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THE



GIST OF SPIRITUALISM.

VIEWED

*Scientifically, Philosophically, Religiously,
Politically, and Socially.*

IN A COURSE OF FIVE LECTURES,

DELIVERED IN WASHINGTON, D. C., JANUARY, 1865.

BY WARREN CHASE,

AUTHOR OF "LIFE LINE OF THE LONE ONE," "THE FUGITIVE WIFE,"
AND "THE AMERICAN CRISIS."

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INTRODUCTION.

THESE lectures were delivered to large and intelligent audiences in Smeed's Hall, over the League Rooms, in Washington, D. C., on the five Sunday evenings of January, 1865. They are not written out here as spoken, for no notes or even headings were taken at the time; but the substance, and argument, and gist of each lecture are the same as spoken, and as written out by the author in February, at the quiet home of A. T. McCombs, Esq., in Maryland.

W. C.

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THE GIST OF SPIRITUALISM.

LECTURE I.*

RELATION OF SPIRITUALISM TO SCIENCE.

THE object of this lecture will be to show the true relation of spiritualism to science, and to prove it worthy a place on the record as a great practical discovery to be hereafter referred to and relied on by future generations, as opening a new era in scientific phenomena and logical deductions. I am aware of the fact that few persons, even among those interested in, or believers of, spirit intercourse, know, or even suspect, that it has already carried forward the standard of science, and planted it not only on the battlements, but on the very citadel of spiritual life.

Heretofore, the experiments and discoveries of science have been confined to the sphere of ponderable and tangible matter; and many scientific men have doubted or denied the existence of other material, at least within the scope of human experiment. Theological teachers, it is true, have often referred to

* Delivered in Washington, January 1, 1865.

immaterial substance, to something that was nothing, and of somewhere that was nowhere; but scientific minds only regarded this as religious gammon, to be tolerated for its moral effect, or for its religious effect on the stupid, or mainly on the visionary and vivid imaginations of the victims of religious delusion. No truly scientific mind has given the least heed to the religious descriptions of heaven and hell, or of angels and demons, or of God and a devil, about which so many, learned and unlearned, with about equal knowledge, zeal, and authority, have preached and prayed for the last three or four hundred years. Some have pursued their studies and experiments without the least regard to religious theories, and without fear of God or devil (though they have often feared the wrath of priests), while others have found their experiments, when leading to the discovery of elemental or spiritual intelligent beings, have been at once stopped by the authority of clerical professors, who have had control of all the higher classes of schools in which experiments could be conveniently made, and of nearly all the scientific literature, as well as the reputation, of nearly every scientific writer, and most of the literary also, so that no book could find its way into the schools or into the hands of students which trenched upon the forbidden ground of spiritual or elemental life.

Theology asserted that God began in birth and ended in death each human being's existence here, for his own purposes. "The Lord giveth and the Lord taketh away, and blessed be the name of the

Lord ;” and that it was not proper, if not wholly wicked, for man to make scientific, or, as many called it, sacrilegious, search after the souls before their entry upon, or after their exit from, this mortal life. No philosopher was allowed to erect a scientific telescope to reach the world of souls ; but hundreds of sectarian speculators, with wild and frantic vision, had ridiculous theories of a life beyond, in which they taught hundreds of absurd and imaginary conditions of existence after death, and then all combined to prevent a practical and reliable discovery of the facts which would overthrow the false and establish the true, each evidently wanting faith in his theory, being the true, and fearing the overthrow of the whole, as is really at last the case, in which spiritualism has made a clean sweep of all sectarian conditions of heaven and hell, as taught by Shaker or Mormon, Catholic or Protestant sect, and established a natural and progressive condition of existence instead.

But you ask, What are the facts, the scientific facts, which spiritualism has established, and *must* be hereafter acknowledged in our literature and our schools, and which must produce such mighty results in religion and ethics? First, we have fully and clearly demonstrated the existence of imponderable, intangible, and so far as our instruments reach, uncontrollable matter. Second, that this matter is real and absolute in its existence, and in great abundance if not in great variety, but seemingly in great variety also, which may, however, arise from combination, as the

various colors arise from combinations of the three simple and fundamental colors of red, yellow, and blue. Third, and most important of all, that this, or these subtile elements of absolute matter are capable of forming, or being formed into ORGANIC bodies, and that BEINGS and THINGS exist in great abundance all about us, whose forms and substance are entirely out of reach of our physical senses, and the instruments we use in the laboratory of the chemist, and yet *are* within the reach of practical and demonstrative scientific experiment. Fourth, that the mentality, the intelligence, affection, aspiration, and passion displayed in human forms here for the brief space of life continues its identity and conscious individuality after the death and dissolution of the earthly and ponderable body, in an organic form of living matter, with suitable garments, food, and material surroundings from that abundant sphere of elemental matter. Fifth, that this sphere of active elemental life occupies the region heretofore supposed to be void, or the waste land of the great creation, and also comes into the atmosphere of our earth, if not into the more apparently dense substances with which we have been dealing in our past experiments.

We have thus carried forward the standard of science, and planted it in the domain of spiritual life, and already opened intellectual correspondence, if not commercial intercourse, with the beings who inhabit the ethereal realms, where science, under theological guidance and clerical professorships, has never been

allowed to make experiments, or even put out telescopes or intellectual feelers.

The school-rooms of our colleges and the sectarian halls of science are still confined to experiments with the *bodies* of the living or the dead subjects; the living the student may communicate with, and the dead he may dissect, but the soul, when once out of the body, he must never even ask for or inquire after, except of a priest who is as ignorant and usually more so than the inquirer, even though the latter be a child; for creeds and religious doctrines have greatly tended to blind reason and stultify the better judgment that is quickened and sharpened by action on other subjects, but stultified on religious subjects by its efforts to believe unnatural, and unreasonable, and even ridiculous doctrines.

Our sciences have explored quite thoroughly the region of living and dead forms of earthy and ponderable matter. We have many students of science who can tell by a bone or a scale, a skin or a tooth, a petrified form or a footprint, the animal origin, or owner of the relics; and some priests, who claim to tell the pieces of wood that were a part of the cross on which Jesus was crucified, or the garments he wore, or the holy relics of saints and sacred things of ancient times, but not a wise one among them who can tell whether a message of intelligence from an invisible, intangible, and imponderable source comes from Daniel Webster, Thomas Paine, St. Paul, Indian Jim, Black Pompey, or Irish Bridget, all of whom have cast off

their earthly bodies, and claim to be present in better and far preferable forms. Nor can they tell the source of sounds and motions that bring intelligence, and ever assert for themselves that they are spirits of deceased persons, still living in the elemental forms before referred to. Nor can they tell us the origin of the intelligent power that guides a wholly inexperienced hand to draw or paint most exquisite pictures and likenesses, and others attached to wholly incapacitated brains, to write most profound and correct essays and treatises, and others still, in conscious or unconscious utterance, to pronounce the most profound and philosophical discourses on subjects with which the speaker that gives out the sound is wholly unacquainted. But they can laugh, and sneer, and ridicule the subject which they dare not investigate. They can spend days and weeks to decide why the cocks crow at midnight, or why the jackass brays more at one season of the year than another, or why the canary will not sing when moulting; but to inquire after the intelligence that so distinctly manifests itself and asserts that it is the living beings who have cast their mortal shells, and are living still in spirit life, is beneath the dignity of the *learned* professors of old Harvard and other colleges of our nation.

Well, shut, if you chooso, the iron doors of your theology against us; we have the key to the public mind and heart in our free speech and free press, and we can make our discovery known, and at last force the collège and church to accept it, as they were compelled

to accept other discoveries in astronomy, geology, anatomy, &c. It is a slow and yet a sure process to make discoveries outside the schools and halls of science, and then force their acceptance through the guard of soldier priests that stand at the entrance of every institution of learning in the land, guarding it against any and every new discovery that might throw light on the origin or destiny of the human soul.

It was a terrible, if not a horrible, innovation when astronomy settled the form and position of our earth, the sun, and some of the planets and fixed stars; but priest and layman, professor and student, at last came to terms, and survived the shock; and even theology survived it, and only added a few more absurdities to its already abundant list. Little did the preacher, or even the philosopher, then dream that the larger telescopes would reach out farther and farther, till the human mind should conceive no bounds to space, and no mathematical limit to the number of worlds, or even the systems of worlds, and thus bring in a new idea of Infinity and of God, boundless extent, numberless worlds and universes, and the insignificance of this of man, and all the narrow and ridiculous theories of creation and salvation, of heaven and hell, of the glories of God and misery of the devil.

Astronomy did a great work in preparing the way for spiritualism. It opened the broad gate, and let us look out on the worlds in extent, and gave us some idea of the infinite region between the globes and systems which we now find to be occupied by invisible (to us)

forms, in a still finer and more joyful state of existence than ours, a spiritual realm of greater variety, beauty, order, and harmony than ours. But this comes more properly in another part of my subject, and may be passed for the present.

Chemistry, next to astronomy, opened the eyes of many scientific men, and taking in anatomy, let out many truths from the laboratory, which encroached upon the theological domain like an army of invading soldiers, and carried away many of the hencoops and beehives of sectarian superstition and narrow prejudice. She soon proved her instruments too short and too limited to reach the simple essences of matter, or to determine the number or variety of simples or compounds in the little world to which we belong, and falling infinitely short of reaching the vast unexplored region of ether, or the distant worlds. She dabbled a while in experiments to find the essence of life, or elixir vitæ, and sought in vain for a philosopher's stone that should turn all metals to gold, and thus destroy its value; but her pursuits in that field were like the Christian's search after God and a savior, and equally unproductive in general results, and yet in both cases making some useful progress for the race, and some practical discoveries in science and ethics, for which we are greatly obliged to each.

Geology came next, thundering at the doors of the schools, which were closely bolted and well guarded with priests and holy books; but she broke down all barriers and came in, sweeping away as a cobweb the

chronology of the Christian, and the fables of creation ; setting her foot on the rock, swept away the *word* of ancient record in all its lines of history of times and modes of creation of earth, of animal, or of man. We are greatly indebted to Geology in the work she has done in preparing the way for the new discoveries of spiritualism. She has enabled us to begin at the rocky base of being, and build on her foundation our tower to the skies, and top it out in the more ethereal realms of invisible matter. She has shown us that we cannot count the races that have "perished to pave the floor of lime" for man to tread upon ; that we cannot count the ages that life has been oozing out from the pores of mother earth to fit conditions for spiritual beings to dwell on the surface and in the air of our little world. She has taught us to respect the deserted bodies on which we tread of the beings whose vital spark may make up the living forms of to-day around us, and she has taught us the vastness and infinity of forms of being even on our little world, and pointed us prophetically to the probability of other worlds vastly larger, with larger, in proportion, varieties and ages of life, death, and fossil record, and made us long to go there and see the cabinets collected by their antiquarians and scientific societies. At least our discoveries lead us to believe it possible we may do so in some remote period of eternity. We can now see why our discovery is of so recent date, since the other discoveries were as necessary antecedents as the mastodon of the horse, the saurian of the monkey, and the monkey of man.

