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BEECHER AND PARKER.

SIGNS OF THE TIMES,
SPIRITUALISM.

BY J. M. PEEBLES.

Pastor of Independent Congregation, Battle Creek City, Michigan.

HENRY W. BEECHER ON THEODORE PARKER'S
PLATFORM.

SIGNS OF THE TIMES,
ORTHODOXY AND INFIDELITY.

SPIRITUALISM.

BY EV. J. M. PEEBLES.

Pastor of Independent Congregation, Battle Creek City, Michigan.

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

J. R. LOWELL.

"If an offence come out of the truth, better it is that the offence come than that the truth be concealed."—JEROME.

'Ye shall know the truth, and the truth shall make you free.'—JESUS.

STEAM PRESS OF THE "REVIEW AND HERALD" OFFICE.
BATTLE CREEK CITY, MICHIGAN.

1859.

INTRODUCTION.

THIS is emphatically an age of investigation. The more advanced minds throughout civic life are searching for the truth, and a higher standard of moral excellence than has been actualized in the sectarian Churches of the past. Such an age, crowded with thinking millions, demands fresh truths, bold utterances, and broad, far-reaching principles to supply its needs. The *Ark* was well for *Noah*; but give us dashing Steamers. *Manna* was pleasant to the Israelites—give us living bread. Grass may have been nourishing to Nebuchadnezzar, and “locusts” to John; but give *us* the fruits and grains that spring up from American Soil. The partial, “jealous,” “repenting” God of the Patriarchs, satisfied the inhabitants of that darkened period. They could grasp no higher conception of the Infinite. It still partially satisfies *multitudes* of conservative worshipers, who “live at a poor dying rate” upon the mouldy crumbs that fall from the lips of Theological Rip Van Winkles. But an Anglo Saxon is not a Jew. What fed Judaistic minds, or seemingly fills the souls of Sectarians to-day, is as “husks” to my spiritual nature. The policy of importing our *religion* from Asia, even though booked and labeled “*Holy*,” is exceedingly questionable—demand brings supply.

“God sends his teachers unto every age,
To every clime, and every race of men.”

As well hush the winds of Heaven, as bid the currents of *free thought* cease circulating 'mong the inquiring masses that walk 'neath the noonday sun of the *nineteenth century*. "*Light*"—"more light," is Humanity's motto! And yet, every newly conceived truth, whether scientific, philosophic or spiritual, must not merely be cradled in a manger, but baptized in tears, and crucified between the two thieves, *authority* and *popularity*, ere it can become an acknowledged power in the world. An ancient conservatism gave Socrates hemlock, and crowned Jesus with thorns. And the same spirit of intolerance that burned Huss, Servetus and Latimer in the name of christianity, persecuted and hung the Quakers, accused and mobbed the Wesleys, stoned Murray, and dragged Garrison through the streets, still lives—*lives* to vilify and slander *Spiritualists*, *Reformers*, and all those liberal-minded Christians who are laboring for the redemption of *Humanity*.

J. M. PEEBLES.

H. W. BEECHER'S DEFENSE.

WORKING WITH ERRORISTS.

AWHILE since, this eminent American divine accepted an invitation to stand upon a platform where the Heretical Theodore Parker had stood. And more, he had the shocking audacity to speak to the "young men," and congregation generally known as the "*Twenty-eighth Congregational Society of Boston*," whereupon sundry Heresy-hunting papers, with a whole host of old ossified, petrified specimens of clerical dignity, called him to an account. Here follows the most of his keen, withering, yet justly deserved reply. Only a Beecher would have dared to write thus :

To the "NEW YORK EXAMINER."

Of course we believe in newspapers, and in editors. Yet, even an editor may be mistaken, and a newspaper may fall into misstatements. And the *Examiner* has in this instance been misled by a too confiding trust in religious or secular newspapers.

It is true that the Fraternity Course was under the supervision of members of the Twenty-eighth Congregational Society of Boston, but it is not true that it was got up for the sake of giving Mr. Parker's "ideas" a freer scope than the Lyceum platform allows"—if by *ideas* the *Examiner* means Mr. Parker's characteristic religious views. On the contrary, it was known that Mr. Parker was preparing four historical discourses—on Washington, John Adams, Jefferson, and (we believe) Franklin. But such was the ill odor in Boston of Mr. Parker's religious notions that a studious care had been exercised to keep him from Boston lecture platforms, though history, art or belles-lettres were his theme, lest the influence of anything that was good in him should "reflect a lustre" upon that part of him which religious men so much deprecate.

But, on the other hand, the attempt to suppress a man, to silence his speech on the great topics which are so common to men of *all* religious views, must produce, not only among his personal friends, but among honorable men who utterly differ from him in religion, a determination that he shall have a chance to *speak*, at least ; and then, if people do not wish to hear an "infidel" on secular topics, of course they can stay at home. In other respects this Lecture Course was like ordinary courses. The only respect in which it was peculiar was, that Theodore Parker was to deliver four lectures, in the course, upon Washington, John Adams, Jefferson, and Benjamin Franklin.

The funds over and above the expenses, if there should be any, were *not* designed to support either Mr. Parker, or the Twenty-eighth Congregational Society, of which he is the minister. They were to be employed in charitable purposes, and for the most part among the poor and unfriended.

And if the young men of the Twenty-eighth Congregational Society of Boston judged that we were one who would be glad to co-operate with Theodore Parker in all honorable ways that did not imply approbation of his theology, for objects common to all good men; and if they judged that we should be forward to aid all measures, among all sects, which had for their object the improvement of the young and the relief of the suffering, they judged rightly. We believe in the right of free speech, even of men whose speech, when delivered, we do not believe!

Did the *Examiner* think that the young gentlemen of Mr. Parker's society got up a course of popular lectures for the sake of covertly propagating infidelity, and invited me, without disclosing the inward scheme, to garnish the course, and to lend my influence, blindfolded, to such an aim? Or did it never enter the head of the *Examiner* that a man might associate with men from whose theological tenets he utterly dissented, because he sympathized with the *special benevolence* which they would perform? because he had an *ethical* sympathy with them in spite of their theology? because he believed that a good man ought always to seek occasions of *working with men*, rather than of *working away from them*?

We should be sorry to suppose ourselves singular in this judgment. Are we to take the ground that no orthodox man shall encourage the young to self-improvement and to works of benevolence, unless they are sound in the faith? Because Mr. Parker teaches a wrong theology to the young men of his charge, are we to hold off and refuse to help them when they endeavor to live a great deal better than we should suppose their theology would incline them to? But this is the very case in hand. The young men in Mr. Parker's society undertook to do good by a course of general lectures; we lectured in the course; good papers are full of grief; and the *Examiner* regards it as "utterly incomprehensible." We must be still more incomprehensible, then, when we say that, though we would earnestly desire men to believe aright in religion, yet, if they will not, then we hope that their life will be better than their creed. And if we see men of a heretical turn of mind practising gospel virtues and charities, we shall certainly encourage and help them. For men do not derive the right to *do good* from the Thirty-nine Articles; nor need they go to the Westminster Confession for liberty to *recover the intemperate*, set free the bond, feed the hungry, clothe the naked, educate the ignorant, and give sleigh-rides to beggars' children that never before laughed and cuddled in a buffalo robe! It seems to us a great deal better business for a Christian man to encourage men in well doing than to punish them for wrong thinking!

But the *Examiner* thinks that the success of this course of lectures will "*reflect a certain lustre upon the Twenty-eighth Congregational Society, and upon the man whose infidelity is its pervading spirit.*" Well, what then? Are we to punish an infidel for his infidelity by refusing him all credit for personal goodness, for *active benevolence*, for *practical humanity*?

If anybody does *right* he *ought* to be applauded. If Mr. Parker *does* well, he deserves the *credit* for well-doing. If the young men of his charge do well, they deserve all the "lustre" of it. Or shall we take ground that no man who is not of sound orthodox faith is to have any "lustre" for practical virtues! Must nobody be counted ethically right until he is theologically sound? Such a doctrine would be *monstrous*!! Every just and generous man in the community ought to rejoice in the *good conduct* of every man, without regard to his speculative views of theological affinities!

If a man institutes a *temperance movement*, must I refuse to help him because, being a Universalist minister, his zeal and fidelity in that cause would "reflect a lustre" upon him and his sect? If a man would establish and endow a hospital, must I refuse to co-work with him because, being a Unitarian, its success would reflect a "certain lustre" upon that faith? When, in the pestilence in New Orleans, the Sisters of Charity did not count their lives dear to them, but night and day, fearless of death and defiant of fatigue, gave their utmost being to the care of the miserable sick, must I, a Protestant, refuse admiration or fellowship for fear a "certain lustre" would shine upon the Roman Catholic Church?

If a Jew does nobly he deserves the lustre which right-doing ought to confer; if an atheist or an infidel live virtuously and act honorably he should have the "lustre" belonging to virtue and honor!

Does the *Examiner* think that we do not care for our own theologic views? We care a good deal. We shall yield them to no man's dictation. We shall not endorse any man's theology which differs from them. We have enough of the old disciple nature left to feel very desirous that folks who will cast out devils, should do it in our train. If they won't—why, then we will *help* them to do it in *their way*!! But, if we were to help an Episcopal movement for general benevolence, would any man say that we endorsed High-church notions? If we were affectionately and urgently invited to Princeton, to examine the senior class in theology, and give them some tender cautions on parting from Turretin and entering the life of realities, would anybody be so cruel as to say that we believed in high Calvinism, or were indifferent to all woes of conscience produced by that energetic system? Bishop Hughes will never invite us to speak in his new cathedral and we not promptly accept it. But we affectionately appeal to the *Examiner* whether, on such an interesting occurrence, he would think it his duty to pierce us with such remarks as are now puncturing our peace from his words?

If I had gone to Boston to buy carpets or books; or if I had gone to Boston to help the Republican cause, no question would have been raised. In selfish and worldly interests men are allowed co-operation for common ends. But if I divest myself of all selfish or secular aims, and rise to a higher *plane* of *benevolence*, and seek to *raise* the *fallen*, to restore the lost, to purify the vicious, to elevate the *ignorant*, and to cheer the *poor* and *neglected*, Christian ministers and editors will not let me co-operate for such divine objects with *every man* who will sincerely *work* for them; but I must pick for men of right philosophy, for men right in all theology! Thus we allow *selfishness* to go with flowing robes and a loose girdle. We make her feet light, and

her hands nimble. But upon religion we put iron shoes and steel gloves. We burden her with mail, and underneath it all we draw the girth of conscience to the last hole. Then she goes slowly forth, scarcely able to walk or to *breathe*!

