it for higher and holier aspirations. We bless thee for what men call crime, for in its knowledge there comes an aspiration for higher and holier enjoyment; and though it may cause thy children to droop for a while beneath its chastening influence, the clouds of ignorance will soon pass away, and the sunshine of thy

goodness will make the day all the more bright and beautiful for the discipline which has purified our souls.

Father of light! we know that thou hast fashioned all things; and out from the elements of thy Divine Mind all things have sprung into existence, and are constituted according to thy will. We bless thee for this consciousness that every soul may throb in unison with thine, and still work out its own salvation. We bless thee for the religious fervor which characterizes all countries; but we thank thee more especially for that fervor which belongs to the chastened spirit when, purified and enlightened, it stands before thee in the radiance of its own purity, adoring and praising thee through a life of harmonious action. May thy children feel that not in gilded temples made with hands, not in cloistered cells, nor yet in the grand arcana of religious worship, nor yet in pulpits, nor from the rostrum, can the soul alone worship thee; but in its deep adoration of love, in the fulfilment of its perfect existence, in the grand comprehension of thy law and thy power, there is true religion, true worship.

Father, we feel thy religion like a halo of divine light surrounding our souls, raising us up, and permeating our existence with divine beauty. It comes in the form of gentle intuition or inspiration from thee, crowning every heart with rejoicing, and blending each soul with thine own. May thy children feel its presence and acknowledge its power in every department of physical existence. Father, thou hast made religion the crowning gem in the diadem of human aspiration, and with its brightness all their glory is absorbed, and with its radiance all their light becomes darkness. Make it the

controlling, all-pervading element of thy children's souls, until intellect, science, art, philosophy, and government, shall be blended with religion; then all shall be peace for ever. We praise thee for this conception of thy goodness and thy presence; and make us feel that thou art for ever our Father!

DISCOURSE.

A WEEK ago, we addressed you upon the subject of the *Religion of Life*. It was then proposed also that we should elucidate another point expressed in substantially the same words, but of very different meaning—namely, the *Life of Religion*. Owing to indisposition on the part of our medium, we illustrated but one portion of that subject, which was the first. To-day our theme is the LIFE OF RELIGION.

Last Sunday, we endeavored to show that the *religion of life* is not confined to any outward profession or acknowledgment of divine worship, but is that element which pervades and controls the true and harmonious man or woman in the outworking of religious purpose. In other words, the *religion of life*, we claimed, was the highest and holiest cultivation of every faculty which belongs to man; that there is just as much religion in subserving the laws of the physical relation as there is in subserving those which control the moral relation; and that each act of life should be performed with reference to worship.

LIFE, as defined by us, signifies a power of existence ; that which gives to existence its being, its invigorating power, its absolutism. RELIGION, as we have defined it on various occasions, is the all-absorbing element of the soul, which tends to worship and to adoration, or to the conceiving of a Divine Being. The *life of religion*, then, is the power of existence, or the principles of being which exist in religion. Religion is an element—not one capacity of the mind, not one faculty of the soul alone. *It is an all-pervading* ELEMENT, like life, and diffuses itself through every department of the mind, as does the sunshine through the Universe, and the planets absorb it in proportion to their relative distance from the sun. So religion is the central light of the soul ; and other capacities take up the action of that light according to their requirement, and growth, and prosperity. The life of religion is the controlling and all-pervading element of power which is visible in religion ; not as an external manifestation, nor yet is it discoverable by science in the atmosphere ; nor yet does it travel upon the wings of thought alone ; but it is an all-pervading, subtile influence, which exists wherever souls exist, and extends its influence in proportion as it is recognised by those who are present. Hence a great mass of people feel more religious fervor than a few ; because it is called upon more where there is greater power of sympathy, and a greater mass to call it forth. This life of religion more fully manifests its existence wherever there is the greatest call for its manifestation ; and thus in modern religious excitements, which are the result of this principle in the mind, religion is called upon to fill its natural place through sympathy. Thus sym-

pathy or love still becomes the controlling element of religion.

Life in religion is *love*, and signifies that property which attracts from every soul a certain amount of religious fervor, being the power and the controlling property of the mind, and is as permanent as the life of the Universe. It belongs to Deity, and has been handed down through generations, but grows no stronger. It is like the steady radiance of a sun, which shines always the same, but which is perceived more in the daytime than it is in the night. Religion burns steadily; its life is constant; there is no fluctuation, no flickering in its radiance; but it burns for ever upon the altar of God's Universe, kindled there by his own hand, and is a living and everlasting flame.

The ancient religionists had just as much of life in *their* religions as do the modern ones. They had just as much fervor and religious devotion, just as much divine zeal in their conceptions of religion, as have you; only then it was confined to a few, while now it is diffused through the many. Yet there is always a supply to equal the demand; and when men call for religious light — for that fervor which constitutes true devotedness, aspiration and goodness, for a hope of immortality — religion always comes in to fulfil its part; and it becomes a burning, living flame, lying upon the altar of the heart, and its life is the life of every soul. Thus we may call the life of religion *love*; that is all the life there is in it. Take that away, and it becomes idolatry, bigotry, superstition, heathenism; for, unless there is love, there is no life in religion. What is that which caused the ancients to bow down before idols of wood and stone, and idols

whose names were hatred and revenge, and all the lower passions of the mind, while the gods of love, and sympathy, and beauty, were rarely known? The god of power and the god of revenge were called upon more frequently simply because the life of religion did not tend to love, excepting a love of war, a love of combat, a love of power; and thus religion was subservient to idolatry. Thus is created idolatry when religion is under the control of human passion; but religion is love when in true Christian spirit men love one another. A Christian has no more life in his religion than has heathenism, other than Christianity has more love. Without this, the soul of the Christian is no more devoted than the soul of the idolater.