They have all been paving the way for the higher intercourse and more beautiful forms of spirits from the ethereal realms.

We have also been enabled in our experiments of late to establish the fact, that our spirit friends, whose subtile forms are beyond the reach of our hands or eyes, are sometimes able to momentarily clothe themselves or parts of their forms, such as hands, heads, &c., with the grosser particles that abound in our air, disintegrated and disentangled from the forms they recently composed a part of, and during this momentary recovering of their spirit bands, or forms, to enable us to see and even touch them, and sometimes even to hear them speak to us, though usually in a whisper. The recent great abundance of matter thrown out into the air by the rapid decay of the victims of the war, has already supplied in greater abundance than before the necessary material, and such manifestations have accordingly increased, and no doubt will much more for several years to come. There are many phenomenal *facts* we have in our list that we cannot yet explain upon any scientific basis yet established; but we shall work at it till accomplished.

These scientific discoveries, and the facts of modern spiritualism, by which we have opened an intellectual correspondence between the two spheres of being, takes the whole subject of life after death out of the hands of priests and superstitious bigots as effectually as geology does creation, and astronomy the position, forms, and motions of worlds. Hereafter spirit life

will be in the domain of science, and the continued existence of our friends after we put their bodies in the ground, a demonstrated fact, which the success or failure of some persons to communicate will not alter, since each case is subject to incidents, if not accidents, in which the will of both parties has a share, and the laws are such that many may not be able to comply. Some able and not willing, some willing and not able, and some lacking both; and at least while the laws are so little understood, we may expect many failures in individual cases and single efforts, and many accidental successes, as we now have, where the parties are utterly ignorant of the laws regulating the intercourse, and of course giving rise to scores of theories, many of them as ridiculous as those of our sectarian speculators. These are only the effect of newly-opened visions that "see men as trees walking." This is all to be expected at present from the speculative character and extravagant business education of our people, an instance of which may be seen in the overgrown and wild speculations that have recently followed the discoveries of Petroleum and its value, or in the visionary fortunes our unfortunate neighbors built on secession, separation, state rights, and perpetual slavery of the blacks.

Man is constantly reminded of his shortsightedness and the weakness of his powers, especially in prophetic discovery, theoretic speculation, and extravagant expectations. We are often brought down to the real basis of natural life, and to the practical demonstrations

of science, and so shall we be in spirit intercourse, and upon that we can safely build our future hopes.

We have now set up these facts : spirit life is elemental life, elemental life is real life, real life is material, material life is natural life, natural life is divine life, as much in one sphere of being as another, and consequently we have as much to do with God in this life as in any, and the laws of intercourse between the spheres are as legitimately open to our discovery and use as the laws by which one nation holds intercourse with another which uses a different language. Hence priests are not necessary to intercede with God for us, nor to inform us of our relation to God ; and as they cannot give us any information of the souls or the soul world when these discoveries are fully known their occupation will be gone, and since they do not wish to change their base of supplies, we may expect they will oppose every move we make to get this discovery before the people, and hang on its imperfections with dogmatic tenacity, and beat back with prejudice every person they can, using religious authority in the church and professional authority in the school-room. But we are sure to conquer at last, as did astronomy and geology. These only drove them from their respective outposts, but we attack them in their citadel, and when driven from this they must surrender theology to science, and give us the region of spirit life to explore and experiment in and with. The walls of all their heavens and hells give way at once ; the grave and the sea, death, heaven and hell give up their dead ; the great stone, which is

the Bible, is rolled away from the sepulchre, and the guard of soldiers (priests) retire, and our friends walk out and greet us, and inform us they are not dead, nor sleeping, but only waiting till our eyes were opened by science to the laws of intercourse with them. Then they will prove

“All houses in which men have lived and died
Are haunted houses ;”

that spirits unseen walk the earth and air with us by day and night, and though unseen by us, often see, and hear, and know what we are engaged in, and what most interests us. Yes, my friends, the key to the spirit world is now in our possession, and we propose to use it till priestcraft gives way to scientific truth and practical demonstration. One great error long entertained by the learned and unlearned, is now removed, namely, that the subtile imponderable elements could not support forms composed of themselves, and hence, that the soul, to live, must have its body of earthy matter resurrected, and sleep till it was called forth, and that all life went out in death to be renewed only in the forms of grosser matter. Now we know this was an error, and that the finer substance produces finer forms, whether of greater or less durability we will hereafter prove if we can ; but we have proved their existence.

My object in this lecture was to state the facts, not to produce the experiments or demonstrate my conclusions by exhibition ; but those of you who wish it, and dare it, can find the evidence, and remove your doubts ; then

you will know as I know, that life is not confined to the body, nor dependent on its resurrection from the grave, and that the great gulf of ignorance is bridged over and the priestly guard removed so we can communicate with our friends, whose bodies are in the graveyards, and souls walking and talking in elemental life, near us, often waiting a word of recognition from us through their imperfect mode (as yet) of communication.

But methinks I hear some materialistic mind inquire how it is that we can prove the existence of persons or things we cannot see or feel, weigh or cut. We can prove the existence of mind although we cannot see or feel it, weigh or cut it. Proof of its existence does not prove its form or individuality. But intelligence is proved to exist in degrees of individuality, and yet is not subject to scales or scalpel, and yet its very variety proves its individuality and personal identity. We do no more clearly, nor so clearly, prove our own human existence by our weight on the scales, our height on the wall, or the solidity of our bones, as we do by our mental capacity and individual intelligence ; as, for instance, I am as well known to persons who never saw or touched me as to many who have ; and to all of us are known persons we never lifted, or never saw, but who have made themselves known to us by intellectual exhibition of powers and personality. Many Christians suppose they know Jesus and St. Paul, who never saw either, and probably never will ; and yet they would be shocked at me if I should ask them to prove such persons ever ex-

isted, or that they exist now, and yet I have evidence one hundred per cent. better than they have that my friends exist, some of whom I never saw, and some I did see while they lived in earthly bodies, and have not seen since. The Christian imagines he *feels* the presence of God, or the Holy Ghost, in his religious meetings, and the church accepts it as true. We *know* we carry on intelligent correspondence for hours in our language with our spirit friends, and the church denies and condemns it as a delusion of the devil. Two friends sit in their offices, many miles apart, and carry on for hours a real correspondence by telegraph, and no one doubts the fact nor denies the reality of either; and yet what evidence has either of the presence or existence of the other, that we do not have of a spirit who raps or otherwise communicates to us? When the simple red men first saw the white man and his ships, and heard his guns and terrific noise, they thought them superior beings; but a short acquaintance soon proved we were mortal, and not any better than we should be at that, nor more honest than the natives, even though far more religious. Ignorance is the cradle of simplicity in both spheres; hence our spirit friends, like us, have to learn the laws of intercourse as we do. A little Indian girl, after many years' residence in spirit life, gives her simple description of the steam engine as the buffalo with fire in him, and calls our military officers the big shiners, from the decorations of buttons, &c. In a thousand simple ways our friends from the invisible realm identify themselves, and at last estab-

lish their personal and spiritual identity, and become messengers to us from the real and beautiful elemental world.

The gradation of intellect there, as here, establishes individuality there as much as here. Our friends from that realm speak of flowers, and trees, and other objects, as being as real and material to them in that condition of life as they are to us here, or were to them when here with us.

We certainly have as good evidence of the existence of forms, and colors, and substance, there, as we have of those we never see or feel here, by the testimony of living witnesses who identify themselves as the persons we knew here among us.

The fact of spirit life and spirit intercourse cannot be much longer ignored by the ignorantly learned of our popular society; but, no doubt, as they slowly admit it, they will for a time deny its utility. Such was the case with Franklin's and Fitch's discoveries of electricity and steam; but now we cannot dispense with either, nor can some of us with spirit intercourse without great loss.

Having now set forth the facts which most of you may know, as I know, that death is not the end of conscious life and individual identity, but only the slipping off of the winter garments of coarse, earthly matter, for a more light and beautiful spiritual body, in which we can walk and talk to each other, I leave you to seek and find the facts which are within the reach of most persons, to prove my statements true, while I

proceed in my next lecture to show the relation of our beautiful philosophy to Nature and her laws. If the learned professors of old Harvard College should ever make the report, promised so long ago, on spiritual phenomena, but which they have not yet dared to make, we may expect more testimony and evidence of what I have set forth here, since one of the faculty who promised it is now in the elemental world, and has several times communicated to this, and acknowledged his ignorance and prejudice, which controlled his action while here. We have now fully established the fact that we are intellectual individualities, and can, and do, recognize each other as much, and even more, by our mental status, qualities, and quantity of ideas, intellectual power, and social or religious character, as by the length of body or number of pounds we balance on the scales. We weigh and measure cattle and hogs for the market, but select men and women by other qualities of distinction, qualities that pertain to the soul, and can, and do, distinguish and identify them as much after they cast off the earthy body as before, and which we use in the same way to distinguish them among the multitudes in the immense regions of elemental life. In fact, we often know individuals in this life, whose forms, names, and localities, we can never find, as, for instance, the writer of the Junius letters, and the author of the Vestiges of Creation; yet we *know* they were persons, finite, mortal, mental, &c.; but how many pounds each weighed, how many feet each measured, by what name each was called, and

where each lived, we do not know, more than we do of the spirits whose communications we receive constantly, and as correctly bearing evidence of individuality, as these books do for their authors. Qualities that pertain to the soul remain with the soul complete and intact after death, and enable us to identify our friends as well by them after as before death; but to distinguish one tree or flower from another, we must bring its external form or particles to the senses, because it lacks the internal form or qualities to distinguish it from others, which intelligent beings possess, and carry with them out of their earthly bodies. Mental science and metaphysical philosophy will now take a new start, and occupy the ground we have discovered, and the inhabitants of which we have opened correspondence with. Our schools and professors will shake off the authority of Bibles, the assumed wisdom of priests, and deal intelligently with friends in the spirit world, and we shall thus soon be rid of the vast amount of theological rubbish that is already dusted over and drying up in the family libraries of most intelligent persons of our country. Tons of old books on religious topics may be carried from every neighborhood to the paper makers, and be made over into clean paper for the new religious philosophy of the future.