I have long ago been convinced that it was better to *love men* than to hate them; that one would be more likely to convince them of wrong belief by showing a *cordial sympathy* with their welfare, than by nipping and pinching them with logic. And although I do not disdain, but honor philosophy applied to religion, I think that the world just now needs the *Christian heart* more than anything else. And even if the only and greatest question were the propagation of right theology, I am confident that right speculative views will grow up faster and firmer in the summer of true Christian loving, than in the rigorous winter of *solid, congealed orthodoxy*, or the blustering March of controversy.

Does anybody inquire why, if so thinking, we occasionally give such sharp articles upon the great religious newspapers, the *Observer*, the *Intelligencer*, and the like? O, pray do not think it for any ill-will. It is all kindness! We only do it to keep our voice in practice. We have made *orthodoxy a study*. And by an attentive examination of the *Presbyterian*, the *Observer*, the *Puritan Recorder*, and such like unblemished confessors, we have perceived that no man is truly sound who does not *pitch* into somebody that is not sound; and that a *real modern orthodox man*, like a nervous watchdog, must sit on the door-stone of his system, and bark incessantly at every thing that comes in sight along the highway. And when there is nothing to bark at, either he must growl and gnaw his reserved bones, or bark at the moon to keep up the sonorousness of his voice. And so, for fear that the sweetness of our temper may lead men to think that we have no theologic zeal, we lift up an objurgation now and then—as much as to say, “Here we are, *fierce and ORTHODOX*—ready to *growl* when we cannot *bite*!”

But the *Examiner* says: “The pastor of the Plymouth Church in Brooklyn has appeared upon Mr. Parker’s platform, to lend it his popularity.” I neither borrowed nor lent. I went before an audience in the Tremont Temple, the place for the chief part of public lectures, to give my own ideas, and to exert whatever power I had by my thoughts and by my feelings upon such audience as pleased to come. If they were good men they needed me less; if they were bad they needed me more. But either way, I was responsible for my own testimony, and for nothing more; and this was not lent to Mr. Parker, but to the audience. Yet, whenever Theodore Parker does what is right and noble, if it were possible for me to *lend him anything* I would do it gladly. I have nothing to lend, however, but good will, and that I never lend, but give free as God’s air!

But, it will be asked, will the public understand your position? and, however you may design it, will not the impression go abroad either that you sympathize with infidel views, or are indifferent to them? No. The public are just the ones who will not misunderstand. There is formed and forming a moral judgment in the intelligent part of the community that *popular Christianity* needs more *love* in it. Men at large will be a great deal

more apt to say that I have done a more exemplary Christian act, in daring to avow an *ethical* sympathy with Theodore Parker, than if I had bombarded him for a whole year, and *refused to touch* his hand!

What a pitiful thing it is to see men who have the chance of saying what they believe, who do say it two hundred times a year, who write it, sing it, speak it, and fight it—who, by all their social affinities, by all their life-work, by all positive and most solemn testimonies, are placed beyond misconception—always nervous lest they should sit down with *somebody*, or *speak with somebody*, or *touch somebody*, and so lose an immaculate reputation for soundness! Therefore men peep out from their systems as prisoners in jail peep out of iron-barred windows, but dare not come out for fear some sharp sheriff of the faith should arrest them.

If we held Theodore Parker's views, we should not wait to have it *inferred*. Men would hear it from our lips, and hear it past all mistaking. And we are not going at our time of life to begin to watch over our "*influence*;" to cut and trim our sentences lest some mousing critic should pounce upon an infelicity and draw upon us a suspicion. We have never sought influence, and we never shall seek it. Any that we have now, came to us because we went straight forward, doing whatever was *right*, and always believing that a *loving heart* was a better judge of what *was* right than a cold and accurate head. Neither is infallible. Both make mistakes. But the errors of the heart dissolve in the kindness of men's natures as snow-flakes dissolve in warm-bosomed lakes, while the errors of cold intellect pierce and stick like arrows. If I cannot make my people understand my belief in fifty-two Sabbaths of the year, I shall not mend the matter by refusing to follow the generous sympathies of my heart.

No. The common people will not misunderstand. Nor will practical Christian ministers. They may differ from my judgment, but they will understand my deed. It is only those *professed defenders* of the *faith*, who, having erected suspicion into a Christian grace, *practice slander* as a *Christian duty*, that will be liable to mistake. And it makes no difference whether such men understand or not. These men are like aspen trees growing on rocks. In *conceit* and *arrogance* they are hard as granite, while they tremble all over like aspen leaves, with perpetual fears and apprehensions of dismal mischief to come!

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What must be the condition of the public mind on the subject of Christian charity, when the simple co-operation of a man, on a ground of common benevolence, is made to signify more than his whole regular life-work?

The disposition to find some common ground of kindness and benevolence with those from whom we are known to differ, will be a real preaching of the Gospel to tens of thousands who are unmoved by dogmas or doctrines. It is Love that the world wants. When Love goes abroad in the full worth of its nature, and endures, and suffers, without reward except the sweetness of suffering borne for another, then men begin to see what is the heart and spirit of Christ, and to have some motions toward faith in him!

If tears could wash away from Mr. Parker's eyes the hindrances, that he might behold Christ as I behold and adore him, I would shed them without

reserve. If prayers could bring to him this vision of glory, beyond sight of philosophy, I would for him besiege the audience-chamber of heaven with an endless procession of prayers, until another voice sounding forth from another light brighter than the noon-day sun should cast down another blinded man, to be lifted up an apostle with inspired vision!

But since I may not hope so to prevail, I at least will carry him in my heart, I will cordially *work with him* when I can, and be heartily *sorry* whenever I cannot.

While we yet write, word comes that Mr. Parker, broken down by over-labor, seeks rest and restoration in a warmer clime. Should these lines reach his eye, let him know that one heart at least remembers his fidelity to man, in great public exigencies when so many swerved, of whom we had a right to expect better things. God shield him from the ocean, the storm, the pestilence, and heal him of lurking disease. And there shall be one Christian who will daily speak his name to the heart of God in earnest prayer.

H. W. BEECHER.

This timely epistle, with sundry others from Beecher, not only demonstrates a true manhood, but shows how deeply he is imbued with the progressive spirit of the times. He is pre-eminently the Luther, the great church agitator of the age, speaking valiantly for the *right*, and ever willing to co-operate with *Universalists, Unitarians, Spiritualists, Reformers, ALL*, in the Heaven-approved work of human redemption. The world moves—God's heart-truths are catching—men's souls are broadening, and sympathies widening like the rays of the rising sun—and those great principles of charity and toleration, that glowed so beautifully in the bosom of the Nazarene, are just beginning to illumine earth's inhabitants. The more progressive among the sects, styled "evangelical," are verging the borders of those denominations termed liberal; while multitudes of liberal-minded sectarists are casting aside the authority of "Books," and "Synods"—yea, all *external authority*, leaning only upon the word of God as revealed to the inner-consciousness of their own souls. They begin to see God in *nature* as well as grace—see him not through Mosaic eyes, nor the creed-smoked goggles of the old Ecclesiastical Fathers; but as he *is*, a loving, pitying *Father*, infinite in wisdom, goodness and power. Thus the *Heresy* of to-day becomes the *orthodoxy* of to-morrow. The Beechers, Bushnells, Crosbys, &c., are not only suspected, but openly charged by blear-eyed church conservatists of "denying the faith." And yet the masses flock to hear them, while the cry of the million is, "Long live Parker, Beecher, Chapin, Brittan, Cora Scott, Emma Hardinge, *all* the great Reform Orators of the day."

SIGNS OF THE TIMES.

The Rev. Samuel Lee, in his late work on Eschatology, has the following telling passages :

“ This is a day, unlike any other, of independent thinking. The community are educated as never before, and trained to habits of reading and study. The literature of the day is addressed, as was not that of a former period, to the reasoning faculty. Authority no longer forms the creeds of men, political or religious. The Past does it not. We must see for ourselves. So it should be. Men must and will think for themselves. And the cry of *heresy* will not deter those who are *of the day* from this duty and privilege. Far from it. On the other hand, it will have the effect to drive those, whom the church and orthodoxy most need, into relations other than those of the most effective auxiliaryship. Unity with variety is the order of things in nature. And if, in the sphere of theological opinions and functions, that variety is a little in excess, and includes some error, that excess is a less evil than the want of unity. On this subject, we think the language of Robinson may be applied with special emphasis : “ The Lord has more truth yet to break forth out of his holy Word.” The attitude in which for the church to be found, then, is that of incitement to investigation, and of willingness to receive more light.”

Dr. Bushnell of Hartford, Ct., universally conceded to be one of the profoundest thinkers in orthodox ranks, admits in his recent work, “ Nature and the Supernatural,” that “ many of the most longing, most expectant souls are seen waiting for some livelier, more apostolic demonstrations. They are tired beyond bearing of the mere school forms and defined notions ; they want some kind of faith that shows God in living commerce with men, such as he vouchsafed to them in the former times.”

I clipped the following from the “ New York Evangelist.” How mournful the tone !

“ More than twenty thousand families in Vermont habitually neglect all public worship ; only about one-fifth of the people on the average attend upon evangelical worship, and four-fifths of the inhabitants on each returning Lord’s day are absent from the sanctuary. *What do these things mean ?* ”

They mean that Orthodox Theology is not the article demanded in New England. Or otherwise expressed, there is a want, a growing *soul-want*, that our modern pulpits with their lilly-fingered *divines* do not satisfy. Cowled and robed priests have measurably been shorn of their power. Century-mossed creeds have lost their vitalizing force, and Church ceremonies have become, with the truly enlightened, dull and irksome. Still the great throbbing Heart of Humanity calls for living inspirations and grand immortal truths, fresh

from the *Father* of all, through the ministry of Angels. In order to rightly interpret the "Signs of the Times," it will be necessary to compare Theology as it *was*, with Theology as it *is*. The following samples are selected from genuine old-fashioned orthodox sermons:

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord.'"—*Emmon's Sermons*, xvi.