Men, if they would be Christians, and possess the true life of religion, must follow the precept and example of Him who was the founder of Christianity. His whole life was a life of love; all his actions were those of love; and his words were the constant warblings of the soul's love in acknowledgment of the Father's goodness; and every deed was a spontaneous one. There was no fixed form of religious worship, no idolatry, no temples, no places dedicated to certain and especial forms; but every hour and every moment was a spontaneous existence of the life of religion. Thus Christians, unless they possess in reality this spontaneity of religious fervor, have not the life of religion within their souls, but have idolatry; and modern worshippers forget greatly that true religious life can never be confined within the narrow limits of any creed, dogma, or any form of government, of church or state.

The life of religion belongs to the soul, and is as free

as the winged bird that skips from bough to bough, or soars from tree-top to mountain-top; as free as the atmosphere which wafts on the zephyrs the perfumes of a thousand flowers; as free as the living, breathing light of God's own heaven. What! bind life or love within the limits of any fixed form, and make of the soul an automaton—of the spirit a simple machine? Never! Its life is gushing, free, sparkling, like the mountain-streamlet. God is the source whence it came: it must run on for ever, until it is blended with the great ocean of Immensity; and, even there, each atom is separate from the other. Each life retains its own existence, and each soul its own consciousness.

Is it the true life of religion, when, through fear or through any external excitement, men are taught to believe that they have experienced religion? Can religion be taught? Can religion be demonstrated through fear? or can its life be truly known under any form of excitement? Never. The soul must feel its own religious life in its own way; it must come as silently and yet as imperceptibly as the dawn of morning light. You can make no distinction between night and day, save that night is dark and day is light. The dividing line is never known, yet it comes on, silently and softly. So the consciousness and perception of religious life comes to the soul in its own time, and with its own power and fervor. If a man is excited or stimulated to acknowledge himself a religionist before that *life* is awakened in his soul, he soon returns to the paths of sin and the world. There is no true conversion, so called, there; there is no renewal of life within the spirit: it is simply an excitement of the mind, which

soon passes away, and leaves the soul as dead as before. A true religious life comes to the spirit when in the quietude of its own existence it feels the presence of the Almighty Father. Religious life, or that power of religion which is really its existence, is not confined to nations, ages, governments, sects, parties, or creeds, but it breaks out with its own characteristics in its own time, and constitutes the deep revolutions of religious thought.

Calvin, Luther, Whitefield, the Wesleys, Murray, and all the great leaders in religious excitements and creeds, had religious fervor within their souls; but when you attempt to follow them, you become idolators, and not religious worshippers. No man can follow in the footsteps of another, for each individual is distinct from all other beings on earth. You must be what you are through your education and circumstances, through your own nature and life; and your religion must take its own time for its own manifestations. None else can do it for you; and when you acknowledge yourselves worshippers at any shrine of religion, that religion becomes materialism, not religion.

Again, the life of religion is quiet, unobtrusive, gentle, and loving. It comes not with a grand sweep of power; it comes not with a burst of passion; not with a swell of trumpets or the sound of arms; not with the thunders of the Vatican, or the loud roar of the ocean-wave: but it is quiet and gentle as the morning zephyr sweeping among the pine-trees; it is sweet, melodious, kind. It is *life*; and life is always constant, quiet, harmonious, and pure. There are volcanic eruptions; there are earthquakes and tornadoes; but these are only the

exceptions; the rule is constant harmony and peace in God's creation. So, when there is a tornado of religious fervor sweeping across your country, rest assured that the calm will bring the *life* of religion. That which is excitement now is not religion; it is only the foreshadowing of religion, as the storm foreshadows the brightened morning. Religion comes when the soul is calm. That which is excitement now, and which is the blending of various elements, is only the bursting forth of the volcanic fires which have been slumbering, deeply embedded in society. But the beauty and calmness comes when the volcano has spent its fury, and the rumbling earth has quieted. Then the soul feels its religion, its life, its beauty. There is a new birth—not with pain; but when the pain shall have passed away, the infant Religion is born, and the soul realizes its true and heavenly parentage.

Remember, then, you who believe in excitements of religion, or who do not, that the life of religion is not the excitement but the calm. The manifestation of it is not in the form of words or prayer, but in the quiet actions of the soul. Remember, all ye who bow down before shrines and worship at altars where the sacramental rites and religious forms are administered, that not there does the life of religion come, but where there is the blending of spirits with the Divine Father's, and where souls in all their constant silence perceive the presence of the Almighty.

The religion of Christ has been so complicated in its nature, and has varied so widely from its original founder, that when we speak of Christianity, understand us, we do not mean the modern forms of religious worship: we

mean the true Christ-spirit, which comes as calmly, as gently, as the sweeping melody of the *Æolian* harp. Its gentle tones vibrate through all the soul, and it feels the presence of Christ. But all the grandeur and display of modern worshippers, all the temples which like the heathen are dedicated to certain religious ceremonies, belong not to Christianity; they are the result of another element in the human mind — the result of the life of ambition, of the life of intellect, of the life of materialism, but do not belong to the life of religion, which lies deeply imbedded in the soul, and constitutes its element of existence. What is it that draws your people together sabbath after sabbath, day after day, in the present religious excitement? Is it the true life of religion? No. That requires no stimulus, no excitement, no drawing together of crowds, no grand display of words; that is sufficient in itself. But this is only the preparatory lesson, after which may come the consciousness of possession of religion. Many are drawn there from curiosity, and through the sympathy of psychological control are drawn into the current of religious excitement. Others go there because it is fashionable; others, to be popular; others, to subserve the purposes of life; others, because they are afraid; and more, because business or financial difficulties in the past season have been so great, that if they never believed in God before, perhaps they do now. But the life of religion has drawn very few there indeed. There are more, that stay at home, who have the consciousness of religious life, who can assist others by perfecting and beautifying that life in the manifestation of existence; and oh, how constant is their way! Look at the sunshine! it has burst forth

just now, after the storms of the day, as if to illuminate the sabbath with its radiance and beauty.* So religion comes after the storms of prejudice and superstition have all passed away; and then the soul is conscious of that burning, living radiance, and the storms of sorrow and the tempests of crime and sin which sweep across the earth are but harbingers of sunshine and love.