The inestimable value of these discoveries to the world cannot be overstated; nor can we calculate now the results of these discoveries more than the speculative writers of Franklin's day could have foreseen telegraphing as a result of his discovery. The generations that rise

after us will rise over us, and build their works on our discoveries, as we build on those of the past, and we may well estimate this as one of the best and greatest practical discoveries of the age in which we live, however much the idle, the ignorant, the simple, and the superstitious may laugh and sneer at it. The self-righteous, with little real religion, rule now in our churches as they did in the Jewish church in the days of Jesus, and the self-wise, full of arrogance and egotism, rule in our schools, and often control students who really know more than themselves, and often despise those who could teach them in the departments they teach.

A. J. Davis very truthfully and beautifully says in some of his works, that ideas are substance, and thoughts are the motions of ideas. This statement comes in very appropriately to sustain the new philosophy, as these ideas may be the pounds and inches to distinguish our friends from each other in spirit life, as measure and weight do beef cattle here; and the motion, rapid or slack, of these ideas in thought, may serve to call our notice to them, or enable us to pass them by. Or they may be the currency and pocket money of spirit life, and determine our riches or poverty there, as currency does here. It is well, at least, to have enough to jingle, if no more. We have had some messages from spirits who had little more than enough to jingle, and from others who had immense wealth of ideas; so we prove the rich and poor in ideas both go there and live in elemental

being. In fact, we have all the evidence we need to prove the identity and continued existence of our fellow-beings whose bodies have gone to decay; and surely no person can deny that as a scientific fact, if proved, it is new to science, for heretofore it has been only a matter of faith, hope, and belief, and confined to religion, and mainly to Christianity, which always ignored Science, and never allowed her unholy hands to meddle with spirit life or *sacred* things, which it assumed could only be revealed by God to man in his holy word, or by his inspired writers and speakers; hence the ignorance of preachers on scientific subjects. Experiments have long since given us the atomic theory of matter, but have also proved that by increased magnifying powers in us, any particle of matter can be divided eternally; and although we have the power to trace each organic being to its starting point, in a single cell of most minute proportions, yet each such cell is relatively a globe, or world, to some being, for aught we know, as large and magnificent as our globe to us. Infinity knows no limits in either or any direction from us, or our capacity, and hence the argument that we cannot see, cannot weigh, cannot measure, is no argument against existence; for of a truth we see and feel but the merest atom, as it were, of beings and powers whose proportions to ours are as ours to the animalcule. Why then should there not be such? No one can answer, since there is space sufficient, and material in abundance; and indeed, we begin at last to have some real and commensurate idea of infinity which knows no

bounds of time or space, or of variety and proportions, only the ever-changing, ever-varying relation of objects to each other, and the rise and fall of worlds and lesser forms, some visible and tangible to some beings, and invisible and intangible to others, but all alike visible and tangible to the great Infinite Mind of the universe. Monads and mastodons, insects and human souls, in the realms of soul alike to the Infinite, and alike subject to laws and relations of things. What a subject, and a new field for science, is opened by this setting forward the standard into the realm of spirit life, and opening it to research for human minds — sublime contemplation. O mortal searcher after scales of extinct fishes, and footprints of dead birds, here is a new field open for you, where your soul may revel in Elysian discoveries that shall benefit the race far more in the future than all your discoveries of fossils and feathers, of skins and scales. Yet even these were not, and are not, to be despised; they were, and are, important in their place and time; but now there comes a rapping at the door of old Harvard, from the discoverers in another field of research; but as yet no one can be awakened in that or any other college, because the clergy are sentinels, and guarding the sleepers. True, Prof. Hare was aroused and awakened, and soon after he knew the fact of spirit life and intercourse he went over there to live, and left his old colleagues to grope on in darkness, and “totter on in blunders to the last;” but thousands of the less learned and less wise, in their field of search, have obtained the great and

glorious truth before them, fulfilling a scripture in part, that says, "hidden from the wise and prudent, and revealed to babes." So it has ever been with all great truths, and so we may expect for the present in this as in other discoveries of science.

LECTURE II.*

RELATION OF SPIRITUALISM TO NATURE AND NATURAL PHILOSOPHY.

I SHALL NOW open into a broader field, and leave the narrow limits of practical science, which deals only with facts, and the phenomena of its own production and explanation.

Upon entering this Infinite Cathedral of Nature, for the examination of phenomena in corroboration of our spiritual philosophy, we shall at once perceive that we are not in the narrow laboratory of the chemist, nor confined to any limited experiments we can ourselves produce. The order, harmony, and beauty of nature's laws will at once show the superiority of the working power, and we shall be carried along in the currents of phenomenal life, as motes in the currents of air, or sticks on the floating river. Forced into being, and held in existence as independent of our wills and voluntary action, as if we had none, we shall find ourselves but living and intelligent atoms moved upon, and moving in that divine power, which, Pope says,

“ Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

* Delivered in Washington, January 8, 1865.

And whether we have garments on our bodies, or bodies on our souls, we are alike in all spheres, subject to the same divine, general, and immutable laws of being, of change, and of development. Let us now begin our search after man,—a spirit,—and begin in the rocky crust, the mineral basis and looser surface of our little globe-world. His fossil form is not found in the crystallized, nor in the stratified rock. His face is not mirrored in the metallic veins, nor his footprints in the hardened sandstone of the early ages. No works of his art, or marks of his intelligence, are found buried and preserved with the bones of the saurian, or with the scales of the silurian fishes. Nor does the rock, the mineral, or the soil of the earth, as it is, yield to us the intelligence that distinguishes the human kingdom from all others. They evidently hold one subtile element, or *force*, as it is often called, if not more, that enters into the composition of man, viz., motion, which, by modern and recent discoveries, seems likely to be proven to be the parent and producer of attraction, repulsion, and cohesion, and, if so, will, no doubt, be proved at last to be material—a subtile and potent element itself, pushing and pulling things round, whether worlds or atoms, with or without life, by its own general laws, and holding the rocks and soils in various degrees of tightened or slackened gripe. But motion, whether material or not, when added to, and working in, the rock or soil, will not produce man in physical or spiritual form. Hence we do not find him living *in*, nor produced by, these

alone, even though we may find them as component parts of, and entering into, his earthly covering, and motion entering also into his soul. This basic matter of our earth evidently revolves in its own sphere, aggregating and segregating in forms and particles by the action and laws of motion, which, no doubt, played upon and through it in its nebulous and its liquid conditions which preceded its incrustation, and also in its first crystallized crust, its second stratified coat, so rent and broken by irruptions, and its looser garment of wash, and soil, and water surface; but man, and soul, and individualized intelligence, is not to be found in any of those strata, or the forms they alone produce. Other ingredients are evidently necessary for his production, and we will step forward to another kingdom of matter, and search in it for the signs of being which distinguish us. We will next explore the vegetable kingdom, which exhibits a new principle, or element, in its entire and varied parts. In all its orders, genera, and species, life is apparent, raising its millions of heads out of the soil, and pulling them up into the air, yet holding fast by its root-anchors to the soil, or losing, in most cases, its life if the anchorage be broken. Motion in the mineral pulled the particles of rock and soil down into a level and smooth surface, but life in the plant and tree pulls the particles up and out, and extends the form suspended in air, pulling away from the rock, and pointing to a higher sphere, and showing that while the tree may draw its food and growth from the earth to sustain its form, its life is as perfect in its outer and

upper branches as in its trunk and roots, and that its blossoms and fruits are produced, not in the earth, or on its roots, but out in the air and on its branches. The general laws of vegetable life and growth are a great and beautiful study, and furnishing such variety, from the mosses to the pines, and from the cryptogamia to the multiflora, that a lifetime is too short to examine its specimens of form and beauty. But our search is after man. What tree or plant produces man? What tree or plant produces intelligence? Where is the evidence of *internal* identity, or of external, if cut loose from the soil and water, and lifted into the upper air? Life departs and the form decays, and as there was no internal identity, the object is lost when the form is dissolved; so dies and decays the tree of longest life, and the plant of shortest growth. The pine and cedar of centuries, and the mushroom of only an hour's growth, each comes and goes, and leaves no trace behind, following its flitting shadow out of existence. Yet even these forms serve a great purpose in the order and arcana of nature. They incarnate the element of life, which does not enter into the rock. They hold it for a season; and in them it shows its tendency upward, and its kinship with the elemental spheres of being. It pulls away at the forms, but they are nearly akin to the earth, and it cannot carry them off to heaven. It comes down to kiss them, and makes them blossom and bear fruit, but it cannot hold their forms, and live on in them when loose from earth. This principle of LIFE is, no doubt, material, a subtile fluid which no chemist can catch and bottle, but which is, by

natural laws, bottled in every growing plant and tree, and which makes its first and lowest appearance on earth in this kingdom, which is nearest akin to the rocks, and yet distinct. We have many learned treatises on the laws and ways of *life*, but few of them treat of it in the vegetable, where it is first and simplest in its manifestation, and most easily studied, because least complicated, and less entangled with other principles and elements. Some of its manifestations in this kingdom seem to counteract or conflict with gravitation, as it takes particles of matter up from the earth, and lifts them high in air, by a silent yet secret pulling power that gently draws both liquids and solids to the tree top. It is evidently the power and working of life that does it, as the process ends and the pulleys break when life departs from the tree. But life, when once incarnated in earthly forms, although compelled to leave the single forms in which it was for a time active, does not seem to depart from the earth, or diminish in quantity or power, but rather to increase in quantity and power, from its first inception in the cryptogamia, which crept out of the silurian basins of tepid water, in the earlier ages of earthly creation, long before the Jewish Jehovah began his six days' labor, or any other personal God had visited our little world, for then no rural virgins were here for them to become enamoured of, and no Jewish temples to be dedicated, or bloody battle fields for them to participate in. All was quiet and still, save the surge of waters and moan of winds, when LIFE was

born on earth and "entered the baby forms of plants." Long after this, the monstrous growth of the carboniferous era and the giant trees of California embodied the active and truant element, and it became a principal ingredient in the earthly forms. But I must pass from this beautiful theme, on which my mind loves to dwell, to the next grand step in the creative march of Nature, and our search after man and his soul life.