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by Nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."—*Id.*, *Sermon xi*.

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."—*Edward's Practical Sermons*, xxii.

The Rev. Thomas Boston, an orthodox divine, in his "Four-fold State" says, "The godly wife shall applaud the justice of the judge in the condemnation of her *ungodly husband*. The godly husband shall say *amen!* to the damnation of her who lay in his bosom! The godly parent shall say *hallelujah!* at the passing of the sentence of their ungodly child. And the godly child shall from his heart approve the *damnation* of his wicked parents who begot him, and the mother who bore him." p. 336.

The Rev. Thomas Vincent, a Calvinistic clergyman of the seventeenth century, indulges in the following strain: "This will fill them (the saints) with astonishing *admiration* and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their intimate friends, and companions, while they themselves are saved! . . . Those affections they now have for relatives *out of Christ* will *cease*; and they will not have the *least trouble* to see them sentenced to *hell*, and thrust into the *fiery furnace!*"

The orthodox Ambrose, in his sermon on "Doom's-day," says:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the *damned in flames*, the nostrils shall be smothered as it were with *brimstone*; the tongue, the hand, the foot, and every part shall *fry in flames*!"

This was the orthodoxy of the past; and if true *then*, it is true *now*, and why is it not preached with the same terrific pungency? Aye, the Clergy *dare not*! The enlightened public will not tolerate such odious and blasphemous views of God, and the final destination of his immortalized intelligences.

The doctrine of endless Hell Torments, as now advocated by the most liberal of the orthodox school, is only a "*remorse of conscience*"—a slight "banishment from the more immediate presence of God"—on the whole, quite a *comfortable* place, and certainly bearable from the consideration that Shakspeare, Byron, Burns, Shelley, Poe, Franklin, Jefferson, Adams, with non-evangelical thousands of *poets, scholars, jurists and philosophers*, besides many of our dearest earth-friends, are supposed to swell its numbers. May there not be a north-westpassage yet discovered? May not *inventions, telegraphing and reform movements* be successfully started in those unpleasant regions? Or may not the "reign of grace" be there extended, making redemption possible? The Rev. Charles Beecher so thinks. Hence the Boston *Recorder* says "that this clergyman not only believes in the 'East India Notion of Pre-Existence,' but also 'that Christ, when on earth, was in a state of probation;' 'that belief in a Calvinistic creed should not be a qualification for admission to the Christian church;' that 'Christ *may redeem all men* in the *next world*, if not in this,' and 'that God *may pardon* there as well as here.' Notwithstanding this, he was duly installed lately as pastor of the Georgetown Congregational church."

I copy the following from a sermon delivered by the Rev. H. W. Beecher in Plymouth Church, and reported in the "*Banner of Light*:" "But thirdly, may everybody have trust in God—may the wicked? Certainly. The wicked are the children of God, and as his children they may trust in him. . . . If a man says, 'I want to go on in my abominable wickedness, and I want to trust in God for such a purpose,' he cannot trust in God under such circumstances; but if a wicked man—no matter how wicked, no matter if he starts towards God from the very mouth of hell—turns around and says, 'I want God;' the moment he does so, though his name be Devil, God says,

‘Lay hold of him ; I will draw him up.’ There is no man so wicked that if he should say from his heart, ‘Oh ! that I knew how to be saved !’ God would not send an angel quick, quick, to say to him, ‘I have found a ransom ; I will deliver you.’

The Rev. T. K. Beecher remarked to me in Elmira, N. Y., that “the doctrine of the *final restoration* of all men had a home in the best corner of his heart, and when I reflect,” said he, “that God is *able to do* above what we can *think* or *desire*, I can but believe that such will be the *grand result*.” Thus do the Beechers dispose of the Pagan dogma—an *endless hell*, begotten in ignorance, cradled in Asia, and transmitted to us through a corrupt Catholic priesthood.

Dr. Bushnell serves the notion of a “*personal Devil*” in a similar manner. He says in his recently published book :

“Satan, or the Devil, taken in the singular, is not the name of any particular person, neither is it a personation merely of temptation, or impersonal evil, but the name is one taken up by *imagination* to designate, or embody, in a conception the mind can most easily wield, the all, or total, of bad minds and powers.”

So the *Devil* of our boyhood years, has under the enlightening influences of this century, upon orthodox authority, turned out to be a mere Miltonian “*imagination*”—a clerical tale whiningly uttered by Motherly Nurses, and Conservative Clergymen. Do not such admissions indicate the “signs of the times?”

Henry Ward Beecher has also been reproved by portions of the “religious” press for speaking disrespectfully of that popular church doctrine, “*Total Depravity*.” He replied thus in the *Independent* :

“But although we did not employ the phrase *Total Depravity* in any opprobrious sense at the time mentioned, we do not hesitate to say now, that we regard it as one of the most unfortunate and misleading terms that ever afflicted theology.

“It answers no purpose of definition or of description. It does not convey the sense in which the great majority of churches hold the doctrine of man’s sinfulness. Instead of explaining anything, it needs explanation itself. Every minister who employs the term usually begins his sermon by saying that he does *not* mean the very thing which the words *do* mean. For, *Total* signifies a degree beyond which there can be no more. A total loss is one which cannot be increased ; a total bankruptcy is one which could not be more complete ; a total destruction is one which leaves nothing to be destroyed. Men have a right to suppose that Total Depravity signifies a depravity beyond which there could be no more—nothing worse. This is the popular understanding of the term. The people go with the language, and not with theologians. But this is not the theological meaning of the word. No man who uses the phrase believes men to be totally wicked, i. e., so

wicked that they cannot be more wicked. If they can be more wicked, then they were not totally wicked before. And just as the *Examiner* does, so do all sensible men. They do not use the term. They regard it as infelicitous. And yet when any one handles it roughly they are full of anxiety for the truth.

“This word is an interloper. It is not to be found in the Scriptures. We do not believe that it is even to be found in the Catechism and Confessions of Faith of Protestant or Catholic Christendom.

“We heartily *hate* the phrase *Total Depravity*, and never feel inclined to use it except when reading the ethics of the *New York Observer*, or the religious editorials of the *Puritan Recorder*.

“We do not feel called upon to give the *mischievous phrase* any respect. We do *not believe* in it, nor in the *thing* which it obviously signifies. It is an UNSCRIPTURAL, MONSTROUS, and UNREDEEMABLE LIE.” * * *

Brave utterances! Think of it. An essential doctrine, proclaimed throughout all “Evangelical” Christendom, Beecher pronounces “Mischievous”—declares he *hates* the phrase “*Total Depravity*”—does *not believe* it, nor the *thing* it signifies, and finally he writes it down, an *unscriptural, monstrous, and unredeemable LIE!* And yet the Clergy preach it, and would have parents believe the smiling *babe* they so fondly caress, is *wholly depraved*—a mass of utter *corruption*—a very DEMON!! For a *demon* can be no more than *totally depraved!* This doctrine leads directly to “*Infant damnation;*” for surely *totally corrupt beings* cannot enter Heaven, and there is “no change after death,” say Churchmen. *Infant damnation* has been taught within the memory of many of our fathers. I quote the following from a writer in the *Congregationalist*. He says: “We do not deny that infant damnation was once the Orthodox doctrine of the Church. * * * Nor do we deny that Calvin himself believed that some *infants* might be non-elect, and perish; nor do we deny that Calvinistic writers since his day have held and taught that the *children of unbelievers and heathen*, might be eternally lost.” It is still taught *inferentially* in the “Presbyterian Confession of faith.” It reads thus:

“*Elect* infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other *elect* persons who are incapable of being outwardly called by the ministry of the word.” pp. 68, 69.

If such language means anything, the phrase, “*elect infants,*” presupposes there are *non-elect infants*. Dr. Jonathan Edwards says:

“Reprobate infants are vipers of vengeance, which Jehovah will hold over Hell in the tongs of his wrath, until they turn and spit venom in his face.”

And John Calvin of Servetus memory disposes of juvenile sinners without ceremony. He tells us:

“Children bring their condemnation with them from their mother’s womb, being liable to punishment, not for the sin of another, but for their own; for although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God.”

Here follow some old orthodox stanzas, embodying the same doctrine:

“There is a never-ending Hell,
And never-dying pains,
Where children must with demons dwell
In darkness, fire and chains.

* * * * *

“Have faith the same with endless shame,
To all the human race;
For Hell is crammed with infants damned
Without a day of grace.”

When this revolting doctrine was preached, and echoed in rhyme, is it strange there were skeptics? Total depravity, endless torments, infant damnation, with kindred church dogmas, have driven more to scoff at the *absolute Religion*, and made more practical *atheists*, than all the Humes, Volneys and Voltaires that ever wrote. Belief is not a matter of *choice*; but the result of reliable testimony. Rational men cannot believe irrational and unreasonable systems of Theology. The celebrated Dr. Lyman Beecher, in his work entitled “Views of Theology,” and published by request of the “Synod of Cincinnati,” admits that “Three fourths of the *Infidelity* and *Atheism* of our nation has its origin in the reputed doctrines of the Presbyterian church.” These are his words verbatim. “It is the belief that the Bible and the *Calvinistic Confessions* attach accountability and punishment to a natural impotency, which provokes and sustains *three fourths* of the *Atheism* and *Infidelity* of our nation.” We also present the testimony of Rev. Asa Shinn, minister of the Methodist Protestant Church. See his work on “The Benevolence and Rectitude of the Supreme Being,” pp. 231, 232:

“After all the complaints which we have heard, concerning the various orders of heretics, it is presumed that the whole of them together, have not had half the influence in *diffusing infidelity* through the world, as has been produced by the old and *orthodox church* that has traveled down to us through the dark ages; and many of the Protestant leaders also, from the Synod of Dort until the present hour, have been teaching *doctrines* as well calculated to fill the world with Deists, as any of those which have been promulgated

by the Roman Catholic church, or by any order of heretics that ever existed!!”