We blessed God to-day for sin. You may wonder at it, as one did in a previous lecture last week. But we bless him for sin, because we know that what men call sin is but the result of a perfecting agency in the human soul; and, but for that agency, the soul would never aspire to a knowledge of goodness. We have blessed God for sorrow: not because we love to see men weep; not because we love to see them despairing and sorrowful; but because we know that after every cloud of sorrow there comes a brighter sunshine of joy. We know that the chastisement of sorrow and wo is greater and purer than constant joy. We know that endurance is better than continuous happiness. We know that patience, as a crown over the soul, renders the spirit capable of greater happiness. We know that the life of religion becomes purer and holier in its radiance when sorrow has purified the soul. The life of a true religion manifests itself most perfectly when the soul is chastened by sorrow, purified by crime, relieved of all the tempests, and when the storms that were rocking beneath its surface have spent their fury. Then life, beautiful, calm, and holy, beams in upon the soul.

Nations are never great in a day. There is always

* There had been a heavy shower, and at this moment the sun suddenly burst forth in great brilliancy and clearness.

some revolution, some storm of war, some tempest of passion, some tottering of thrones, or decay of crowns, before a nation can rise to its fullness of prosperity. Then comes its true life. After all the seas of human gore have been swept away, and the mangled corpses of the groaning thousands have been buried ; after the soldier has laid down his sword, then peace, love, and liberty, dawn upon the spirit. When men are fighting for religion, it is not religion. When zeal or religious party-spirit prompts them to anathematize another who believes not as they do, it is not the life of religion. When one country wars against another for its religion, then it becomes idolatry and materialism. When religion is dragged, as it were, into all the dark crimes of human existence ; when politics, pecuniary matters, commercial embarrassments, all the crimes and all the difficulties which afflict humanity, are brought into religion, then it proves that it is not religion, but mere speculation. And when religion quietly, like the pervading influence of an electric fire, burns steadily and constantly through the soul, business, politics, and all the departments of life, are infused with its fervor. But we have prayed often, if God could permit especial providences, that this one might be given : that men, instead of introducing into their religion all the affairs of earthly life, would introduce their religion into those affairs, and make all the actions and elements of existence life, religion, holiness, and power.

There is a true life of religion in simplicity and innocence, which is pure, and calm, and holy, in its innocence ; but manhood is greater, diviner, and holier, which, through knowledge, has attained to perfectness. The

life of religion grows stronger as the man attains to manhood ; and when he reaches the fullness of his prime, the religious fire burns more divinely and grandly if he has obtained virtue, happiness, and peace. There is great religion in true knowledge ; there is great life in that religion which demonstrates itself in each and every department of the soul. How intimately blended are the religion of life and the life of religion ! and yet they are as different as is the perfume from the flower, the song from the bird, or the light from the sun. One is the effect of which the other is the cause. The life of religion is the cause of the religion of life, and may be called its own creator, for it belongs to Deity. The religion of life is cultivated from this life of religion, and grows up as the flower from the germ or root, and sheds its perfume on the air : still, it would never live without the life. Remember, then, that the life of religion is the *love* which men have for each other and for Deity, whether it springs up in the form of religious worship or whether it manifests itself in any department of the mind : wherever kindness, affection, benevolence, charity, and justice, are manifested, there is a life of religion ; there is some fervor of religious purity, some flame of religious fire, some devotedness of religious feeling ; there is something of the love of God.

But man, when he says he loves God, and hates his brother, is a liar ; for no man can love God, religiously or otherwise, unless he loves his brother. The life of religion commences within the soul, and goes out to all humanity, binding you all together, and binding your soul to Deity. Unless you love what God has made, or what is the outworking of his image, you love not Deity,

and therefore you are not righteous. Blend the two; make all religion a life, and make all life a religion, until the twain shall be like the blended radiance of two suns, or like the crowning radiance of the rainbow, the one of which is the reflection of the other. Let your loves be blended in the closest sympathy of religion and purity; and whether you have belonged to any church, or united with any sect or creed, or called yourself a Christian, remember that there is no religious life there unless there is love—there is no love there unless there is life.

May the crowning influence of that life which is the result of love be ever with you! May your family altar and the fireside be the sanctuary for religious devotion! May your hearts be the altar of your soul, and Conscientiousness the priest and the oracle between them and your Father!

ANSWERS TO METAPHYSICAL QUESTIONS.

"THE following," says the New York Evening Post, "is an accurate report of a conversation which took place at a private residence in this city, between Mrs. Hatch and a company of ten or a dozen invited guests. None of the questions had been previously submitted to Mrs. Hatch, and to each her reply was prompt and unhesitating. The answers are as remarkable as anything in the way of theological speculation that has recently come under our notice. The sitting occupied an hour and ten minutes."

QUESTION.—Is there any necessary relation between disease and sin? and if not, what is signified by our Savior's reply to certain of the Scribes when they murmured that he blasphemed—"Wherefore think ye evil in your hearts? for whether it is easier to say, 'Thy sins be forgiven thee,' or to say, 'Arise and walk.'" And again, in reply to the messengers of John, who came to inquire if he was the one that should come, or do we look for another, viz.: "Go, and show John again those things which ye do see and hear: the blind receive their sight, and the lame do walk; the lepers are cleansed, and the deaf hear; the dead are raised, and the poor have the gospel preached unto them." And if there is any such relation, does it exist after death? and do the spirits know disease and recovery?