The animal kingdom comes next in order, more complete and compact in its forms, in date and rudeness parallel with the vegetable. Starting in the silurian era, its simple radiata were able, in most cases, to cut loose from the anchorage of the plants, and retain life in their forms, with locomotion by which they could, in later and better orders and genera, roam the earth, swim in the water, and sail in the air. They had motion, life, and locomotion; and as their forms became more complicated, and developed a spinal column and network of nerves, another element crept in at some stage or period of growth and form, not yet fixed by the experiments of science. Sensation is that next and higher element not found in plants, nor distinctly in the three first orders of animals, but prominent and abundant in the vertebrate. But even this may be shut out of them, and life continue, and the forms move: locomotion, too, may be suspended, or never attained, and life remain its full period. Yet the distinctive characteristics of this kingdom are locomotion and sensation. Their forms, too, like the plant, draw up, and absorb, and carry off the solid particles of

matter by other laws than those of gravitation. The complicated machinery of the animal organisms is wonderful to behold and highly interesting to study; but the attributes of man are not more to be found here than the attributes of animal in the plant. There is still another gulf, another bridge to be erected, or pontoon to be laid for us to cross to the next kingdom. We search in vain for science, for mathematics, for intelligence and reason in the animal kingdom, except the *reflected* intelligence of some domesticated animals, and the psychological action and reflex of men and spirits on dogs, horses, birds, &c. True, the animal works by instinct; but instinct is from without, and not from within, leaving the animal as a circumstance, or controlled by *external* influences and powers, and not by internal. The bird builds her nest not from a pattern, but without, and by the same law and power that her own bones and feathers are made for riding on the air, or the fish for the water. The honey-bee makes its perfect hexagon cell not from mathematical rule or calculation, but by and from the same law and power that *it* is made of the neuter gender, and armed with its sting for its work and defence; and it sweeps the air and follows its straight line home by the law of instinct, or outer general and diffused intelligence, working out the general laws of mother Nature in and through her children. No aspiration or veneration is found in the animal. Imitation is found, but it is not an evidence of intelligence more than the twirl of the vine and leaning of the climber to the stake set for it

to hold to as it pushes into the air. We have never found that any animal leaned to and looked for another life after the death of the body. They cling with pertinent tenacity to this, even under very unfavorable circumstances; so do we when ignorant of our future, and may also when aware of it, for aught I yet know.

Many persons who become attached to pet cats, dogs, horses, birds, or even pigs, are not willing to lose them at death, and hence try to hold on to a belief that these too will go over to the spirit life, and be with them there; but, if so, the law must be general, and as we scald out the bedbugs, and burn the fleas, we only send them on to torment our friends on the other side; the cocks, too, whose heads we wring off here will crow again at midnight and break of day, in the spirit world, and the old saurian and mastodon will be dragging about their slimy length in that sunny land. But I have not found the evidence of soul life in animal forms as yet; and, by theology and science, before spiritualism, could not find it in man, for my faith was not strong enough to bring it into birth by any miracle or supernatural agency.

Sensation is evidently a subtile and material element as well as life and motion, and abounds in our world as they do, playing in animal forms, and like life in plants, leaving them and uniting in again forming others. When life and sensation leave the horse, life renews in the worms that feed on its carcass; but, if sensation returns, it is in feeble expression, and hardly to be

detected at all in the insect. Thus far in our pursuit and search after soul and soul life, we find motion in the mineral does not furnish it, that life in the vegetable does not furnish it, and that locomotion and sensation in the animal do not furnish it. Hence, in searching in these three kingdoms, we find each revolving on its own axis, and returning in its own material sphere the principles or elements temporarily incarnated or incarcerated in each form, to be freed again at death, and enter new and other similar or dissimilar forms; each element of the lower reappearing and entering into the higher kingdom, and each new element giving higher type and broader scope, greater variety, broader base, and wider range to its kingdom, and with the two last pointing to, but failing to reach, the elemental form of organic being, and live out of, and independent of, the earth and its solids. Rocks roll down hill; trees root and grow up into air; animals cut loose and roam about in air and water, but keep hold on earth for food and sustenance, and cannot, as we know, live without it; nor, as we know, do they ever dream or desire beyond it a life or being. They seem of the earth earthy, and entirely content with this sphere of being; at least so our experiments thus far prove. So we need not expect the barking dog, the biting fox, the humpbacked camel, and the kicking jack, nor even the alborak of Mahomet, to report in the spirit world whatever likeness of them may be indigenous to that sphere, while we let the honey-bee return to his hive by instinct, the dog to his kennel,

the ox to his stall, and the ass to his master's crib, while we advance to the next kingdom of earthly beings, and, still exploring in search of soul, see what we can find in the HUMAN.

This kingdom rises from and above the animal as the vegetable rises above and from the mineral, and cuts loose from its physical body and earthly food as the animal cuts loose from the anchorage of trees and plants, and lives without earthly food as animals without roots in the earth. Of man's origin I will not treat here, as that is a question that has no bearing on my present subject, and will not make "one hair white or black," nor add a feather's weight to my argument for the spiritual destiny of our race. We find several distinct races wide apart in condition, as we do of animals, but only five or six, or perhaps seven, of them in all; but all have the distinctive marks of the kingdom HOMO. In another lecture I may show the peculiar and distinctive characteristics of each and all. But for my present purpose I want them all in a family, to furnish the *root* of soul and soul life. There is at least one additional element in this kingdom, — MIND. And it seems individualized before it enters and after it leaves the earthly form or shell, which seems to serve as a burr or husk for the soul for and during its sojourn in the earthly matter. *What* mind is has long been a mooted question; but *that* it is, has, I believe, never been questioned since the days of the wise men of Greece. Other elements enter into the human composition, which may or may not be found

in other kingdoms ; as, for instance, *Love*, now ascertained to be a material element, and to abound largely in the human kingdom. It may or it may not be found in animal and even vegetable forms. If it is the cause of sexual passion, and the sole cause, it can be traced in plants and largely in animals. If it is the sole cause of maternal attachment, it will be found to abound in portions of the animal, and not in the vegetable, by any such exhibition. But if it have only that broader scope which we give it as we find it in the human soul, ranging from devotional love of God to the love of flowers and colors, rendering them all more or less sacred, it may be found only in the beings who have souls, and may belong to the soul realm only ; but as its materiality has been but recently asserted, we are not yet ready to decide what is and what is not to be attributed to it among the phenomena of our world. It is very doubtful whether the sexual passion is at all attributable to love ; some other cause may cover the whole of these phenomena, and still it may belong to the soul as well as the body.

Of one thing we are at least sure, namely, that God is *not* love, and love is not God, in our world at least, as it now is. Mind is the great distinguishing feature of the human kingdom, and bears it on to a superior sphere, where it can realize and receive its proper aliment and element. It is true that in some of the lower races and individual specimens of each race, we need a microscope of great magnifying power to discover it, and are almost as much at a loss as we are to

find sensation in the animals without nerves, or life in some of the lower plants of cellular tissue; but, as each grand feature of a kingdom is its distinguishing property, and the human is mind exhibiting in the aggregate intelligence of high order, we must take in also the extremes, even though some be very feeble. Mind makes each individual, and the race, a centre from which intelligence radiates; from some so weak it can scarcely be discovered, and from others in great splendor; yet each evidently has a spark, however dim, which may kindle in time to a flame. There is much evidence furnished us by nature that man is only planted in this sphere as seed in the ground, to sprout and shoot out into the elemental or spiritual life for his real growth; or that this life is at best but a gestation of the soul, which is really born when it breaks out of its clay tenement into the light of spirit life.

Man is never contented here, neither with riches nor power. "Nothing charms which we attain." "Never is, but always *to be*, blest." Our minds are forever stretching out feelers after something the body does not need and cannot use. None of this is seen in the kingdoms below ours, but it is so general in ours as to be counted universal as a characteristic of the race. Nature is ever true to herself. "Want is the garner of our bounteous Sire, and hunger the promise of its own supply;" but the supply is not here, is not on or of the earth. We have a hunger no bread can supply, not even the fabled manna sent down to us. We must go up and pluck it, and eat it there. Man is not of the

earth earthy, but a spirit spiritually minded, and as a spirit he must be fed and sustained in a spiritual life.

No wonder the rich king Solomon, with his temple and hundreds of wives, cried, "All is vanity and vexation of spirit." No wonder Alexander sighed for another world to conquer. No wonder a Nero could not satisfy his cruel heart with its sacrifice of life. The soul of man is not at home here; this is not its sphere. The tree pulls up from the earth, and stretches its form in air. The animal cuts loose, and roams over its surface, eats and sleeps, and is satisfied with his home; but man cuts loose from earth, and finds his home in the skies — in a finer element, where more order, harmony, beauty, and love, and ample time, awaits his enjoyment of his powers. True, some human specimens can scarcely be said to show signs of soul while here; some are so wholly sensual as to exhibit but little more of mind or soul than the brutes; yet we can find causes for their want of soul-powers, and our charities cover the deficiency, while the general character of the race gives us evidence that all will be saved who have the human form, even though it be but partially developed here. What the elements are that constitute the spiritual form that outlives the body, we cannot yet decide; we are at present too much engaged in rejoicing over the recent discovery of soul and soul life to go minutely into its composition. The anatomy of the soul may yet be a study, and other professorships than clerical may be given out for that purpose. We

have been too busy searching out the homes of our spirit friends in the upper air, and beyond in the infinite regions of elements, to dissect as yet their forms, even if we could do it. The stratified condition of our world is well known. The crystallized rock, with its minerals; the stratified or sedimentary rock, with its myriads of fossils; the loosened particles of alluvial and diluvial soils, with their living roots and creeping animals; the watery element, with its fishy tribes; the atmosphere, with its floating songsters and walking forms, each a little higher than the last and the step below. Why should the chain of being break here? Is the power short, or material short? There is certainly room enough and time enough, and if the Infinite arm is not short, or material exhausted, we may look for another stratum, another and more ethereal life, a region of superior existence near us and our atmosphere, yet above our bodily senses; and even though we may not catch its living beings in nets, as we do fishes and birds in water and air, yet they may be as real, and have even more of life and enjoyment. Compare a fossil with a bird, a fish with a butterfly, an alligator with the beautiful form of a lady in the most refined society, then ask yourself if there may not be another contrast with a form as much superior to the finest human as that is to the alligator or the rock fossil, and you will find in the answer a spirit such as are now communicating with us under the laws of spirit intercourse. Would you ask for the evidence that such a sphere contains the mortals from this; that these germs

in gestation of soul are the real inhabitants of that world of being? Behold the tree rising from the seed in the soil, and the corn from its covered germs; behold the butterfly rising from his chrysalis shell and creeping form to soar away on wings; or look at the little wiggler in the barrel of rain water, and see it rise to the surface upon its new wings and soar away to file its bill, and prepare to bore you as it sings its mosquito song in the evening. Scores of other testimony nature furnishes, if we needed it, to establish our point, and make a home for the soul of man in the ethereal realms that surround our earth and atmosphere. That region is almost infinitely greater than all parts of the earth and atmosphere, and we may infer from it and our spiritual nature and desires, that our lives and time, numbers and variety, are proportionably greater and longer. Hence it is often called the *eternal* life, the endless existence, the immortal sphere, &c.; but of its duration or end, either in time or space, we have no assurance or authority; I leave that to be settled hereafter, fully satisfied if I establish its real and material existence, and open an intellectual intercourse with it, and between ourselves and its inhabitants. This, *I know*, has been accomplished; and my efforts now are to induce such action and efforts in others as shall enable them also to *know* the truth; and this I could easily accomplish but for the mighty wall of prejudice that sectarian bigotry and religious superstition have built up around the minds of persons to keep out free thought and investigation.