This clergyman speaking of “heretics,” reminds me of what Beecher recently said of Heresy. Here it is:

“Look at 1 Tim. i, 9, 10, and you will see that “sound doctrine” is truth, purity, love, good works; and that *bad living* is heresy in the New Testament—nay, I go further, and say, *that nowhere in the New Testament can the term “heresy” be found applied to any error of belief, but only to error of life.*”

With that ancient scholar and philosopher, Paul, I confess “that after the way which they (bigoted Sectarists) call *heresy*, so worship I the God of my fathers.” Acts xxiv, 14. I am Infidel to the popular Christianity of the day, and I glory in such *Infidelity*. Jesus was Infidel to *Judaism*—Luther to *Romanism*—Channing to *Calvinism*. In fact, all the great Reformers of the past, whose mystic words startled the world, and whose inspired *thoughts* have streamed like pearls down to the present, were unrecognized by the prevailing Priesthood, and branded “Infidels!!” But the future *did—will do* justice to such, erecting o’er their lifeless remains splendid monuments, where millions each spring morning shall delight to scatter flowers and evergreens, beautiful emblems of a fadeless immortality.

Infidelity has become a harmless cry—a mere nursery song, frightening only stunted children. And these trembling antiquarian-religionists who first raise the alarm, generally have the least faith in God and Humanity. Aye more—they virtually exclude *God, inspiration* and the *ministry of Angels* from the *present*, and represent him as speaking only through the dead *past*. Such should ponder Burleigh’s poem:

“God is not *perished*, that we need look back
To his dim steps on being’s wave-worn shore,
Nor walk our spirits with so huge a lack
That we must *beg* what *eldest ages* wore,
And load our *young thoughts* with the iron shirt
By *bigots* raked from some Judean graveyard’s dirt.”

Here we must be permitted to select varied rhythmical extracts from the orthodox poets of years ago, comparing them with beautiful effusions from those inspired and poetic souls, that have been deeply baptized into the broad, genial *love-principles* of this living age. Dr. Trapp sung in discordant strains the details of the world of woe, thus:

“Meanwhile, as if but light were all these pains,
Legions of devils, bound themselves, in chains,
Tormented, and tormenters, o’er them shake
Thongs, and forked iron, in the burning lake:
Belching infernal flames, and wreathed with spires

Of curling serpents rouse the brimstone fires,
With whips of fiery scorpions, scourge their slaves,
And in their faces dash the livid waves."

He tells us that there are heard

"Clattering of iron, and the clank of chains;
The clang of lashing whips: shrill shrieks and groans,
Loud, ceaseless howlings, cries and piercing moans."

Pollok assures us that

"God, in the grasp
Of his Almighty strength, took them upraised,
And threw them down into the yawning pit
Of bottomless perdition, ruined, damned.
Fast bound in chains of darkness evermore,
And second death, and the undying worm,
Opening their horrid jaws with hideous yell,
Falling, received their everlasting prey.
A groan returned, as down they sunk, and sunk,
And ever sunk, among the utter dark.
A groan returned—the righteous heard the groan,
The groan of all the reprobate, when first
They felt damnation sure, and heard hell close!"

Here follow gems of Evangelism in rhyme, selected from Hymn-books now extant:

"Down in the deep where darkness dwells,
The land of horror and despair,
Justice hath built a dismal Hell,
And laid her stores of vengeance there.
There Satan, the first sinner, lies,
And roars and bites his iron bands;
In vain the rebel tries to rise,
Crushed by the weight of both thy hands."

"Where saints and angels from their blest abode,
Chanting loud hallelujahs to their God,
Look down on sinners in the realms of woe,
And draw fresh pleasures from the scenes below."

"Far in the deep where horror dwells,
The land of darkness and despair,
Justice hath built a dismal hell,
And laid her stores of vengeance there.

"The breath of God, his *angry breath*,
Supplies and fans the fire;
There sinners taste the second death,
And would, but *can't*, expire.

"Eternal plagues and heavy chains,
Tormenting racks of fiery coals,
And darts to inflict immortal pains,
Dyed in the blood of damned souls."

Traditioned churchmen formerly read such hymns in simpering, whining voices, and they were sung in tones so grimly solemn that they haunt me to this day. The above specimens have now no liv-

ing composers. The poetic souls that gladden the earth to-day have caught the inspirations of those angel-bands that chanted to the watchful shepherds of Judea, "Peace"—"Peace on earth, and good will to men." Listen while they sing:

"Oh yes, we trust that somehow *good*
Will be the final goal of ill,
 To pangs of nature, sins of will,
 Defects of doubt and taints of blood.

"That nothing walks with aimless feet,
 That not *one life* shall be destroyed,
 Or cast as rubbish to the void,
 When God hath made the *pile complete.*

"Behold! we know not anything,
I can but trust that GOOD SHALL FALL
At last—far off—at last to all,
 And every *winter* change to *spring.*"
Tennyson.

"Each tie
 Of pure affection shall be knit again,
Alone shall evil die,
 And sorrow dwell a prisoner in thy reign."
W. C. Bryant.

"God is a worker. He has thickly strewn
 Infinity with grandeur. God is love,
 He yet shall wipe away *creation's tears,*
 And *all the worlds* shall summer in his *smile.*"
Alexander Smith.

"If yon bright stars which gem the night
 Be each a blissful dwelling sphere,
 Where *kindred spirits* re-unite,
 Whom death hath torn asunder here.

"How sweet it were at once to die,
 And leave this blighted orb, afar
 Mixt soul with soul, to cleave the sky,
 And soar away from star to star.

"But Oh! how dark, how drear and lone
 Would seem the brightest world of bliss,
 If, wandering through each *radiant zone,*
 We failed to find the loved of this."
Wm. Leggett.

"And Oh! there lives within my heart
 A hope long nursed by me;
 And should its cheering ray depart,
 How dark my soul would be.

"That as in Adam all have died,
 In Christ shall all men live;
 And ever round his throne abide,
 Eternal praise to give."

"That *e'en the wicked shall at last*
Be fitted for the skies ;
 And when their dreadful doom is past,
To life and light arise."

Acton Bell.

"Behind the cloud the starlight lurks,
 Through showers the sunbeams fall ;
 For God who *loveth all his works*,
 Has left his *Hope* with ALL."

J. G. Whittier.

"Angels bright are drawing near,
 Laden with love ;
 List, you shall their voices hear,
 Voices above ;
 See ! their forms you can behold,
 Floating apace ;
 Wait ! they will us *all* enfold
 In *one embrace*."

Adams.

Such inspired truths and poetic sentiments touch a responsive chord in the inner-consciousness of every human intelligence, lengthening the chain of sympathy, expanding the social feelings, and causing the heart to throb in unison with the great loving soul-nature of the Infinite, who in principle is *Love*, and in manifestation, "wisdom"—a *Father*, and a *Mother*, too.

"Watcher on the tower, what of the night ?" Are not the mists flying—the day dawning and the *signs* cheering ? Ancient systems are crumbling in ruins, as are those old Cathedrals on the banks of the Rhine. Our poets, moral *Heroes*, and representative *men* have literally outgrown them. Creeds, I confess, have their *use* ; so does chaff ; so do husks ; but when *truth's* harvest-moon ascends eastern skies, leading on starry hosts of *Reformers*, the husks are stripped off to perish. Sectarian Christianity is now making a last spasmodic effort. It is in the very agonies of a death-struggle, passing away with a "great noise." Superstition can only sit now and growl at those who pass his "castle of despair." Blind credulity is fast losing its victims. European king-craft, and American priest-craft, are conscious of having seen their palmiest days ; while *custom*, the mighty foe of progress, and huge *giant* of the past, is losing his power ; his arms have become palsied ; his teeth chatter in his bony head, and his breath is chilled and icy, a certain prophecy of speedy death—a death from which, through endless ages, there can be no resurrection.

Closely connected with this branch of our subject, as illustrative of a growing liberality, I would refer to the recent invitations of

Clark and Beecher to the communion service. The Rev. Mr. Clark, now a venerable orthodox divine, having referred to the broken body and flowing blood of the Nazarene as symbolizing his sufferings and martyrdom in attestation of the truths he had taught, invited all—"all, of whatever name or fold (this would include Universalists, Unitarians, &c.) in christendom, that *loved* the Lord Jesus, and endeavored to live Christian lives, to partake of the sacramental bread and wine." This savors but little of the spirit that characterizes "*close communion*" Baptist churches—a spirit which, when literally translated, signifies, my *church*, my *creed*, my *sect*, my *Jesus*, my *heaven*, and that of such meager dimensions as to accommodate only the "*elect*"—a self-conceited, selfish *few*!

The New York daily papers recently reported H. W. Beecher as uttering the following sentiment and invitation at a communion season in the Plymouth Church :

"It is the Lord's table, and open to you, not in your capacity as members of other Churches, but to your presence, *whoever you may be*, if *conscience witness* that you are wholly united by faith to Christ."

Upon this the *Observer* says, that "if the matter of communion is to be left to *individual conscience* of responsibility alone, with no consultation with those who bear the Christian name, all organized *churches* might as well be *disbanded at once*!" A troublesome man—a "pestilent fellow," is this Beecher, damaging the whole evangelical hierarchy. He would have been disfellowshipped long ere this, had the Churches dared to cast him out. But being a firm, unflinching herald of the *truth*, as seen from his "stand-point," willing to "wear the martyr's fiery shirt," and wielding everywhere a *mighty influence*, he is suffered to remain, though many feel towards him as "*ravening wolves*." The Rev. H. J. Brown, of Battle Creek, "South Side" Adams of Boston, with a few others of the same sort, are samples. They manifest the genuine Calvinistic spirit. See the following letter, addressed to the High Chamberlain of the King of Navarre, from John Calvin, Sept. 30th, 1561 :

"Honor, glory and riches shall be the reward of your pains ; but above all, do not fail to rid the country of those *zealous scoundrels*, who stir up the people to revolt against "*us*." Such monsters should be *exterminated*, as I HAVE EXTERMINATED *Michael Servetus the Spaniard*."—[*Vide Eccles. Researches*, p. 348.]

Speaking of liberalism, and invitations to communion, reminds me of an occurrence in the West, well vouched for. A judge, traveling in Illinois, remained over Sunday in a small town, and went to church.