MRS. HATCH.—Sin, in the usual signification of the term, implies the violation of a law. It has been applied, however, entirely to moral or intellectual laws;

to the violation of those laws which apply to the soul. As the soul has been said to be a distinct and positive formation, distinct from the physical formation, as its existence has not been considered as being a part of the body, or of the life of the body, sin has been thought to have no influence upon the external man. But any law which produces an effect upon man's physical system must, in its primitive source, be from the soul. Why? Because man's soul, in its identity, in its essence, and in its formation, outworks, aggregates, assimilates external substances, until you behold the form of man. The external form is the growth of the spirit. The nature of the spirit unfolds the form of the body. The body simply gives place, expands, unfolds, that the processes of identity may become more effectually developed and made manifest.

Sin, therefore, as such—not being a positive element, but an ignorance of the laws of Nature—may be defined as either physical or mental, and in either case it applies to the soul; for all physical diseases, when traced to their ultimate source, proceed from a lack of unfoldment in the spirit. Disease is a want of proper action in some portion of the system, and this must tend to produce an increased or superabundant action in other parts, which is inflammation. This must proceed from a want of knowledge of the laws of health and of Nature; for, were they well understood, they would never be violated: consequently, it proceeds from a want of unfolding of the intellect or soul—a want of action of the soul. Therefore, in the text of scripture quoted—“For whether it is easier to say, ‘Thy sins be forgiven thee,’ or to say, ‘Arise and walk’”—whether the soul or the

body is made whole, it matters not, for the disease of both arises from the mind.

You ask, then, if the relations of sin and disease apply to the spirit in its future existence, and if the spirit knows disease and recovery. We answer, it does. Disease is the want of action in some portions of the system, and an excess of action in other portions, as we have defined it. As that is true of the external form, so it is true of the spiritual. There is a want or an excess in the capacity of the spirit in the brain, and it operates upon the spirit as disease and recovery. When the spirit acquires a knowledge of the laws which govern its nature—when an equilibrium is produced in its faculties, in the spiritual world, through the manifestations of the unfolding of the soul, in the intelligent and identified spirit—then there is no more disease.

Consequently, spirits do know diseases—not of the body, for that is left behind—but disease in the faculties of their own nature, as it is for ever improving, not growing, but always unfolding to higher and more perfect forms of existence.

Q.—Is the soul, or, in other words, that which animates the form, and is *the man*—is it an absolute, independent entity, or is it the result of organization?

A.—It is an absolute, independent entity.

Q.—How is it, then, that qualities of the soul are inherited, so that a race of men have a certain resemblance?

A.—Qualities of the soul are not inherited, except from Deity. Qualities of the manifestation or combination of the soul—of that which has an external form—are always inherited, inasmuch as the soul becomes identified and outwrought through generations and nations, in its external essences. But the soul, as such,

in its distinct and positive essence, inherits nothing except from Deity. The manifestations of identity in external forms, and in developments of combinations and modes of thought as witnessed in nations and generations of the families of men, are the result of the conditions of external life, and of the unfoldings of the spirit; and as no two men in the world are alike in external form, so no two souls are unfolded in the same manner, but are differently combined and outwrought. For instance, to illustrate by a familiar theory in Nature: in chemistry, the primaries of all substances are alike, but not their combinations in any form of existence. You perceive a different unfoldment, a different aggregation, a constant variety in the external; and the same differences, the same variety, exist in the internal essences, the combinations of spirit and soul. Therefore, it is not the soul in essence that is changed, but the capacities of the soul as wrought forth from the external. The difference is in the intellect.

Q. — Then is there any radical or inherent difference between the soul of one of the most degraded of the human race — as, for instance, that of the Bushman — and that of one of the white or Caucasian race?

A. — None in the inherent elements of the soul, else education or unfoldment could not produce their effect — could not draw out the higher manifestations of the soul. Were there a difference of species, an essential difference in the elements within, they could not become assimilated through educational means, through the processes of unfoldment by which external knowledge is acquired, and the soul become unfolded to the highest capacity which man conceives. Consequently, the soul of the Bushman is radically identical with that of the

Caucasian or any human soul. All souls proceed from one Primal Source.

Q.—In regard to the Bushman, I do not know as there is any evidence of their having been cultivated at all. The Bushman is about the lowest race of men known.

A.—But wherever there is a spark of intelligence manifesting itself in the form of reason and judgment, there is a soul. If the Bushman has not that reason and judgment, he is not a man; he has not a human soul. Many of the animals manifest the capacity of humanity to a certain degree, each animal in its own sphere, but none of them have the combined faculties of reason and judgment.

Q.—May we infer that the spiritual endowment in the lowest order of the human race, as the Bushman, is the same as in other races?

A.—You may infer this from what we say, that the essences which make man an individuality, a soul—the essences which make man the child of his Father—these essences are alike wherever you find them. Whether in the Hindoo, the Hottentot, or the Bushman, in the lowest form of intelligence, if that crowning stone of the arch—reason—is there, you will find a human and an immortal soul. But as we expressed the idea of differences of formation and development, of course the unfoldment of the soul of the Bushman requires a longer period of time, perhaps extending through generations. Greater changes, greater aggregations and segregations of thought and feeling, so to speak, manifested through the external, are required for the assimilation of their forms of existence to that of the more favorably disposed and developed races. But with the nature of the

spiritual essences this has nothing to do. The spirit being from God, must be perfect.