Science has taught us to follow the growth of being here from the single and simple germinal cell to the complicated forms of man and beast. She has made us well acquainted with the first stage of human existence, or its first gestation (for man has two); but she has not yet given us much reliable information on the second and most important one, the gestation of soul in its mortal body, and its preparation for the higher birth. The point, however, is settled, that souls are born into the higher life as bodies are born into this, with a much greater proportion of premature births, and greatly increased by our conflicts and antagonisms; but we are assured that premature births do not cut off being there, nor send back the soul to earthly body again to be reborn and ripened to maturity of age and manhood, but rather that the spirit grows in that life, and attains its man and womanhood with some loss of earthly experience and want of contrast, if not of development. Even this double gestation is not wholly new in nature, for it is shadowed forth in several instances, as in the bird, which has first a germinal existence in the egg before its separation from the body of the female, and next its incubation, which may be as properly termed its gestation, or more so than the growth of the egg; and there may be quite a period between the two births of the bird during which it is suspended in embryo, and awaiting its birth into its life and element. So of some souls which linger here in feeble bodies till the worn-out shells nearly drop off or dry up and leave it clinging to earth, like some plants which can hardly

be killed by uprooting and overturning. As some plants yield their life readily and easily, and others hold it under almost any change, so some bodies and souls part easily, and others cling with the tenacity of weeds, and some animals, as cats, for instance, which are said to have several lives, or some species of tortoise, whose heads will bite and bodies crawl several days after they are separated ; but none of these varieties of life or differences in birth prevent the final appearance of the soul in its realm of spirit life, and however stupid it may seem while in its decayed or feeble body, it rises in quickened and renewed life on entering the spirit sphere, and breathing the elemental atmosphere of that world.

When we have once established the real existence of the next stage of being, and proved our title of inheritance there, and found our departed friends already enjoying that superior state of existence, our minds will naturally reach on and after still another.

Having passed the great gulf of death, and escaped from the tomb, we will inquire if there is not another death and another life, or if the next after this is the last and highest sphere of our or any existence. I know and feel the tendency of the human mind to this inquiry, but I cannot answer. "Further this deponent saith not." For the present I will try to be content with establishing a sure claim for the race to a life and sphere where the mortal yearning of the soul may be met, and its love mated, its thirst for knowledge satisfied, and its desire for truth gratified. If you are not content

with this, I will aid in pushing your knowledge and inquiries into this sphere, and you may from that, and its knowledge or theories, explore as much farther as you can; but I am sure that in this knowledge of the next sphere, as the real home of mortals, and the real life of the soul, we have a richer treasure of knowledge than mortals have before possessed. And I am indeed proud to be able to find in NATURE the evidence of man's rightful inheritance of a spiritual life, and not be obliged to turn to any of the old fables of Æsop or Jesus, or the speculations of Pythagoras or Plato.

Modern science settles the fact of spiritual existence, and nature furnishes man's title to it as his legitimate inheritance, and one that no fabled war in heaven, nor any theological confiscation, can deprive him of. Hence we are all safe, and the fallen race has arisen to new life, and Thomas Paine, Voltaire, and Ethan Allen, and even Abner Kneeland, are enjoying their large estates in that better world, instead of being in torment, suffering from the wrath of an offended priesthood or its angry God. Nature and her laws have taken care of them and all others, and will of us, for her provision is ample for all our needs, and she cannot be robbed of her territory or her stores, nor can we of our share in them. Look up then, O mortals, and be glad. Lift up your hearts and rejoice, for there is a higher and better world before you, and you are sure of being born into it with heirship, and inheritance such as you need and deserve. The dead world is beneath our feet,

the clumsy forms of living matter are about us, and the bright and light, elastic forms of the spiritual world are above us; we are walking on the one, feeding on the next, and preparing for the other; and soon shall all be gathered into the bright and living realm of spirit life. The faith, hope, and belief of the Christian is needed no longer; they may have served as beacon lights to some, and as the *ignis fatuus* to others, leading the former to a haven of rest, and the latter into the swamps and quagmires of superstition, bigotry, or fanaticism; but now none need apply them, or appeal to them more, for the light and intelligence of that world has dawned on this, and he that hath ears to hear can hear, and he that hath eyes to see can see, and whoso hath understanding can understand. This new and glorious era of spiritualism which has dawned on our age, will open the eyes of the blind, and unstop the ears of the deaf, till there need not be an infidel or a bigot in the enlightened world. Rock, Soil, Water, Air, Elements — grade above grade of matter. Mineral, Vegetable, Animal, Human, Spiritual — grade above grade of being, each rising into the next, with the Human forming the base of the spiritual, and supplying it with individualities. Where is the mystery or the marvel that it should be so? Is it unreasonable that this longing of the human soul should be realized and met, when there are time and room enough, and material is not wanting? If so, then goodness is lacking in God or Nature. If we are to be tantalized with the desire for a higher sphere, and never realize it, there

is surely some injustice and wrong in our Creator, if we have a Creator. No wonder some minds who disbelieved in a sequel to our life here denied an intelligent cause of our being, and attributed our world and existence to chance, for if this life were all we have of existence, it is not only a failure, but a crime, to start us into being with such powers as we possess, and blow us out at death unsatisfied even with the longest life that any get here. No wonder so many with this belief have cursed God for bringing them into a miserable and unsatisfactory existence here. But when this beautiful philosophy dawns upon such minds, they turn, with hearts, full to overflowing, of thanks and gratitude to the Giver of life here as a basis and entrance upon being for the sphere above.

I can well imagine the queries of many minds in regard to the elemental world or spiritual life, for such, to a great extent, were mine at an earlier day in this philosophy,—such as, do we eat? what is our food there? do we sleep in that life? do we dress, and what are our garments made of? do we walk, and ride, and dance, and sing? or do we grow and decay, get old and feeble? &c., &c. We are not ready to answer all these questions so soon after discovering and opening intercourse with that sphere; yet there is no doubt a natural and appropriate supply of suitable matter for the growth of bodies there, that do not attain it here, even if not of others; and whether spirits do really eat from necessity to support existence, as we do to support life here, or only for pleasure, and from a desire to gratify

an appetite and love of food, I cannot determine from the present testimony, and have not deemed it as yet essential to know; yet there is no doubt of a fitness and adaptation of food to the spiritual body if necessary at all, and if not necessary, I am sure some of us will not trouble the cooks nor waste much time on fine dinners or dry crusts, as some of us in our great variety will have satisfactory experience of both while here. As to sleep, it is a serious question whether the soul is not awake when the body is asleep, and already beginning its experiences and acquaintances in that life while a denizen of this. But whether so or not, it would not answer the question of sleep in that sphere; nor will I answer it, but leave it for each of you to ask your spirit friends when you find yourselves in correspondence with them, and desire to know. I seldom think of such questions when I have opportunities of conversation with those who live there; and when I do, and ask, they assure me that there is such a contrast between their world and ours, that a direct answer would often mislead the mind of the inquirer, and hence they seldom give it. As to garments, the testimony of clairvoyants and of spirits is, that they are appropriately robed in that life with material and adaptation far superior to any we have here, and that it is abundant, and left to all to fit and decorate themselves; that servants are scarce, and slaves wholly unknown, and that no wolves are found in sheep's clothing, and no rich dresses on corrupt and miserable bodies, but each wears an appropriate robe, and changes

according to conditions and company, business and circumstances. Having thus presented to you the discreted degrees of being from the rock to the soul, and the grade to which we belong, and shown that Nature not only furnishes the evidence, but the fact of spiritual existence and a continued life for us, I leave each of you to search where I have found the complete demonstration of these most essential truths, and by which you can so use and regulate your lives here as to secure the greatest advantage there from the experience here, which you will, no doubt, often find, as I have, is not the course, in all respects, that is marked out and set up as the highest standard of morals or religion, by the popular institutions of this world, and often may lead you to disregard the old rules of propriety that have become sacred only from age and long use, but which are not in accordance with Nature or her laws; but you will with this knowledge, each of you, seek to so robe yourselves with kindness, charity, and love, that you will have many friends in that sphere who will gladly welcome you to that life, and ever try to increase your happiness as you have tried to increase the happiness of others. Nature and her laws will be more sacred to you than the laws of man, and where they conflict, and you can consistently do it, you will follow the former or higher law; as, for instance, in a state where slavery or polygamy exists by law of man, both being unnatural and in conflict with the highest interest of the race, you would avoid both, and choose rather to be unable to own a slave, than to be the

owner of one, and choose rather to have no wife, than have more than one, and not even one, except as an equal in all social and personal rights, as Nature teaches the wife should be. Thus live here to make others happy, and "live to love, that you may love to live." Hoping this law will be as clear to you as it is to me, good night.

LECTURE III.*

RELATION OF SPIRITUALISM TO RELIGION, ESPECIALLY TO CHRISTIANITY.

THE following lines, by R. W. Emerson, entitled "Brahma," may serve as my text for this evening.

"If the red slayer thinks he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep and pass and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

• The strong gods pine for my abode,
And pine in vain the sacred seven;
But thou, meek lover of the good,
Find me, and turn thy back on heaven."

I may as well begin this lecture with prayer, since prayer is considered an essential part of the religious

* Delivered in Washington, January 15, 1865.

exercises of most persons and churches. There are four modes of praying, besides the more common and general one of preying on our fellow-beings. The first is not now, if it ever was, practised in our country, but is still in use in some of the older nations of the East. It is praying by machinery, by a wheel sometimes, as the missionaries inform us, turned by water, and sometimes by hand, grinding out prayers for the penitent or applicant person or family in quantity proportioned to the pay and the exigency of the case. This mode of devotion, for those who are not able to do their own praying, is no doubt as effectual with the heathen gods as any, and might answer as well as much of the Christian praying in heathen countries, and save much mind work; this mode is quite like organ grinding of sacred music.