At the close of the afternoon service the minister announced that he would administer the "*Lord's Supper*." When prepared to distribute the bread and wine to the people, he stepped to the judge and said, "I am not certain whether you belong here or not." "Well," said the judge coolly, "I understood *you* to say it was the *Lord's Supper*, and thought I would take you at your word and partake; but if it is a *small PRIVATE party of your own*, I won't intrude!!" These "private church parties," "private preachers' leagues," sectarian schemings, and antiquated habits of thought, or *thoughtlessness*, with such monstrous dogmas as *Total Depravity*, *Personal Devil*, *Eternal Torments*, &c., are being cast as "rubbish" from the minds of the truly enlightened. They have become *effete*, *barren*, *dead*, while the spirit of TO-DAY calls for original thoughts, lofty ideas, and higher, grander truths than Scribe or Pharisee, Moses or Plato, felt; that with startling trumpet-tones, *Christendom* may be aroused from its slumbers, put on beautiful garments, and go forth lifting the erring children of a common Father to a more exalted plane of *beauty*, *harmony* and *spirituality* than was ever conceived by the poets or seers of the olden ages. The gifted Tennyson grasped the inspiring theme, and breathed his burning thoughts thus. "In Memoriam:"

"Ring out the old, ring in the new,
Ring happy bells across the snow;
The age is going, let it go,
Ring out the *false*, ring in the *new*.

"Ring out a slowly *dying cause*,
And ancient *forms* of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand years of old,
Ring in the *thousand years of peace*.

"Ring in the *valiant man* and free,
With larger heart and kindlier hand;
Ring out the *darkness* of the land,
Ring in the *Christ that is to be*."

SPIRITUALISM.

One of our most eminent pulpit orators recently said that “selfish men abhor all *isms* of benevolence. . . . But if it be an *ism* to uplift the poor, defend the slave, advocate the truth, and maintain everywhere the right, though to do it overthrows time-honored institutions, then God Almighty is the father of *isms*, and has been propagating them since the world began.” About the last *ism* that has met with a favorable reception from the thinking masses, is *Spiritualism*. In the Spring of 1847, I think, some singular sounds were heard near Rochester—a place of more fame in this century than was Nazareth in a past. The sounds in themselves considered, were minute matters, much like Newton’s falling apple, or Franklin’s kite and string; yet there lay concealed forces and causes, destined to usher in a grand, Harmonial dispensation, transcending in splendor the divinest conceptions of Eastern Seers and Sages. Often the most seemingly insignificant events produce the *mightiest results*. This is a fact seldom appreciated. What was Franklin’s kite to an Idiot? and yet what a mystery it unlocked! What was the birth of Jesus to a Jew that had “Moses and the Prophets?” What were those “Rochester knockings” to the “cattle upon a thousand hills?” or what are they *to-day* to multitudes treading the *animal plane* of sensuous life!

“Men saw but *thorns* on Jesus’ brow
While *angels* saw the *roses*!”

When the scientific and philosophic heard of these strange phenomena breaking out almost simultaneously in different parts of the country they earnestly sought the cause. This was praiseworthy. The truly great man is not only a profound reasoner, but a critical investigator; while the *bigot* fears the light, and shuns candid *research*, exclaiming, Humbug!—an exclamation distinguishable for ponderous *lungs*, and liliputian *brains*. Parrots can assume grave, even *priestly*, attitudes and say, “Humbug!” This cry was raised against the *facts* and theories of such illustrious men as Galileo, Columbus, Newton, Harvey, Fulton, Mesmer, Spurzheim, Combe, &c.; but never was a *principle* lost, nor ever did a *truth* perish. Those standard-bearers of newly discovered ideas, live on earth immortal. Their inflowed thoughts are now appreciated, and over their remains tower columns and monuments of marble. Notwithstanding a pitiable ignorance of the *facts* connected with Angelic ministrations, together with the combined opposition of a cowering press and preju-

diced pulpit, the Spiritualistic Philosophy, armed with celestial beauties and heaven-inspired truths, furnishing evidence to thousands of skeptics of an immortal existence, has marched through the land in rapid strides, making a deep impression upon the *American mind*.

It is estimated that over five millions have already flocked to the standard of Spiritualism, embracing it, either as a phenomenon having a spiritual origin, or as a divine philosophy based upon those eternal principles that underlie the constitution of things, connecting earth-life with spirit existence in the grand chain of endless being. Of these five millions at least *one hundred thousand* are mediums, having such mediumistic gifts as healing the sick, speaking with tongues, prophesying, &c., &c. What a "cloud of witnesses!" What an "army with banners" streaming in the free breezes, having inscribed thereon, "Excelsior"—a "new heaven and a new earth"—"The ministry of Angels actualized!"

The secular press is forced to acknowledge the rapid increase of Spiritualists, and the strength of their position. The New York *Tribune* has voluntarily opened its columns to Judge Edmonds. The New York *Herald*, several months since, in a long article devoted to the *history, influence and prospects* of Spiritualism, admits (I quote from memory) that the "*movement* is a growing one, strictly democratic, popular in its character, revolutionary in its nature, and defiant towards the prevailing Theology of the age. Its influence is felt in the *jury-box*, the *ballot-box*, the *bench*, the *press*, the *platform*, the *pulpit*, and even our national *council halls*. It asserts the great Protestant principle of the right of each man to judge for himself, become his own *Evangelist*, and get to heaven his own way. It presents the strange anomaly of meetings without a ministry, worship without churches, conventions without delegates, halls and fluent speakers that they pay for, and yet without church edifices, funded property or real estate—without ordinations, covenants, colleges or creeds, written or implied. Spiritualists as a body act together, and even *now* have become a *great power* in this country!"

The Newburgh *Sentinel*, an influential sheet, confesses that "judging the future by the past, in ten years, or in 1870, at farthest, Spiritualism will be *the religious sentiment* of the United States." All who believe that Angels, otherwise *spiritual beings*, ever communicated with men on earth, are *Spiritualists*. Those who believe they *do* at present, God's laws being immutable, are *modern Spiritualists*. And there is no conflict between Spiritualism and the beautiful precepts and principles of Christianity as they fell from the lips of the inspired

Nazarene. But the difference is almost infinite between sectarian churchianity and the Spiritualistic Philosophy as inflowed to the receptive from the exalted of the spirit world. As a system of Philosophy or religion, it embraces all truth relative to man on the physical, spiritual and celestial planes of his being; his nature, capacities, relations, duties and destination; and all that is known or *to be known* of other spiritual beings; also of the occult forces and laws of the universe. But Spiritualism as a *fact* may be defined thus:

1. There is an individualized spirit in man.
2. This spirit has a conscious existence after being released from the physical organism.
3. This spirit has the power to impress, and under certain conditions, to communicate with mortals after its birth into the *spirit world* of intelligences.

The first proposition is denied by *Atheists*, the second by *Deists*, and the third by *Jews*, *Infidels* and *Churchmen* generally. I have to do only with the proposition touching the possibilities, probabilities and *certainities* of spirit intercourse in the present. The *possibility* of an intercommunication between the two worlds is not with the Christian debatable. He admits upon the testimony of the Scriptures that during a period of at least *three thousand years*, the spiritualized of the heavenly world conversed with men in the earth-life. And is it not philosophical to contend that what *has been*, may *be*? Can either God or his *laws* change? Is the Infinite farther from men now than in the departed ages—are not living Americans as worthy of divine favors as ancient Jews—are not our gardens as sacred as the legendary Edens of the Hebrew poets—our streams as baptismally efficacious as the Jordans of Asia? and are not earth's inhabitants equally as deserving to-day of *inspirations*, *revelations*, and *spirit-communications*, as the blood-thirsty Jews, the Peters that denied their Lord, or the Sauls that persecuted unto death? Is God no longer an impartial Father? Has he ceased to work through the agency of ministering spirits, and has he virtually ignored the command, "Ask and ye shall receive?" Why, God *has not*, nor *never had*, any PET people. The boasting *elect* are self-elected, and ultimately like Judas will go, or rather gravitate by virtue of fixed spiritual law to their "own place."

There is nothing more evident than the immutability of God's laws, and if it were ever possible, or ever permitted spiritual beings to communicate, the same law permits them now. This principle is

admitted by the inspired Preacher. Eccl. iii, 15. "That which hath been *is now*, and that which is to be, hath already been; and God *requireth that which is past*." Not only is it possible, but *probable*; for the spirit relieved of its gross earth garments, retains all its faculties, forces, mental characteristics and moral qualities. It is a substantial, organized, individualized and conscious entity, living, thinking, reasoning and loving, the same as before the transition. Pure love is imperishable and cannot cease—immortal and cannot die, and would not the mother, freighted with those warm-gushing emotions peculiar to her affectionate nature, delight, though in *spirit spheres*, to watch over her children? Would she be *herself*, or would heaven be such to her in *reality*, if she could not? Would not the good father rejoice in being a counsellor to his sons in earth-land? and free to roam the universe would not the wisely ordained law of parental attraction oft call him into their presence? The spirit world is not located afar in some infinitely remote region. It is all around us, as is the atmosphere we breathe; and intercourse between spirits *in* the body and *out* of it, is just as *probable*, and natural also as the oceanic commerce between America and the isles of the Pacific.

But to the more important proposition: is such intercourse *certain*? To the Biblical believer I need but quote, with a few other passages, Luke ix, 30. "And behold, there talked with him (Jesus) *two men* which were Moses and Elias." These individuals had thrown off their physical clothing weary ages before, and yet they appeared and "talked with Jesus." "Jesus of Nazareth, a *man* approved of God by signs and miracles." Acts ii, 22. Also John on the isle of Patmos, being in "the Spirit," or entranced, heard music in heaven, and seeing *vials*, *thrones* and golden *harps* with the million glories that gladden the celestial planes of spirit existence, was about to "fall down and worship" the one that showed him these things. The angel said, "*See thou do it not*; for I *am thy fellow servant*, and of thy brethren the prophets, . . . worship God." Rev. xxii, 9. This angel or messenger that conversed with John dictating the book of Revelation, declares himself one of *John's brethren*, the prophets; or in other words, he was the departed spirit of a *man* once inhabiting the earth. Samuel also from the spirit-world held a conversation with Saul through the spiritual medium at En-dor. 1 Sam. xxviii, 7-20. The prophet Daniel affirms that the "*man Gabriel*" not only *talked* with him about the time of the evening oblation, but "*touched him*." Dan. ix, 21-22. So spiritual beings

appeared to Abraham, Jacob, Moses, Manoa's wife, Elijah, Zachariah, the mother of Jesus, the Marys at the tomb, Peter in prison, Paul, James, John, nearly all the scriptural characters; and according to the church historian, Mosheim, for several hundred years after the martyrdom of that famous *Hebrew innovater*, Jesus. When did these spirit appearances—this intercourse cease? How dare the Christian affirm that it has, when the great master *medium*, or “Mediator between God and man,” declared he would be with “them to the end of the world.” He further said expressly [John xiv, 12] that “He that believeth on me, the works that I do shall *ye* do also, and *greater works* than these shall *ye* do; because I go unto my Father.” He also gave assurance that certain “signs should follow *those* that believed,” which signs, or works of “healing,” “discerning,” “speaking in tongues,” “casting out demons,” “tests,” &c., follow our *mediums* and believers—all believers that have come into harmony with that Christ-principle that so infilled the soul of the Judaistic Teacher. Spiritualism is as ancient as the races of men, and the manifestations of the prophetic and apostolic periods, and those of the *present* mutually support each other. Hence to contend against it is to war against the *visions*, *trances*, *inspirations* and *Bible-records* of the past—undermine the (so-called) miraculous works of Jesus and the apostles, and hurl Infidel javelins at the temple of Christianity itself!!