Q.—Where does soul, that crowning arch, begin in the creation?

A.—It begins with man. The “connecting link,” as it is termed by scientific men, between the animal and human creations, or between reason and instinct, we have not clearly defined, neither do we suppose it to be susceptible of definition. But this we assert, that in the Bushman, or the lower order of the human species, wherever found, the essentials of individual identity become perfect; that wherever you find a susceptibility of unfoldment, there the individuality of spirit commences; and if there is no such susceptibility in the Bushman—if he is not capable of attaining to the higher forms of intelligence—then he is not immortal.

Q.—Does the development of the soul depend upon human instruction?

A.—The development of the soul, in its interior and positive essence, does not depend upon human instruction; but the circumstances of its identity in the external life do, in a great measure, depend upon human instruction. For instance, the soul, unless it perceives intuitively its essence and objects, is not susceptible of being educated into them. Unless there is an intuitive fountain of knowledge, human instruction can not supply it. If, through education, those higher powers of the spirit of the Bushman are not called forth, it is evident they do not exist; but when, by education, they are called forth, it is also evident that they existed in the soul, and only external cultivation was required to develop them. External education is simply an out-

ward manifestation of the laws and principles inherent in the soul, which is perfect in itself, though undeveloped, being an offshoot or coruscation of the Deity. Therefore it is that the divine intuition is the primal source of man's knowledge, while external education is only a means of calling it forth.

Q.—Then, where man begins is where the power of development or intellectual improvement begins?

A.—Yes. For instance, you may cultivate an animal; you may teach it many things which look like intelligence. He will manifest a degree of intelligence, but there is no source of thought. He manifests no originality, except in his sphere; he manifests no higher aspirations than belong to his animal instincts, his animal nature. But when an immortal is instructed, you behold originality, aspirations, longings. The fountain will pour. You open the gateway, and the flood will burst forth. That is the true test of soul, and the only test that we have been able to discover.

Q.—Is the existence of the human soul, as it appears in man, the commencement of its existence, or did it, as an entity, exist before it made its appearance in a human form?

A.—We conceive this: that the human soul, as an element, must have existed through all the past eternity, within the boundaries of the Universe; that the individual soul, as an entity, as a positive individuality, never existed until it was manifested in the human form. This manifestation becomes the stepping-stone to consciousness, to individuality, to a conscious immortality. Your soul was as immortal before it entered into the human form as it was after that event; was as perfect in its combination; its destiny was as fully marked out,

but not to external consciousness; you had not that identity which attends you as an individual person.

For instance, the spirit perceives not time nor space, but conceives of principles; consequently, the spirit, when identified in the human form, measures, analyzes, unfolds, and perceives things, according to their relative powers. It sees external objects in essence only. The soul knows neither time nor space, as such, only relatively. The ideas are outworked as the soul manifests itself in an external form. But the soul can never go backward; it can never return to its first condition. There is no such thing as retrogression in the Universe; what may seem such to you is only the reaction of Nature, in accordance with the divine laws. If your soul had been an entity before its present existence, that entity would be realized by you. In essence, your spirit conceives of a former existence, because it conceives of Deity; because it conceives of a universal concord and harmony; because it soars toward the Light whence it sprung, but not because it conceives of a previous identity.

Q.—What idea, then, ought we to have of the state of a spirit's existence prior to its assuming the human form?

A.—You ought to have this idea: that the essences of the formation of the human soul have ever existed distinct and positive, but that the time for the ultimatum and unfoldment did not occur until the formation of a human life occurred upon the earth; that every conscious thought of the soul is here being outwrought in the forms of earth; that the essences of spirit are continually outwrought, as are the essences and powers of the external Universe; that there was no great crea-

tion of humanity at the commencement, and humanity then allowed to go on in its own development, but that the Fountain of Life is still open and freely flowing; that Deity is still creating from himself souls which are a part of his being; and being created, they are thrown off as are suns, planets, and systems, from a central sun; that being once created and thus thrown off, they can and will no more go back again to God than can the star created from the essence of the sun go back to that sun again; but that they must for ever revolve in the orbit prescribed for them, and in the light of the grand centre from which they sprang.

Q. — Is it possible to specify the time of the creation or formation of things?

A. — It is impossible to form an accurate idea of the time. You may judge somewhat from the teachings of geology, but that is very indefinite. You may analyze, and form conclusions as relates to principle, but not in relation to fact.

Q. — What construction is to be put on the Mosaic record as to the time of the origin of the human race?

A. — That not merely six thousand, but more than six hundred millions of years have elapsed since the formation of the earth, and that the record is the highest inspiration of Moses, or of the person who wrote it. The six days of creation must refer to long periods, eras, or epochs, and are not to be taken in a literal sense. The morning and the evening signifies the beginning and closing of a period, as you speak of the morning and evening of life, without referring to the rising and setting of the sun.

Q. — Are we at liberty to suppose that the human race all sprang from a single pair?

A. — You are at liberty to suppose what you will ; we are not at liberty to express ~~any~~ decision in regard to positive facts. We suppose that each nation, each country throughout the whole world, had its Adam and Eve, and that is wherein nations differ in externals and in combinations of soul, but not in essences.

Q. — What, then, becomes of the theory of the fall of man through Adam?

A. — Probably the partaking of the fruit of the tree of knowledge, and the consequent “fall,” as you express it, is a part of the experience of all nations.