The second mode of prayer is much used in our country, and by some of our most respectable families; but it is near akin to machine praying. It is a form of reading prayers, sometimes in a dead language and sometimes in our own, with a repeat of the same after the priest.

These prayers are not as original as the sounds of the machine, for they are prepared by others and repeated by us on the various occasions for which they were adapted by their authors; and if we suppose they move God to action in behalf of the penitent or patient, I await the evidence, as it has not yet been furnished. This mode of prayer is fast going out of use, except with those who have not the time or the ability to

make their own prayers. This, like the first, is usually performed by a priest for the applicant, especially on occasions of birth, marriage, or death, or severe sickness in the family which adopts this mode of prayer.

The third form of prayer is also largely used in this country, and is a little improvement on the others. It is a wordy, and often noisy and windy voluntary and spontaneous flow of words and strange sounds, in which the praying person often assumes some strange or peculiar attitude of body, and uses uncommon words, sounds, and phrases, as if these would arrest or attract the attention of God, and bring him to answer or receive favorably the petition. To these also I have yet to learn that any answer comes, and especially to the long ones in churches, so plainly condemned by Jesus. I am quite sure they are never answered except as the man got answer for rain, by praying for it when he saw the shower coming. The only value I have ever placed on any of these modes of prayer is a personal discipline of the praying party. God seems equally deaf to them all, and the Holy Ghost out of hearing. This kind is not as generally performed by the priest, yet often thrown upon him, or accepted as his duty, for the penitent and suppliant, when he is near and can perform it; and, especially on extraordinary occasions, he is often called to do such at marriages and deaths, when he is expected to do his best, and to tell God all the news, and tell him he knows all about it, does just what he pleases, and just right.

The fourth mode of prayer is also extensively used

in this country, and more since the war than ever before, and is the one mostly adopted by spiritualists, and I believe will be in general use among them before long. It is to DO the prayer in deeds of kindness and charity to the needy, and feel that inasmuch as we deal out blessings to those around us, we are blessed by God. It is to carry the bread and water, the garments and the comforts to the needy, instead of getting a priest to carry our petitions to God for help for the suffering, or uttering only words or sounds. *Do* your prayers, my friends, and you will be heard of God, for “actions speak louder than words;” then in prayers, at least, we will count you a spiritualist. I could tell many stories of answers to such prayers, but none to the others, and to those not from God, but man — answers that pay, some an hundred fold in this world, and far more in the next. Thus we have the machine prayer of the pagan, the book prayer of the Catholic, the wordy prayer of the Methodist, and the charity prayer of the spiritualist; and here I dismiss the subject, and proceed to examine the religions and their Gods, briefly but pointedly.

For the sake of convenience I will divide the worshippers into three grand divisions, and leave for each several subdivisions, only a few of which I can even refer to here for want of time.

Since all men are *by nature* religious, all classes and races will be included in my divisions, for all are worshippers in some way. All human (and no other) skulls have veneration, which is not only the religious base,

but may be a soul base also, for soul begins where veneration begins, — in the organic structure.

The first and largest grand division of the race is Pagan, and their religion, idolatry in its first and simplest meaning, for in the broadest sense of idolatry a large share of Christians are included; but in this application it refers only to those who worship things and objects that can be seen and handled, — gods that come within the reach of the senses, — or gods which are incased in images or incarnated in animals or persons. This vast multitude of idol worshippers are, no doubt, as honest in their devotions as the more advanced Christians, and not more deserving of hell for their simple religion than for their ignorance. It is, no doubt, fully up to their capacities, and the long and persistent efforts of Christian missionaries have proved that the best they can do for them while thus unenlightened, is to change the idol of their devotion from one object to another; sometimes substituting the Bible for some wooden image, or other idol, but not thereby elevating or enlightening the mind to the reception of higher truths.

This is the religious childhood of the race, and like the childhood of individuals, has its dolls, and tops, and rocking-horses, which are sacred, at that age, as the real babies and horses are to ripened man and womanhood. Not only is their religion necessary, but the idols also, and it betrays a weak mind and great ignorance to attribute wickedness or attach the wrath of God to this devotion of the weak and undeveloped; and, although

the Jews made it an excuse, themselves no better, for wars, and even for slaughter and extermination, yet the very course pursued by them, and some Christian nations, has proved the depravity of their hearts, and the wickedness of their actions. So far as the quality of goodness is concerned, or honesty and sincerity are apparent, the pagan is evidently fully equal to the Christian; but, in point of intelligence, and extension and expansion of mind, he is greatly inferior. For any God to be angry with or hate such people for their false religion, or even to blame them, it would be like a father or mother punishing or offended at his or her child of a few weeks old, for what it had inherited from them, and the feeble display of its infantile powers. In that rude, weak, and crude state of society, no other or higher religion can be appreciated; and hence it is right and proper to cultivate, at that stage of mental and spiritual growth, the devotional feelings, and draw them out by wooden or animal gods, as we cultivate the maternal feeling in little girls with dolls, and the war-like in boys (in an age of war) with wooden swords and tin guns.

This grand division of human worshippers seldom have ideas reaching out of this life in connection with their rewards and punishments. Some of them have a theory of the transmigration of souls, or lives, and others fix the blessings in posterity and prosperity, and the punishment in sickness, and barrenness, and adversity. As this is the first grade of human society and religion, it corresponds to the fossil rock, bearing small

evidence of the spiritual life of man that is in embryo within, and which begins to crop out in the next and first layer of Christianity. For Christianity is the second grand division, and holds partially attached to itself, as a fungus growth, Mohammedanism, which does not properly belong to Pagan or Christian order, but is like the ichthyosaurus, a sort of fish lizard, and has only a temporary and short race, even though its sword was for a time quite noted among the nations of earth. For the illustration of my subject I do not need this monstrous growth of religious fungus, neither its prophet, its alborak, its houris, or its harem-heaven. Some of the Christians, with their multitude of sects and doctrines, will furnish me variety enough for my purpose. Christianity, modern and proper, has little or nothing to do with the original and simple teaching, or the religion of Jesus and his followers, and therefore I leave them out as the rapping and healing mediums of a rude and simple people, in an age and country of ignorance and superstition.

The great and grand religious division of Christianity has something magnificent, sublime, and at the same time ridiculous. Its first and largest sectarian grade and division is the Roman Catholic, which drags its slimy length out of paganism, with many *holy relics* and sacred *things* still attached to it. Its feet still in paganism, it stretches forth its hand, and lays hold of an imaginary altar in the spirit realm, and moves one foot slowly forward to step on the purgatorial middle ground of a spiritual world, which to it, however, is only

imaginary, as it has no reality or materiality to it, and is located nowhere, as well as made of nothing; but in this latter respect it is fully and truly Christian, as their whole catalogue (except the little band of Swedenborgians) of heavens and hells are only imaginary, and all made of nothing and located nowhere, as well as the Catholic purgatory. Catholicism, with its holy water, holy wafers, holy images, and sacred bones and relics of saints, and garments and crosses, &c., draws in a large amount of paganism, and still holds the upper grade of pagans and the lower grade of Christians, but forms the first or basement story of Christianity, and begins to pull the devotion out of images as life pulls trees out of the soil, and sends it forward to an ideal and imaginary realm of continued existence after death. This is the great and distinguishing feature of Christianity, that while resting on fables, miracles, and wonderful stories, it stretches out and projects the imagination into the ideal realm, and fills it with gods, angels, and devils, thrones, and principalities and powers, kings and kingdoms, servants and sycophants, and every conceivable condition of existence, from a burning hell to a frozen heaven, from a Turkish harem to a sylvan hermit, and from a king of kings to a servant of servants, but all in bondage to decrees and arbitrary authority, of which each sect is its own exponent, from the absolute authority of the pope's sovereignty to the popular sovereignty of the Universalist, and the immutable laws of the Unitarian. So far as religious devotion is concerned, the Christian is not more honest or more

religious or devotional than the pagan ; but his mind is much more expanded, and as he begins to *feel* into or *see* into the other life, he sees " men as trees walking."

His devotion is based mainly on the fear of punishment or hope of reward, as the pagan's is, and is really but little better. But his expanded mind could not put up with images and objects of sense, and hence supplied by imagination the multitude of objects and conditions, and dealt out to favorites or enemies its rewards and punishments from and in an imaginary world, which, whatever the reality of spirit life might be, had no reality to them, as is fully proved by the reception they give to the demonstrations and communications of spiritualism.

In the aggregate, and as a distinguishing feature of Christianity, they have moved the idols and the rewards and punishments to a fabled and imaginary realm of being, which they have pictured from the figures and fables of the ancients, and from their own prolific and fruitful fancies, of reward and punishments in a life to come, for devotion and belief, or neglect and unbelief, in this. They have greatly multiplied in sects, and built up societies, churches, priesthoods, bishoprics, and seminaries in great proficiency, and have pressed forward their religion with the strong arm of law and the sword where they could control them, and with fables and fiction where it would advance the cause, as in the writings of Milton and Watts, and the Holy Wars and Pilgrim's Progress of Bunyan, and many others, which

go to seed and scatter like thistle blooms in the tracts of our day, and often take root and obstruct reason in the youthful mind, as the thistle does in the field of the farmer, to the detriment of his crops. The wars and missionary schemes of Spain in South and Central America are a fair instance of the ruin and destruction of an innocent and ignorant race, and the French and English missionaries among our northern Indians, who could not bear or resist the "fire water" or the passions of the whites, are also fair illustrations of putting new wine into old bottles and new patches on old garments.

But perhaps the most complete ruin, and evidence of missionary folly, corruption, and wickedness, is to be found in the history of the Sandwich Islands, where innocence has gone and ignorance remains, and crimes and diseases before unknown are now rapidly destroying that harmless and once innocent race. The great power and value of Christianity is not in saving souls, for in this it is a complete failure, according to its own showing and testimony; but it is in its stretch of the mind in carrying forward the imagination to the ideal realm. In its ability to hold out an unseen God and unseen life, unseen spheres and conditions of being, in reward and punishment, while playing on the feelings of the people, holding them in check and control by their imaginary visions, threats, and promises, it moved the altar over the deep channel of death, and planting its standards there, played on the feelings and imaginations of its fanatical believers. It required FAITH, gave HOPE, and demanded BELIEF in its hundreds of con-

flirting and contradictory creeds, each advocate assuming his to be the right, the true, and the God-given one, and all drew these doctrines of every shade and hue from the same infallible, perfect, and *holy* Bible. In numbers they fall far short of the pagan; but they control the world by intellect, and are, of course, as their religion implies, far in advance of the pagan in intellectual development, and being more active, competitive and enterprising, are less harmonious than the pagan nations. They are cruel, bloodthirsty, and warlike, and while preaching peace are constantly practising war, and while teaching forgiveness are the most unforgiving beings on earth. With the lower classes and less developed intellect among them, their Bible has a sort of idol sacredness, and is held as a perfect and holy thing, with all its falsehoods and errors of translation, which they never see or know, and cannot believe till their minds are expanded.