As for the *facts* upon which the Spiritual Philosophy is based, they are so multiform and many-phased, and the field opens so broad, it becomes difficult to know where to commence. A thousandth part of the *facts* that it has been my privilege to witness, it seems ought to convince any man of ordinary perceptions. I know it requires an everlasting drilling to teach any one deficient in the organ of *tune*, music; so individuals that are greatly depressed in the moral, and *flattened* in the spiritual region, seldom believe in, or acknowledge the *prevalent* phenomena. Judge Edmonds, in a series of papers now being furnished for the New York *Tribune*, says:

“I have seen a chair run across a room backward and forward, with no mortal hand touching it. I have seen tables rise from the floor, and suspended in the air. I have seen them move when not touched. I have known a small bell to fly around the room over our heads. I have known a table, at which I was sitting, turned upside down, then carried over my head, and put against the back of the sofa, and then replaced. I have seen a table lifted from the floor, when four able-bodied men were exerting their strength to hold it down. I have heard, well vouched for, of a young man carried through the air, several feet from the floor, through a suite of parlors. I have seen small articles in the room fly through the air and fall at the place

designed for them, and sometimes so rapidly that the motion was invisible, and all we could see was that the object had changed its location."

The Rev. John Pierpont, that eminent Unitarian clergyman, and former coadjutor of Dr. Channing, recently said in a lecture delivered in Dodworths' Hall, that he had himself—

"Witnessed most mysterious and sublime performances on a piano, once at Buffalo, and once at Black Rock. In each case the piano was turned with keys to the wall, and packed close against it, the lid being slightly raised. The medium was a lady who knew not how to play on the piano. She stood with her back to the back of the piano, while most *sublime music* was produced.

"'Again,' said the preacher, 'I have, within three weeks, been present at a circle where a large, heavy dining-table was used, on which was a cloth. Under the table a speaking trumpet and a large bell were placed. It was in daylight, with shutters closed, yet it was light enough to read. He asked various questions which were answered by ringing and thumping the bell. The handle of the bell was handed to me; I took hold of it and could feel the puffing force and oscillating motion of the spirit. Finally, it let go, and afterwards took it from me.'"

When such clergy as the Rev. John Pierpont, Rev. T. W. Higginson, and many others—such national men as Simmons, Wade, Walker, Talmadge, Cathcart, Giddings, Edmonds, Fowler, Lawrence, with some of the soundest jurists, scholars and philosophers, testify to having witnessed the same, or similar demonstrations, how do you dispose of their testimony? If you accept anything upon the basis of *human testimony*, why not the *facts* of Spiritualism? Were the above-named prominent individuals "psychologised?" Then were Peter, James and John on the mount of transfiguration! And the apostles may have been in a *mesmeric state* when released from prison! Such reasoning would transmute Paul's journey to Damascus into a kind of psychologic, epileptic *performance*, his vision of the third heaven into a semi-conscious magnetic clear-sightedness, Peter's trance upon the house-top in Joppa into a fit of *nervo*—"falling sickness," and St. John's apocalyptic scenery into a species of clairvoyant, clairaudient *delirium tremens*, enabling him to see ten-horned beasts, and such other queer specimens of the animal creation as Mr. Adam of fig-leaf memory, had no time to name.

I have seen *tables*, *books*, and other *materials* move without physical contact, also tambourines, violins and guitars sail rapidly around a room by some unseen power, discoursing all the time delightful melodies. I have heard the voice of my Indian friend, Powhattan, and other *spirit voices* as distinctly as I ever heard the human. Have seen the *spirit-form*, grasped the *spirit-hand*, felt the gentle *spirit-*

touch, and feasted upon the most enchanting *spirit-music*, when there was no individual in the earth-form near me. These facts appealed to my senses of *seeing*, *hearing* and *feeling*, and I know them to be actual occurrences, if I *know anything* that transpires in my presence. Accordingly, I am not a believer in spirit manifestations. I *KNOW them to be true*, and I would sooner deny my own conscious existence than deny them. Others may have the same *knowledge* by pushing their investigations, coupling therewith sincerity, earnestness and slight pecuniary sacrifices. In brief, none but the most fool-hardy *bigot*, or silliest *ignoramus*, would trust a reputation to-day in disputing the phenomenal aspects of *Spiritualism*. True, there is a class of clerical dignitaries who boastingly affirm they know *nothing* of them. Their *ignorance*, however, is a matter of *choice*—to them a negative “bliss,” perhaps. Such spiritual “know-nothings,” are generally men of mighty faith. Yea, their craniums are literally crammed with *faith* and *belief*; but unfortunately, to speak apostolically, they have not the “*gift of knowledge*.” The eccentric Carlyle says, “Just in the ratio that knowledge increases, faith diminishes; hence those that *know* the most, ever *believe* the least.” The practical Spiritualist can rejoicingly exclaim with Paul, “For *we KNOW* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

Admissions of celebrated clergymen in favor of *Spiritualism*.

In Dr. George Townsend's notes upon the New Testament, I find the following:

“So completely has the skeptical philosophy of the day pervaded society, that even among *professed Christians*, he would now be esteemed a visionary who should venture to declare his belief in this most favorite tenet of the ancient Church. The early fathers regarded the *ministry of angels* as a consoling and beautiful doctrine, and so much at that time was it held in veneration, that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to the opposite extreme, and seldom think of their existence; yet what is to be found in this belief, even if the Scriptures had not revealed it, which is contrary to reason?”

Dr. Albert Barnes, in commenting on the 1st chapter of Hebrews, acknowledges the reasonableness of spirit intercourse, as follows:

“In this doctrine there is nothing absurd. It is no more impossible that angels should be employed to aid man, than that one man should aid another; certainly not as impossible as that the Son of God should come down not to be ministered unto, but to minister. Angelic ministration ‘consti-

tutes the beauty of the moral arrangements on earth.' 'Is there any impropriety in supposing that they do now what the Bible says they ever have done?'"

Dr. Bushnell, in his new work to which we have before referred, not only admits "such miracles and *spiritual gifts* as attended the apostles and early believers in Christ, with present revelations;" but in speaking of the earnest expectations of thousands, touching angelic ministrations, further says:

"If we can trust their report they are not wholly disappointed. Probably enough, therefore, there may be just now coming forth a more distinct and widely attested demonstration of *gifts* and *miracles* than has been witnessed for centuries. If so, it will raise great expectations of the speedy and last triumph of *holiness* in the earth."

H. W. Beecher, in his "Life Thoughts," while mentioning the crib, cradle, and mother's chamber, says:

"Here the child learns its prayer, and hither, night by night, *angels troop*."

In referring to his mother, he adds:

"By all the fondness I have for my mother; by the regrets, ten thousand times repeated, which I have felt, that she did not walk with us longer in this world; by the salutary influence which I am conscious that my memory of her has had upon me; *by the feeling which I have had a thousand times in temptation, that SHE BEHELD ME, that she RESTRAINED ME, that her heart was YET WITH ME, sorrowing and rejoicing,*" &c.

Dr. Osgood, pastor of the church of the Messiah in New York, while preaching a funeral sermon recently, assured his hearers that

"He had a *feeling—an intimate sense of the presence of the departed—telling him to speak words of comfort to those who are left.*"

The Bishop of London is reported in the *London Times* as having used the following language in a recent Sunday service at Westminster Abbey:

"There were many important lessons to be gathered from Jacob's Dream. The especial lesson taught was that God constantly controlled our thoughts, *and that we were constantly in connection with the world of spirits*, whilst we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

The Rev. A. D. Mayo, pastor of the Unitarian Church at Albany, in a published and well-timed article on "Transcendentalism and Spiritualism," says:

"Transcendentalism has been confined to the circles of the cultivated, though in many ways it is helping to form the national theology. This habit of thinking on religion, which has been ridiculed in every Evangelical-

cal pulpit and newspaper as the essence of absurdity and infidelity, is simply the *American cultivated rendering of the words of Jesus, 'The kingdom of God is within you.'* It is a protest against the banishment of God from nature and the soul; an assertion that the Deity lives in America as he did in Palestine, and underlies our consciousness as surely as that of Moses and Isaiah. To it we are indebted for the substitution of the simple doctrine of Jesus concerning Universal Inspiration, in place of the worn-out machinery of the orthodox Holy Spirit. . . . But it is not as a body of people interested in mesmeric media, that this large religious denomination, now numbering 4,000,000 of disciples, chiefly concerns the observer of American theology, but as an exhibition of the popular tendencies of thought on religion. Spiritualism is a *natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus.* This movement is mightily shaking the American church; severing great ecclesiastical bodies, rending churches, depopulating fashionably furnished temples, and every year coming up with increased assurance to demand of the popular theology an account of its stewardship. A portion of the churches have welcomed it, and will be saved by their wisdom; but woe to the sect or church that sets its face against it. It is not to be stayed by criticism from a theological or æsthetical point of view. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul;* and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of Heathenism or middle ages of Christianity."