Q. — Are all mankind to be condemned for the offence of one?

A. — All mankind are made from the same essences, and it is supposed would follow the same laws. All nations would, therefore, partake of the tree of knowledge in the earlier ages of their development ; and it is reasonable to suppose that the consequences would be similar, if not the same ; and that the “fall” would ensue from the principle of materialism growing out of the desire for knowledge. But, strictly and philosophically speaking, there is no such thing as man’s ever *falling*, for that which is truly wise and good can never become less so. There may be temporary angularities or digressions, which to the finite comprehension may appear evil, but to the Infinite are only means of working out a higher good. Had man been contented in his primeval state, or in the garden of Eden, he could not have been tempted ; but his longings for a higher condition led to experiments, and thus he partook of the tree of knowledge, which is not *death*, but *life*. You find that knowledge

proves fatal to ignorance, and in this sense our first parents may have died, but not to moral and intellectual worth. It was a death to a lower condition, but a birth to a higher ; as the throwing off the external form is a death to the body, but a life to the spirit.

Q. — How comes it that every nation, having any traditional history, has a tradition of the deluge, generally agreeing with that related in the Old Testament ? Was the deluge universal ?

A. — Our ideas are simply these : According to scientific revealments, it would be impossible for the whole surface of the earth to be covered with water to the depth related of the deluge. It must refer to a principle or power, as did the fall of man — a deluge which swept away all principles of evil, leaving only a principle called “Noah.” Or it may refer to the people of a country — a local deluge. These are our suppositions, and we base them in both cases upon the law of Nature. We do not suppose that a literal Adam and Eve stood in a literal garden of Eden, and were tempted by a literal serpent, or devil, to eat a literal apple. We suppose that mankind were simple and innocent in their unfoldment ; that they worshipped Deity according to that innocence and simplicity ; that when the “tree of knowledge,” or man’s desire of knowledge, sprang up within them, they partook of the fruit — they sought for knowledge. Consequently, there must then be a “fall” (or more properly a reaction, for a fall implies a retrogression, which is impossible) from that highest state of purity then prevailing, and from that to a deluge of materialism sweeping over them. The deluge, coming as a destruction of evil elements, must refer as much to principle as the apple and the fall of man. The

highest mountains may refer to pride and ambition ; the lowest vales to ignorance and mental darkness ; the idea of Noah building the ark, to the safeguard of principle, to men's trust, confidence, security, in those primitive elements of Divine Truth and wisdom. It is stated that the highest mountains were covered. If these mountains were as high as they now are, it would be impossible for a deluge to cover them. Perhaps, as indicated by deposits of shells, the whole earth has at some time been under water ; but we would imagine the mountains to have been carried under the water, rather than the water over them. Earthquakes and great convulsions of Nature may have thrown them up.

In the earlier development of language, figures were used to represent ideas ; but the meaning was not always positively expressed. Consequently, it is not to be supposed that translations of their ancient records should be literally made, and that mountains, rivers, valleys, trees, apples, and gardens of Eden, should be taken as absolute existences and particular localities. It is quite reasonable to suppose that these things refer to principles.

Q. — Then what are we to infer from the universality of the tradition of a deluge ?

A. — The undeveloped condition of man was then similar throughout the world, as now the civilization and intelligence of the nineteenth century pervades all countries. The same ideas are now springing up in Europe and America, and are travelling to the most distant lands. This proves that the development of thought, of feeling, of revealment, is everywhere the same. And if Deity has made a spiritual principle,

which you may denominate the deluge, which washed away the evil principles of all nations, may not the manner of representing that principle have spread to all the nations, or sprung up and been adopted in each nation, as there was an Adam and Eve for each nation, and the revealments of science and art harmonize in all countries at the present day ?

Q. — What is the signification of "the serpent" in the story of Adam and Eve ?

A. — The serpent signifies simply the form of the tempter. The serpent has always been looked upon as wily, insinuating, artful, tempting, as the serpent charms, tempts, allures the bird ; and it is reasonable to suppose the figure to have been used to express the idea of the tempter, or that which tempts every person, and no more Adam and Eve than every man and woman of the present age. It may represent that which tempts and allures man from childhood to age, leading to the unfolding of his powers. Each of you, in your experience, find a time when this tempter approaches you ; and you partake, or strive to partake, of the fruit of the tree of knowledge, and are never satisfied. Without that tempter, where would be the revelations of art and science ? Where would be even the divine revelations of Jesus of Nazareth, who came after the deluge to purify and enlighten the nations of the earth ?

Q. — Taking into consideration the subsequent developments of mankind, their progress in the arts and sciences and in all knowledge, should we not interpret what is called the "fall" rather as an elevation ?

A. — Most certainly. As a reaction from the primitive unfoldment, it was progress. Everything opposite is called a fall, but in the great and general principles

of Nature it is an unfoldment. There is no such thing as falling, or as retrogression ; for, if there were, then Deity would not reign alone. A fall is only a reaction, such as is visible in all external creations.

Q. — How are we to interpret the accounts of the raising of the dead in the New Testament, that of Lazarus, Jairus's daughter, &c. ?

A. — Lazarus, like Mary and Martha, was an intimate friend and associate of Jesus. It was very natural that when Jesus approached the grave of his friend, he should exclaim, "Lazarus is dead ;" but the principles of Nature forbid the idea that, after the spirit has actually departed, the lifeless form can ever be reanimated. Death signifies a want of action, and if there is really death, there can be no resuscitation ; but in the records of medical science you have many well-authenticated instances of the spirit withdrawing its functions, so that there is an appearance of death, which may be removed by the application of proper medical means to restore animation. What follows ? That Jesus, in the unfoldings of his nature, possessed that power over the elements which medical men obtain by the aid of science, and by means of his psychology or magnetism, as it is called at the present day, which was his power over mind, he recalled the spirit of his friend which had temporarily withdrawn its functions by reason of spiritual inharmony, or what you please. The body is said to have been dead three days ; and it is given as the opinion of the writer, or rather of those who went with Jesus to the grave, that decay had already commenced, though it is not asserted positively that such was the case.