But in their God the Christians have completed and ended idolatry, for they have adopted the most perfect form that the human mind can conceive of—the human form—beyond which it cannot go, taking a living human being from the historic names, have endowed him with divine attributes, or incarnated their ideal God in him, and carrying him over or through death, have set him up in their kingdom of heaven to receive the love of Christians here, and the praise and adoration forever, after death, of all who believe on him, and have a name written in his book of life while they live here. It is a cunning and artful

scheme, and has taken in millions of ignorant and innocent followers, whose eyes were only opened to the truth by a change of spheres. But all this was, and is, vastly superior to that worship of "images made with hands," or of beasts and vegetables endowed by priests with great and sacred powers to bestow blessings or inflict punishment on the truant mortals who disregarded the priests' commands.

But one of the greatest and most egregious errors or blunders of our Christian teachers and writers is, to attribute the enlightened and partially civilized condition of a portion of the race to the Christian religion, when this is wholly dependent on the enlightened and half civilized state of society for its introduction and existence, and it always conforms to the social and intellectual condition of every community for the peculiar phase it takes, as in New England and some other parts of the United States, it goes up to Unitarianism, Universalism, and Congregationalism. In Ireland and Germany, it is Catholicism; in England and parts of the United States, Methodism; but even these sects are widely different in different social conditions of society, as, for instance, in Alabama, Methodism supports negro slavery, but in New England it is, even with Methodists, the "sum of all villanies."

No one sect represents Christianity, but all sects; and the aggregate record-doctrine and practice must be taken as the standard, for they stretch along the whole distance from paganism to spiritualism, terminating in

the extreme branches, or most liberal sects, which blossom out in the United States, and send forth shoots, as in Parker and Emerson, and others, into pantheism, rationalism, transcendentalism, &c.

Christianity, as a religion, has ever been a superstition, battling against science, philosophy, and reason, perverting nature, and trying to overturn it as totally depraved. No wonder she opposed reason and science, for they would expose her errors and fables, and advance the mind and condition above Christianity, to which they hold the same relation as pagan idols to them. The great number of sects has tended to neutralize the power of each and advance the whole, and has been a great blessing to some nations in the last century, especially in the United States. In some of their controversies, they have been nearly like the Kilkenny cats, devouring each other in all but their tails. They have, at least to impartial readers or hearers, used up and completely extinguished, each the authority and doctrine of the other; and yet both, entering new ground, have kept on, and kept up meetings, made converts, and pretended to save souls. But it was really little else than insuring, for a price, against imaginary fire in the life to come.

If we ask them the road to hell, it is *down*, if to heaven, it is *up*; and yet we are on the surface of a round ball, whirling in space, with complicated and compound motion, and with ether all around us, and stars (worlds) in every and all directions, and with no *up* or *down*. But then they do not mean, geograph-

ically or geometrically, up and down, for, in fact, heaven is *nowhere*, and hell *ditto*, and then they mean in grade, or degree, a sort of sliding-scale in being which leads one way to a bottomless pit, and the other to glory ; but they are at once terribly shocked if we show them that a few steps on that scale set us out of conscious being, and into rocks or atomic existence, in which no hell will burn, and no torment reach us. Ah ! God can fix it so as to torment you, infidel and unbeliever. So can the pagan's God do it for the Christian thief and robber, as they term them. After all, it is all good in its place, right and proper for the conditions of human growth. Without childhood, manhood could not come, nor spirit life follow. The race is displaying its boyhood and sowing its wild oats in Christianity. It will reach its manhood in the next phase, which is already beginning to dawn in the rude features of spiritualism. There is a strange and mysterious complexity of Christianity in uniting the Jehovah of the Jews with the Jesus of Nazareth, or in trying to unite Judaism with Christianity proper, and call it all one, as in the bound volume, containing a large part of the Jewish scripts, and a small part of the early Christian writings, and calling it the inspired word of God, and all else apocryphal.

The early sectarian founders of Christianity were unscrupulous, and sought only to build up their religion at any sacrifice of principle ; and they had an ignorant and stupid generation to labor in and on, and succeeded well with them. At that time, those

who could would not expose the frauds, and but few could; and, indeed, for that matter, it has continued so ever since, so far as the books are concerned; but for the last century, Christianity has not depended so much on its books and authority as on agitation and on excitement of the feelings in what it calls revivals of religion. These have often swept over towns and villages like tornadoes, and sometimes extended over large districts of territory, and carried off captive, for a short time, a large share of the young and excitable portion of the inhabitants; but since these are known to be subject to natural laws, as absolute and regular as the laws of storms, they are not so frequent, nor so terribly destructive of common sense, of decency, and good order. It is interesting to listen to some learned divine in a sermon, setting up Christianity, and claiming for it all the advantages and benefits of science and art, literature and social reform, and then learn that he represents only one of near six hundred sects that dates back only three or four hundred years; and then we hardly know how to excuse him, whether on the ground of ignorance or prejudice, as we find the facts to be, that all he and his religion are is attributable to what we have of mental development, and depend on it, instead of it on religion. Let no one suppose I would detract from or depreciate Christianity. I have no such object or wish. I have no prejudice against it to gratify. I would give even "the devil his due." But I do not, and cannot, be honest and true to myself, to my knowledge and my conscience, and set it

up above nature, or science, or intellect, or even pantheism.

I have tried to be just and then generous, and to look at it from every side, and its hundreds of headings, and to hold it responsible in the aggregate, and not in sects; and in this view it certainly only presents us with its idol God, if a personal one, and its *imaginary* conditions of existence, because they are *nowhere*, and nothing, and, of course, cannot be heard from save in the ear of faith, nor seen except with the eye of faith; yet since it pulls us out mentally from the material rubbish of temples, idols, and holy places, and stretches our fancy beyond the bounds of earth life, and death, it prepares us for that next and higher development in religion which is to rest on a scientific basis, on natural law, and the perfection of human nature. A "religion of manhood" will succeed Christianity, which will be to it, in exposing its errors, mistakes, and follies, what Christianity is to paganism and the lower forms of idolatry. It certainly is only a higher form of idolatry to have a God in human form, instead of the form of a crocodile or lamb; and it does not remove the worship beyond idolatry, in the absolute sense, to make the God of invisible matter, and set him on a throne, just out of sight of mortal eyes. But the better and more advanced portion of Christians, for the last few centuries, have left out the Jewish Jehovah, and diffused the Christ Spirit, so as to escape idolatry, having outgrown it, even in its highest sense. But there is still work for Christian, and even pagan,

and much yet remains for Catholic and Methodist, before even Unitarianism and Universalism can become the religion of Christianity. The orthodox fossils are drying up, and were it not for their control of the schools, their power in our country would soon depart, and the people demand a higher and better religion. Inheriting as we do from our Christian mothers, nursing with our first food, and receiving with our first rudiments of education, Christianity, it is not strange it should be to us so sacred, and hold us in such firm and fearful reverence, especially in early life. But as intellect ripens and age advances, we grow stronger, and often overcome the early errors imbibed in our childhood.

Preachers have long seen the necessity of supplying the ranks in the churches from the children, and hence the efforts to keep up Sunday schools, and Bible classes, and revivals for the young. They seldom convert a person that escapes till thirty or forty years of age.

But I must pass to the next and last great grand division of the race in religion.

Spiritualism, which is no less than religious philosophy, and philosophical religion, setting aside faith, hope, and belief, approaches through science the complete demonstration of a spirit life, and makes it a practical, real, and material existence, and, opening communication with it, deposits its treasures and affections there for future use. It has no idol God more there than here, and no wrath to appease, no sacrifice to make, needs no atonement, has no holy books and places, no

more sacredness on words than on actions; accepts no old foolish fable of creation, but relies on science, nature, and reason, for its history; learns the past, understands the present, and gets living testimony for the future life from those now in it. It is the religion of manhood, the age of reason, the philosophical age. But you may say it has not come yet — no, but it is dawning upon us, it is rapping at our windows, it is entering our temples, and at twelve years of age is confounding the learned D. D.'s at every meeting. It is already felt as a mighty power in our nation, and theology trembles in its churches and colleges, for it cannot meet it. The cry of infidelity is potent no longer against it; to deny it is useless, and only betrays the ignorance of the one who denies it. The devil, as an explanation, is only a subject of ridicule, even with the ignorant, for few people now fear the devil, since he has been shown to be used only as a scarecrow so long. There is one way, only one, to stop its spread and control of the world, and that is to stop education, science, and civilization, and then the race can be rolled back into superstition and darkness; but if we go on, as go on we will, then surely we go out of Christianity into spiritualism.

The ideal and imaginary world gives way to the real spirit life, and old scripts, claimed as God-inspired, give way to the living and present inspiration, from a superior sphere which we can understand and depend upon. Ancient fables lose their sacredness, and modern messages we receive as coming from finite and imper-

fect beings like ourselves, and needing, in our application and use, the exercise of our reason and judgment. God is Law, and Law is God. Nature, perfect and supreme, and we her children, born in ignorance, to be educated in wisdom, to feel and know our growth, and have ample compensation for our efforts and trials, and struggles in life. Religion shall no longer consist in sacrifice, neither of goats and lambs, of doves, or herbs, nor of one seventh of the time when all is equally holy, nor in torturing the body with scourges or bended knees, nor in senseless words of jargon-prayer, or windy sermons of useless praise, nor in holy houses with ridiculous fronts and spires, nor sacramental feasts or fasts, nor in holy or unholy baptism and christening, nor in fear or faith, belief or Bible reading, but in WORKS, good works among men; deeds of charity, kindness, and love, love to man since it is needed here, and not by God, can do good here, and none there. 'Tis the dawning of that age of virtue which a brother (Stearns) has so beautifully portrayed in a series of articles in the Banner of Light. It needs now no prophetic eye to behold it coming, no charmed ear to hear it knocking at the door. The dawn of millennial day is breaking at last; but poor Miller has gone, and his followers are scattered and deluded with the expectation of a fiery ordeal, and a God in the clouds, but it comes in a natural way, and is a new era in the world's history, a new religious phase of society. Not that all will see or feel it, for as Christianity has never raised all out of paganism, nor

lifted half the race out of it in two thousand years, so we may expect the tardy nations, who are slow to learn wisdom, to remain in Christianity for a long time yet, but the potency of the spirit world in this great work will greatly enhance and aid the change. Hence we have already, in twenty years, more converts than Christianity had in four hundred years, and more influence to-day in our nation than any one sect of Christians in the land. The proud and haughty pagan laughs and sneers at the Christian, and really thinks him a fool or a knave, and the proud and haughty Christian does the same for the same reasons, and from the same relative position, at the spiritualist; but the world moves, the day dawns, and the light spreads.