The Rev. J. P. Averill, a clergyman highly esteemed in the West, and in full *fellowship* with Universalists, in a letter addressed to the *Christian Ambassador*, has the following:

"That the Rev. T. J. Smith, Judge Edmonds, Prof. Hare, Rev. J. Pierpont, and thousands of others, whose veracity and intelligence were never questioned, have seen or conversed with spirits, you deny, and with no greater propriety, as it looks to me, than *infidels* deny that Peter, James and John saw the spirits of Moses and Elias on the mount of transfiguration. We claim to believe that Abraham, Jacob, Joseph, Moses, Elisha, Daniel, Peter, James, John, Paul, Silas, and many of the servants of the living God, saw and conversed with spirits. Why not accept with equal candor and faith, the claims of Swedenborg, Geo. Fox, Dr. Samuel Johnson, with some ten thousand seeing mediums now living? They all solemnly testify that they have seen, felt, or conversed with immortalized spirits. We *believe the ancient declaration.* Why not the latter, made by *LIVING WITNESSES!!*

Rev. D. P. Livermore, Editor of the *New Covenant*, under date of May 7th, writes:

"There are many facts claimed in connection with Spiritualism, we must confess, and that there are *many phenomena* which we cannot now explain, we readily admit. Whether they are done in accordance with an unknown law of the human mind, which will be better understood hereafter than now, we have no means of determining. . . . We have no hostility to Bible, Christian Spiritualists."

The Rev. Dr. G. W. Skinner, pastor of the Church of Reconciliation, Newport, N. Y., in a late sermon, said :

“No matter what explanation we may give thereof, the facts of what is called modern Spiritualism have ever been in existence. To deny them is idle ; to ignore them is trifling ; to ridicule them is to exhibit our own weakness.

“What shall we do with the facts? The records of all times mention them ; the Bible is full of them ; they are said to be happening all about us to-day. The movement of modern Spiritualism, by some, is supposed to rest solely on these phenomena. This question of Spiritualism will yet be a greater disturbing element in the religious world than it is at present. These wonderful facts will interest the curious and engage the attention of the candid ; and from them much light may be shed on obscure natural laws. The intelligent masses of America want more rational ideas of God, of the soul, and of our future life.”

Not only do many of the talented *Divines* throughout the country proclaim the glorious principles of the Harmonial Philosophy, but our most popular poets sing the beautiful truths of spirit communion. Listen :

“When the hours of day are numbered,
And the voices of the night,
Wake the better soul that slumbered
To a holy, calm delight,

“Then the *forms* of the departed
Enter at the open door ;
The *beloved*, the true hearted
Come to visit us once more.”

H. W. Longfellow.

“Those halting tones that sound to you
Are not the tones I hear ;
But *voices* of the loved and lost
Now meet my longing ear.

“I hear my *angel mother's* voice—
Those were the words she sung ;
I hear my *brothers' ringing* tones,
As once on earth they rung.

“And *friends* that walk in white above
Come round me like a cloud ;
And far above these earthly notes
Their singing sounds aloud.”

Harriet Beecher Stowe.

“Saints above hold sweet communion
With the *loved ones yet below*,
Blending in unfettered union
Thoughts that none but angels know.

“Guide us, angels ; O ! instruct us,
Gently chiding if we roam ;

When our change arrives, conduct us
To the blissful *spirit-home*."

Mackey.

Even evangelical mothers chant believingly over their infant cradle cribs,

"Hush! my babe, lie still and slumber,
Holy *angels guard thy head*."

This is genuine soul-singing. It wells up from the divinest depths of the maternal heart, and meets with a calm response from those watchful, ministering angels that gladly do the Father's will.

Thus you perceive that the interior beauties of this spiritualistic and Heaven-descended philosophy, are permeating all classes of society, poets sing them, skeptics confess their worth, editors admit their onward march, statesmen feel their influence; while our Bushnells, Beechers, Osgoods, Mayos, Skinners, and London Bishops proclaim them to gratified and happified millions. And yet, there are addle-brained sectarists in our own midst who brazenly assert that it is "*all collusion, delusion and devilism*." Such impudence relative to, is only excelled by their ignorance of the phenomena. Biblically speaking, we still hope for their salvation, because the Psalmist assures us that "*the Lord preserveth the simple!*"

As light is adapted to the eye, so are these newly-conceived truths to the human soul. Advanced minds in all denominations delight to feast upon them, saying from their heart of hearts, "*evermore give us this bread*," and this crystal water also that springs up into everlasting life. Man, 'neath all skies, is a progressive being. Advances in art and literature, with deeper, broader unfoldings of the wisdom-principle, *call* for correspondingly higher expressions of truth. The intelligent masses cannot—*will not*—go back to the musty books of the authoritarian, to creeds chiseled in theological pyramids, or to priestly embalmers with mouldy worm-eaten spices for spiritual sustenance. An American orthodox clergyman, progressive in his tendencies, understands this, and writes thus:

"In spring time the leaf bursts forth from its cerements and springs forth into light. The little brown shell, which enfolded its incipient life, but which is no longer *large enough* to hold it, shrivels and drops. Suppose in the summer hours, the little hard shell should come back, and say to the live full orbed leaf, 'Come, fold yourself up and lie down in your cradle again.' Do you think that the leaf would do it? Do you think that it *could*? Never! No more can we in the summer of the world, we who have grown in the *liberty* wherewith Christ has made us free, go back and lie down in the bosom of *some narrow creed*, some old, dry, dead *form* which Christ's coming burst asunder."

Spiritualism is just as much better than any other ism, as *knowledge* is superior to *faith*. I admit that faith is elemental in the human constitution, pertaining more, however, to growth than maturity—more to the relative than the realms of the *absolute*. God knows nothing of faith; and as we ascend spirally spiritually it ripens into fruition. Humanity is pleading, yearning for knowledge. Inquirers are still asking, “If a man die shall he live again?” And if he live why may we not *know* it? The history of what fallible men professed to know eighteen hundred or three thousand years ago, is not satisfactory to the philosophic or interiorly heroic. I am a man with all the faculties and aspirations of manhood, and why should not I have the same positive knowledge of a future existence as that professed by the ancients? Has the “ladder” that Jacob saw, been drawn up into Heaven, vetoing all farther angelic “ascending and descending?” Are our spirit-friends barred away from the earth-sphere? are the angels napping? the celestials slumbering in that located and golden-paved Paradise of which conservative theologians have dreamed? Aye, there is a God in America as there was anciently one in Israel, and instead of Jacob’s ladder being drawn up, ten thousand have been let down from Heaven, and spiritual beings are daily and nightly descending to communicate with, and minister to, their mortal brothers.

But if the departed live as churchmen affirm, where, and how, and to what purpose do they live? What their employments? where are they located? are spirit-fruits, flowers, streams, rocks, groves, gardens, real and substantial? Do spirits retain their form and identity? Do they traverse space from star to star? Do they take cognisance of our acts, recognize their earthly relatives, and feel interested in the moral renovation of mankind? These questions—this great knowledge-want of the nineteenth century, is met and satisfied by the beautiful teachings that flash down through media from the angel-sphere of existence. These *teachings*, based upon the positive evidence of the senses, withdraw the curtain, unveil the spirit-world, and show us those we love; while *they*, approaching, respond, “*meet us.*” “O, earth-weary pilgrims, joyous shall be your transition o’er the flowing Jordan to *meet us* in that divinely illuminated morning-land beyond the River.”

Systematized into a philosophy it gives us the best conception of God and his attributes, of organized life and its purposes, of individualization and its uses, of man and his capacities, of immortality and the progression of all earth’s inhabitants through the spheres or *di-*

vine schools into the Celestial Heavens, there to joy and progress through the wasteless ages of eternity. Repudiating the pantheistic theory that God is a cold, "vitalized force," or "unconscious principle," and the equally absurd Church notion that he is a "*personal being*," standing outside the universe, governing it much as a child rolls the hoop; it endorses the Pythagorean and Jesusonian idea that the Infinite is a *Father*—our Father, living through all grades of existences—the Father of universal humanity, wise, just, loving, and supremely good. It dignifies human nature, saying to men in all lands and zones, Thou art the highest earth-manifestation of the Father, the loved child of the Everlasting, and spiritually as well as sympathetically conjoined to all the exalted creatures of God. Jesus shadowed forth the *possible* of all men, raising others, attracted legions of angels to aid him, and as we labor to reform the erring and sinful, spirit-voices of cheer, and shining angel-hands will be extended, leading us on to higher conditions of holiness. Howard, Oberlin, Fenelon, Penn, Channing, Hopper, Humboldt, and others in the form, grasping mighty *truths*, and actualizing them in philanthropic and Christ-like lives, exhibit the true worth and dignity of human nature. It inculcates the highest morality, by insisting upon the *certainty* of punishment—that pain follows transgression as a natural consequence—that the lives we live determine our heavens and hells, and that happiness is attained in all worlds only through *aspiration*, *effort* and *obedience* to the divine laws. "Imputed righteousness," atonements, and special schemes of salvation, are but priestly "*dodges*" to sustain the "craft," and secure the salary. Each must work out his own salvation with gladness and thanksgiving. 'Tis the *worker* that wins. It seeks to demolish sectarian barriers, and dethrone the three blood-crimsoned brothers, *Ignorance*, *Superstition*, *Mystery*, who still sit like the misshapen idols that brood o'er the Pagan Temples of the East, enthroned in the Christian churches of *to-day*, substituting in their stead, *knowledge*, *aspiration*, and a *progressive ideal of perfection*. It imparts to the soul a moral heroism, urging each woman to individualize *herself*—to be a *woman*, and not an echo, advertising popular thought. It says to man, "*Be thyself*." Honor thy inner Christhood, live the divine life, live up to thy highest ideal of the absolute right, follow the authority of God's truth as revealed in thine inmost nature, and speak out thy divinest thoughts though the faggot be kindled, and the cross be built; then will there come to thee a grand fresh influx of strength and power, such as has ever characterized the inspired.

The practical aim of the spiritual dispensation is to quicken the inner, and unfold the divine presence in man, thereby overcoming the selfish nature, and out-rooting all evil and disorderly affections. Accordingly, any theory or practice that tends to abrogate *moral distinctions*, weaken the sense of *personal responsibility*, or give loose rein to *earthly appetites*, by whomsoever taught or received, is no part of Spiritualism. Doubtless the best of Spiritualists are not what they *would be*, nor even what they *should be* when compared with a spiritualized and perfectly harmonic manhood; yet the majority of them *feel*,

“It were better to be *Atheists* clean,
Than wear the *gospel cover* for a screen.”