None are prepared to say that life might not be recalled, where perfect power exists, except in cases

where absolute decay had occurred. Elijah, in the perfection of his unfoldments, might have had the same powers, but not to the same degree. So in this century there have been many instances of persons supposed to be really dead, who have been resuscitated by this same power, this same unfoldment of the power of will in harmony with Nature. In the case of Jairus's daughter, Jesus himself said that she was not dead, but asleep. Possessing this perfect power, he at once perceived the condition of the woman.

Q. — Then is that power attainable by all men, though in a lesser degree ?

A. — Inasmuch as Jesus was the Son of God, he possessed all the elements of manhood, as manifested in the external form ; and as in the unfoldment of his natural form, all was in harmony with his spiritual, he was the greatest and most perfect manifestation of the divine manhood that ever existed. But, inasmuch as he was the Son of the same God, manhood in its distinct and positive essence, whether in the form of a man of the nineteenth century or of one of the past ages, may possess the same elements of external combination, and in its unfoldings may manifest and exercise the same or a similar power.

Q. — Why is mediumship, or the interference of a second individual, now required ?

A. — This is required, that the spiritual or the divine should be in as immediate connection with Deity, or the source of the spirit, as is the physical in immediate connection with the external world. How many of you are so ? Encased in external forms of materialism, inharmony, and imperfection, you do not perceive that divine

presence which is everywhere indicated, and which, if you believed and comprehended, you too would possess those powers which were supposed to be miraculous.

Q. — How is it we are told that, on the death of Jesus, power was revealed in a more miraculous manner — that the dead arose from their graves and walked the streets of Jerusalem, where they were seen by living men ?

A. — We suppose this may refer to those whom the people believed to be dead, and whom they had seen laid in the tomb. They had no idea of a spirit's power of manifesting itself; and when they buried a friend, they mourned him as lost, and said, "My friend is in the grave." The spirits of the dead may have been made visible, and they said those they supposed to be dead came out of their graves, as it is a favorite expression of spiritualists, that their departed friends "come from the grave" to hold converse with them; in other words, that the particular individuality appears and manifests itself.

But in answer to your inquiry, we say it was a greater exercise of a divine power. As Jesus was greater, so in the illumination of his presence and the glory of his immortality all within his influence perceived that divine essence, and were enabled to penetrate the veil that separated them from the other world, and see their departed friends thronging around them.

Q. — What is meant by perfection as referring to Christ ?

A. — We use the term in this sense: inasmuch as in no manifestation or development of his life was he subjected to any of the inharmonies, diseases, evils, or sins of other men, we call him perfect; because in his divine element he was perfect, as are all men; and because, in the manifestations of that divine element, there was no

imperfection, so far as men, in the lapse of eighteen hundred years, have been able to discover. Therefore, in speaking of him relatively, we use the word "perfection." Nevertheless, the different forms of manifestation are different means of outworking perfection; and you term it progress, but it is only a changing of form.

Q. — What is meant by the sin against the Holy Ghost?

A. — It is said: "If ye sin against the Son of man, it shall be forgiven; but if ye sin against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come." We will first explain what is meant by forgiveness. If you injure your brother or your friend, he can forgive you, and you are not to be contented till he has forgiven you, and relieved you of the consequences of having inflicted an injury. The Son of man is supposed to refer to Jesus. You sin against him, perhaps, by refusing to believe in him, though your knowledge, your unfoldment, prompts you to believe he is the Christ. This may be forgiven. But the Holy Ghost is the Divine Spirit of inspiration which comes into every soul, which manifests itself in every individual. It is the intuition which constitutes our direct relation to the Deity, through which it was unfolded. What follows? That if ye sin against that Holy Ghost, that inspiration which comes to you as an individual, that sin has no effect upon any one but yourself; therefore no one can forgive you, and you must abide the consequences of your sin. If you resist the inspiration of your own light and knowledge, you must abide the consequences, for it can not be forgiven, neither in this world nor in the world to come. If you are

thereby retarded in your progress, the effect must remain for ever.

Q. — Is there any particular process, or can any instruction be given of a course to pursue, whereby a man may fit himself for coming in contact with spiritual essences? In other words, how can one become a medium?

A. — We will endeavor to explain the subject briefly: after which we will ask, in consequence of her physical condition, that the medium be excused. Spirits, in their distinct essences, as we have informed you, perceive, comprehend, not by time or external space, but intuitively, the elements of existence; and they outwork, through the means of external form and identity, into the human brain. Probably each one of you, in your experience, has become so interested in your external identity as sometimes to forget the spiritual essence within, and to imagine that the external brain—the intellect—is the “you,” the “myself,” the “I,” and have acted and used yourselves upon that principle. But those who are deeply learned in science, and who are constantly studying, not the external mind, but the immortal, have a different conception of their identity. The materialist proves that spirit, in its development, is a power which governs matter, but he comprehends it only in its external manifestations. So different studies and means of education produce different results upon the minds of men, and the majority of the human race become so much externalized, that they know nothing except by positive, external proof. What follows? That the spirit of man, in thus becoming exteriorized, requires training to produce anything internal. The mind has been manifested only in the direction of

external form, and therefore education is needed to enable it to manifest itself internally. This is the general rule, which we do not intend to apply individually.