“By their fruits ye shall know them.” The genuine Spiritualist is a truly earnest Reformer, reforming himself first, then becoming positive to sinful surroundings, he labors to reform the whole brotherhood of man. This legitimate and reformatory mission, as a *purpose*, is well expressed in a late issue of the *Spiritual Age*:

“1. Physiological Reform in general—including Temperance, Dietetic, Anti-Tobacco, and Dress Reform—to the end that our bodies may be made the most fit and useful habitations and instruments for the spirit.

“2. Educational Reform—that body, mind, and spirit may be unfolded healthfully and harmoniously, in accordance with their own laws, and by the use of the most enlightened methods.

“3. Parentage Reform—that every child may be secured its rights to a healthful and well-balanced organization, and an introduction to life under favorable conditions.

“4. The Emancipation of Woman from all legal and social disabilities, that she may fulfill her noblest mission, and be fitted to become the mother of noble offspring, as she cannot while a menial and a slave.

“5. The Abolition of Slavery, whether chattel, civil, mental or spiritual—because freedom is the birth-right of man, and the indispensable condition of his best development.

“6. The establishment of universal Peace—because contention, violence and bloodshed are the offspring of animalism, contrary to the dictates of Brotherhood, and opposed to man’s spiritual progress.

“7. Theological and Ecclesiastical Reform—because belief in error, and subjugation to authority, are unfriendly to human progress.

“8. Social Reform and Re-organization on the Principles of Brotherhood—because the present antagonistic and selfish relations of society are averse to man’s highest welfare, and fail to meet the wants of his unfolding spiritual nature.”

And every other *Reform-effort*, not above-named, that commends itself to the soul’s best sympathies, or highest judgment, tending to purify, exalt and redeem the race, *should*, and DOES, receive the hearty co-operation of every Spiritualist worthy the name.

But notwithstanding *Spiritualism* is a mighty *fact* of almost infinite value, demonstrating the immortality of the soul as a conscious identity—the best idea of man—the most rational theory of life, present and future, removing *fear* as a motive to right action, robbing death of its sting, and the grave of its gloom, by permitting million travelers to return, bringing *words* of cheer, *tokens* of affection, *wreaths* of roses and songs of peace—peace and good will to the loved family circles of earth; it is not a *finality*—not the *ultima thule*; but rather a John the Baptist, preparing the way for the ushering in of that grand Harmonial age, the establishment of the great living *church of humanity*, based upon the broad platform, the Fatherhood of God, the brotherhood of man, the sisterhood of woman, and through the divine order of progressive unfoldings, the ultimate Heavenhood of all races, and sentient intelligences. Paganism was the dark night that hung like a pall o'er the ages agone. Judaism was the moonlight, dim, struggling and doubtful, of a future existence. With the Christian era, dawned the morning light, testifying of immortal life; but comparatively nothing of its nature, pursuits and purposes. The spiritual dispensation, like a rising star, revealed hidden glories, unsealed the seven-sealed “book,” severed the vail 'tween earth and spirit-existence, and celebrated the nuptial conjunction of the two worlds. And now at our very doors is the *Harmonic age*—an age as glorious as divinely golden and eminently practical. It is to be a constructive dispensation, retaining and using all the *truths* of science, of philosophy, of nature and of God, cherished by the ancients. Men are to be more peaceful and united, more interior and receptive of those lofty, inspired thoughts that shall electrify with their divinity, thrill with their celestial beauty, and nourish with heavenly manna, because in harmony with reason and nature. *Moses* and *Jesus*, the *wolf* and the *lamb*, *wisdom* and *love*, shall blend in noble manhood, bringing each individualized self-hood into a oneness with God, that his will may be done on earth as it is in heaven. This age that

“Prophets and kings desired so long,
But died without the sight,”

was referred to by the Rev. Dr. Bellows in his late address before the Alumni of the Divinity School of Harvard University, Cambridge, Mass., also by the Rev. Dr. Bushnell in his recent work. He says, speaking of Christianity as a system:

“It does not follow that the *canon of scripture* is closed. . . . For according to Christ's own thought, the kingdom of heaven, meaning the gospel, was compared to a grain of *mustard seed*, which has much to do in the

way of growth, and no one can be sure that *books of scripture* may not some time be necessary for that. We do not know that a NEW DISPENSATION, or many such, may not be required to unfold this seed and make a full-grown tree."

Some time since the Rev. R. W. Emerson, the transcendental author and poet, in an address to the *Senior Theological* class at Cambridge, said :

"It is my duty to say to you, that the need was never greater of a NEW REVELATION than now. From the views I have already expressed, you will infer the sad conviction which I have, I believe with *numbers*, of the universal decay and now almost death of faith in society. The Soul is not preached. The *Church* seems to totter to its fall—almost all *life* is extinct. I think no man can go with his thoughts about him into one of our Churches, without feeling, that what hold the public worship once had on men—is *gone*, or GOING. It has lost its grasp on the *affections* of the *good*, and the fears of the bad. The prayers and even the dogmas of our church are wholly isolated from anything now extant in the *life* and *business* of the people."

A living *Seer*, who with Theodore Parker is freeing the minds of both American and European thinkers from *book*-authority, and *church*-thralldom, in referring to this brighter age, says :

"Whose master shall be *reason*, whose law *love*, whose religion *justice*, whose aim to be right and do right—whose light shall be *truth*, whose structure *association*, whose path *progression*, whose works *development*, whose home *Heaven*, whose heaven *Harmony*, whose fellow everywhere a *brother*, and whose God the universal Father !"

Already our "daughters prophesy, our old men dream dreams, and our young men see visions." The New Jerusalem is descending, the spirit-world being the world of causes, and voices from vast concourses and congresses of the immortalized and celestialized, are shouting, "Behold we make all things new." Aye,

"There is a fount about to stream,
There is a light about to beam,
There is a warmth about to glow,
There is a flower about to blow,
There is a midnight darkness,
Changing into day,
Men of thought, men of action,
Clear the way."

When this age is fully inaugurated there will be but "one fold and one Shepherd;" but one *Church*, unity in diversity, harmonizing on the religio-affectional plane. It will be the living, inspired *Church of Humanity*, God the head, and every created child of the Infinite an acknowledged member thereof. Its basic foundation will be the Fatherhood of God and the universal Brotherhood of man, with a platform wide as the race, and free as Heaven's breezes. On

it the Universalist may stand, advocating that grandest of *truths*, the final restoration of the whole Adamic family, the Unitarian demonstrating the oneness of the Father, the Swedenborgian speaking of the "Heavens and the mitigation of the Hells," the Quaker, edifying as "moved by the Spirit," the Medium, unconscious, semi-conscious, or normal an instrument in angel-hands, discoursing thought-melodies. The noble Reformer, pleading for the slave on Southern savannas, the Indian in the West, the oppressed throughout the globe, not forgetting the prison reform, temperance reform, land reform, peace reform, and "human rights" in their broadest and best sense. Reforms never retrograde—there are no backward methods, only change—no law of *absolute retrogression*. "By strange, and to us downward processes, just causes are carried forward." Through years and bygone centuries, great and beneficent tendencies have streamed, culminating in the present. Much of the *old* has already given place to the *new*. Creeds are being considered *crusts*. Sects are as needless to us as was circumcision to the apostles, and the Church militant is withering, waning before the dazzling splendors of the Church-harmonic, destined soon, through *love*, regulated by *WISDOM*, to become the *Church-triumphant!!* All the tendencies of the times are thusward. The reform spirit, the true Heroism, the literature of America is that of the *Liberalists*. The most honored statesmen, eminent historians, and *men of letters*, are confessedly of this stamp. Agassis, Longfellow, Lowell, Whittier, Bryant, Everett, Pierpont, Parker, Phillips, Sumner, Emerson, Hildreth, Hedge, and hosts of others. The power of *Liberalism* is also evidenced in the fact that the three greatest preachers of the United States, *Parker, Beecher, Chapin*, are all heretics against Evangelism. Our philanthropic movements have had their origin in the *liberal-minded*. *Peace* found its advocate in Worcester; *Temperance* in Church non-conformists; *Education* in Mann; the *insane* in Miss Dix, the *blind* and *idiotic* in Dr. Howe; the *sick* and *wounded* in Florence Nightingale; the *slave* in Channing, May, and their faithful compeers. God recognizes and *loves* such souls. They are the glory of the rising Church. Their conversation is already in Heaven. They stand near the summit of Mount Ascension in *rapport* with the beatified—departed *immortals* inspire them, and *ministering spirits* aid them on their pilgrimages of love and mercy.

Be it yours, reader, be it mine, to be *true men*, true *Reformers*, burnishing the divine gems that make radiant the inner Temples of our being, toiling and sacrificing to elevate a common *brotherhood*;

conscious, that laboring thus to spiritualize and angelize others, we are making angels of ourselves preparatory to that endless flight through the everlasting fields of spirit-space. *Reformers, Liberalists, ALL,* "Lift up your heads, for your redemption draweth nigh."

THE REV. THEODORE PARKER'S OPINION OF
SPIRITUALISM.

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God *still inspires men as much as ever; that He is immanent in spirit as in space.* For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things *teachers*, if they teach—not masters; *helps*, if they help us—not authorities. It relies on the divine presence in the soul of man—the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God *exhausted*. It sees him in Nature's perfect work; hears him in all true Scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God, Father, not King; Christ, brother, not redeemer; Heaven, home; Religion, Nature! It *loves* and TRUSTS, but does not fear. It sees in JESUS a MAN, living, man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men; the profoundest religious genius that God has raised up; whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself, died for himself, worked out his *own salvation*, and we must do the same; for one man cannot *live* for another, more than he can eat or sleep for him. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as *they help*. Its temple is all space, its shrine the good heart, its creed all truth, its ritual *works of love* and utility, its profession of faith a divine life, works without faith, within love of God and man. It takes all the helps it can get; counts no *good word* profane, though a heathen spoke it—no lie sacred, though the greatest prophet had said the word. Its redeemer is *within*, its *salvation within*, its heaven and its oracle of God. It falls back on *perfect religion*—asks no more, is satisfied with no less."