You should endeavor to harmonize every faculty, every power, every function of the soul, in exact proportion and relation to each other; endeavor to render them all perfect, as far as you can see any unfoldment and beauty. If you see a tendency in any direction which is injurious to your spiritual welfare, then you should, as reasonable men, withdraw your spirit from that, and direct it into another channel. As reasoning, conscientious men, you should perceive and appreciate your own defects and deformities, and should endeavor to repair them. If you have a tendency to physical debility, you endeavor to check it by suitable remedies; so if your spirit is defective, you should direct your higher faculties to remove that defect. Do this, and you will find that, as by fasting and prayer in ancient days the seers and prophets entered into the spiritual world, so by fasting and prayer you too may become seers and prophets; you too will find yourselves spiritualized as they were. None of you are excluded; you all have the capacity in the divine essence within; and you can unfold it, if you will, by proper culture and direction of your faculties and powers.

THE SPHERES.

MUCH-ESTEEMED SPIRIT-FRIEND:—

Please inform us what you wish us to understand by the word "*sphere*." Is it a *locality*, or a *condition*? Or are there successive local gradations which divide the spirit-world into separate compartments, and which are distinct from each other? As there are various opinions upon this subject, you will confer a favor by giving us such information as may be in your possession. Please write out your ideas, that they may not be misunderstood.

Yours truly, B. F. HATCH.

MY EARTHLY FRIEND:—

You desire an elucidation of the philosophy of the "spheres," or an explanation of the successive unfolding of the spirit through different gradations, either embodied or disembodied. The word "sphere," when applied to any object, simply signifies the orbicular condition or position of *that* object, and does not illustrate or imply any particular location with regard to other objects. But when applied to mind, it represents the compass or power of the mental capacity. The sphere

of your material earth comprises all that space in which it moves, and, atmospherically, all those elements that surround it and are influenced by its revolutionary changes. So the sphere of an individualized soul is the orbit of its revolutions, and the influence of its movements upon its own centre of attraction.

When we speak of the seven spheres or circles of the spirit-world, we do not intend to convey the idea that our world is divided and subdivided into regular compartments, each separate and distinct in its formation. But that we may bring your capacities into harmonious communion with our own, we are obliged to render an outward or objective distinction, thereby enabling you to realize that we occupy a world as real, tangible, and positive, as your own. Seven is an harmonic number. There are seven great principles in the spiritual identification of mind, and there must be correspondingly seven material principles. There are seven hues in the rainbow, or prismatic reflections of those hues. You have divided your weekly revolutions of time into seven days. There are seven grand principles of melody in the great harmonic world of music, and each distinctive principle is a trinity. Seven and three are the combinations of harmonious numbers; three and seven are the union of harmonious sounds; and sounds and numbers are the united representation of the spiritual or real existence.

But before I can proceed to a direct analysis of spherical harmony, I must distinctly impress upon your mind that ours is the world of causes, or the spiritual, and yours is the world of effects, or the material. And as no effect can exceed or become superior to the cause,

no embodied form can represent fully the spirit of the embodiment. We see reflected in the drop of water a miniature image of the whole starry heavens; but, remove the water, and we see no stars: yet, does that destroy the vast myriads of rolling worlds? No! We have only to look upward to see the reality. So in the external world we see embodied in the flower the beauty, loveliness, and odor, of its spiritual existence. But soon the external flower is destroyed by the blast, and its petals fall withering to the ground. But where are the odor, the color, and the beauty? Not dead, but blooming in the atmosphere, more lovely because more refined and purified.

Thus, my dear friend, it is with the soul you see reflected in the human or outward form, the image of the spirit; and, gazing upon its beauty and perfectness, you bow before the shrine of the exterior, forgetting that, like the drop of water, it must soon pass away. And when it is removed at last, mortals gaze in sorrow and sadness, striving to restore the faded image instead of lifting up their eyes to see the beautiful reality.

The spheres of human souls are like the orbits of planets, each perfect in itself, yet distinct and harmonious; and, whether that soul exists in the external form, or in the interior and spiritual, it matters not if it only attain its own orbit, and not, like the erratic comet, flash a moment in the mental horizon, and disappear. But even the comet occupies its own sphere, and never comes in contact with any other planet, however near it may approach.

Man's sphere is ascertained on earth by the external application of his interior powers. Men rear grand ar-

chitectural palaces, whose marble halls and lofty turrets are emblazoned with the choicest gems of earth; and surround themselves with every treasure of art, science, or beauty. The poet weaves for himself the silken robe of song, and sees in all Nature a grand lyric of perpetual beauty. The sculptor chisels for himself an embodiment of his ideal of Nature's perfect images. All these are the outbirth of the interior man, and illustrate the spheral or harmonic development of the soul. The philanthropist creates for himself a pedestal of earnest and perfect love, and with clear and piercing eye traces out the windings of his pathway, gazes on the whole race of souls, and with one loving clasp draws the whole world to his noble heart, and bears them on to joy.

Thus it is in our life. The architect creates for himself the ideal yet real images of his interior thought, and sees in the whole Universe a grand and perfect temple. These thoughts are handed down through successive spheres, until at last they reach the earth.

Here the poet sings his lyric rhymes in harmony with eternity's everlasting beauty; and this, like the other, permeates all spheres correspondingly with its own, until some soul on earth, catching the inspiration, speaks, and lo! the poem becomes an outward form.

Here Mozart thrills for ever the strings of Nature's lyre, and improvizes grandest melodies in harmony with Eternity's glorious voice. And Rembrandt, through his own ideal and imaginative power, pictures for himself a panoramic scene of Creation's lovely landscapes, presenting to the eye of God the artist-power of Nature.

Thus in the interior and exterior worlds the spheral harmonies of each are combined; while the soul, immor-

tal in its powers, passes from gradation to gradation, from world to world, from universe to universe, retaining still its own sphere, and performing still its evolutions around its centre, namely, its own interior self.

SHENANDOAH.

NOTE. — "Shenandoah" is the name of an Indian maiden, who frequently controls Mrs. HATCH; and the reply was written while Mrs. H. was entranced, and it is published without a change of a word.

THE END.