But let no person mistake me, and suppose I claim that each medium is a spiritualist. By no means: many of our best test mediums know little or nothing of spiritualism, and some are members of churches, and read or say prayers in their places; nor is every one who gets tests or messages from spirits a spiritualist; but there are many with, and of, and in the true spiritualism, who are not mediums, and never had a test or a message from the unseen world. It is a condition of intellectual and spiritual development attained by some through the aid of mediumship, or messages, and by some in natural and religious growth; the latter often after going through Christianity and its churches, and some after preaching it for many years. When I am rightly and fairly understood you will find most of the objections to my position fall to the ground, since I claim

only what really belongs to spiritualism by condition, but without regard to the standards of Christianity, either of morals or religion, for both are only adapted to their age and condition. Nature is our true and pure standard, and holds each sphere and person to the line of accountability and duty in each and every department of her kingdom of life — a religion whose God is Law (not man-made statutes, for such are not Law), whose prayers are *deeds* of charity, whose devotion is love, whose gospel is good works, and each member a preacher. Each person with a knowledge of life after death, lives for that life, and fits the soul in this for its home in the next; and each friend, as he or she escapes from the body, brings a word or message back to the loved ones here, to assure them of his or her safe arrival on the bright shore of eternal life in safety. Then the struggles and conflicts for wealth and power in this world will cease, for the pursuits of the richer treasures beyond will be attainable without impoverishing any one here. Then man will know that the next world will not furnish a place of torment for his enemies, nor allow of revenge being gratified that was engendered on earth. I can even now *feel* the smile of contempt that curls on the lip of the bigot at my description of the spiritualism of the future. I know the Bull of the Pope is out against it, but so it was against Luther's heresy; but it could not be stopped, neither can this. Say what you please, do all you can, your Bibles will get dusty, and the large old volumes will be sold for paper makers to work

over into new clean sheets for mediums to write communications from spirits on to the living. Their sacredness has already departed from many a household, and will from many more before this century ends. The new corn will not put on the old ears' husk, nor will the new religion take your old books or ceremonies.

Some persons, it is true, slip out of the old by degrees, and hold for a season to some ceremonies, or for a time still feel a sacredness in their Bible, and find it good authority for spiritualism, and plenty of evidence there of mediumship and communion; but soon the priest comes and assures him or her it is a perversion of Scripture, and declares Moses and the Prophets are on his side, and we may as well let them have it, for with these, and visits from the dead also, they do not believe, as it was said they would not.

Blessed is every one that has a part in this new resurrection and life, this new gospel of life unto life. The windows of heaven are truly opened in our day, and angels are ascending and descending to and from among us, and blessed is every one that lets them into his windows, and holds converse with them. The pathway of progression is now open to all who seek the kingdom of heaven, and no sectarian bigot can bar it more against the sons and daughters of men. The great and glorious era has come in our day, and we may well rejoice in its dawn, and its light, for already it brightens and shows the signs of a glory surpassing all past ages and conditions of mankind.

LECTURE IV.*

RELATION OF SPIRITUALISM TO GOVERNMENT.

HAVING traversed the domains of science, philosophy, and religion, we now enter the field of politics and government, to search for a fit condition, or to establish one for the age and epoch of spiritualism, and the intercourse of spirits with mortals.

In the lowest grade of human life, in the earlier ages of the race, and in the lowest races of the present day, man has no government more just or righteous than that of some animal species. The coarsest food in its crude state satisfies his appetite, as it does the animal. The same rude shelter of rocks and forests, and snows and glaciers, protects him. The same tyrannical law of force rules the weak in the strong. Nature makes her physical and muscular distinctions before she does her mental, and man first uses the physical to rule and to ruin, and afterwards uses the mental and intellectual in the same way, as is daily evinced in our state of antagonistic society and Christian religion. Long after that, in the moral and spiritual age, shall come the age and rule of justice, virtue, equity, and rights. Barbarism shall give way to intellect, the physical to the

* Delivered in Washington, January 22, 1865.

mental, as it has in the enlightened portions of the earth; and after that the intellect shall give way to the moral and spiritual nature; then comes the "age of virtue," of justice, goodness, and truth. But this is evidently in this world only for the progressive portions of the race. What may be the fate of the others in the next I know not; but we have the record and the living evidence here that of the six or seven distinct races, only one has yet shown the capacity of itself to enter into the highest state of political, social, and religious life, and that has not yet done it, except in a few individual instances of persons, families, and societies, even if these have. Any close and impartial student of physiology will soon be satisfied of the distinct species of human beings, and of the distinct origins also of the races, which cannot be perpetuated in the hybrid, or equally mixed parts; and he will also be satisfied, notwithstanding the odiousness of miscegenation, that in all mixing of species, the one absorbs and terminates the other, unless some social or other barrier keeps up a distinction by which each race maintains its own distinct propagation, as in the Malay and the Esquimaux, the negro in Africa, and the giants of Patagonia, which latter, however, are supposed to belong to the species of the common American Indian, and to be slowly expiring with him. This philosophy of the distinct human species is perhaps extraneous matter, and out of place in this lecture; but I have but incidentally alluded to it, and will state here, once for all, that I do not consider it as furnishing the slightest pretext for slavery,

although it has been used as one of its defensive arguments since the scientific and historic discovery of a real and permanent distinction of human species, and the scientific truth has met much bitter opposition on that account, in which a portion of the anti-slavery writers and speakers have joined the Bible defenders of the Adamic origin of the race, and the mud history of origin in the creation of the first man, and the rib history of the first woman, and the origin in these of all the races, black, white, red, &c. This opposition will now soon cease, and Science triumph, as she ever does sooner or later, in every controversy with Religion, and ever will till Religion builds on her facts its towering structure, which may then reach the skies. History and science will both prove that if two races, or species of the human race (if the term suit better), are mixed in one government on equal terms, or unequal terms, of freedom and competition, the stronger and more progressive will soon absorb and exterminate the weaker. The Esquimaux (a distinct species) seeks his snow den in the polar regions, out of reach of the native Indian, or is devoured by mixture on the border of the Indian's range in British America. But even with his seal-hunting and ice-roaming capacity, he is evidently failing, and will soon disappear from the earth and the species of human beings. As a race or species he cannot be enlightened, cannot be educated, cannot receive or use science or philosophy, and hence in the renovated earth must disappear from its surface; but what or where *his* destiny I know not, but

suppose in the infinite region of elemental space there is a place and time for each desire to be realized if he has any that are not satisfied here. His government and religion are both of the lowest, rudest, and simplest, and his earth life but little above the animals of the frozen regions he inhabits.

I need not go off our continent for evidence for my present purpose, but will take the Indian next, embracing all the tribes from Patagonia to Labrador, which are evidently of one species, and do not devour each other by mixing in the law of generation. They have a government and religion peculiar to themselves, both simple and quite natural ; their religion not inferior in goodness and truth to the Christian, but, from its simplicity and purity, unsuitable for the intellectual age of enterprise and speculation. It was not sufficiently complicated to draw out and expand the mind as Christianity does. The Indian can be enlightened, but he cannot be civilized. He can be educated to some extent, but he will not invent nor use science, or philosophy. He will not speculate, carry on commercial intercourse, nor build cities, towns, or towers. He will not support law or gospel, and his food, his domestic and social relations, are simple and rude, and in every condition of life attained he will make a pack-horse and servant of woman because she is the weakest, and finer in body and mind, and he *cannot* appreciate her qualities. The Caucasian is rapidly crowding him off this continent, or absorbing him by miscegenation ; and as he has no snow banks to flee to, where he can live out

of our reach, his only chance to be perpetuated is by being swallowed up in the blood and bones of the stronger Caucasian race, which is being effected in the few colonies where our government has tried to save the remnants of some tribes, and to socialize them and make citizens of them. I have met them in the school and legislative hall on equal terms, and seen them in our armies; but in a few years their faces will be seen and their voices will be heard no more among our descendants forever, for they will be lost, as the river is lost in the sea, or the lesser stream in the greater. But I *know* they have a place in the spirit world, for many of them have reported to us from that life, and they are among our best friends and truest guardians, and their sphere seems quite near to ours, as they are often the first and most ready visitants in our family circles, and among our best health-restoring guardians and healing angels.

This noble race, with its physical life absorbed in ours, and its athletic forms seen no more on earth, and its spirit home so near as to visit and guide us, will, no doubt, have filled out its mission on earth; and, however we may regret its departure, it seems fixed in fate that its earthly end should soon be reached, and no human hand can stay it. But since we know it has fixed a permanent lodgment on the spirit shore, we do not feel its loss here so deeply as if it could only live in history. It is useless to complain of the white man's aggression and cruel wars and persecutions. He has used the Indian no worse than he uses his own species,

exterminating and robbing, when he can, nations and families of his own kin, and dooming to endless misery a large share of his own household, by his unnatural social and religious systems. The Caucasian, in his enlightened stage, is the cannibal and self-devouring being; and well may he be expected to devour his neighbors who are weaker.

Let the red man go home to his fairer hunting grounds, where he will be crowded and robbed no more; for he cannot develop the resources of the earth; he cannot use the sciences, nor bask in philosophy; he can fight, but he cannot cheat; he can steal, but he cannot rob; he can swim, but he cannot sail; he can talk, but he cannot telegraph; he can trade, but he cannot weave; he can twist, but he cannot spin; he can shoot, but he cannot load; he can hide, but he cannot lie; he can sleep, but he cannot dream; he can cook, but he cannot clean; he can make trails, but he cannot make roads; he can make canoes, but he cannot make steamboats; he can make wigwams, but he cannot make churches (especially with steeples); he can make baskets, but he cannot make wagons; he can make arrows, but he cannot make muskets; he can raise maize, but he cannot raise wheat; he can raise babies, but he cannot raise slaves; he can raise the sick, but he cannot raise the dead; he can raise the wind, but he cannot raise the devil — therefore, in the long run, he is beat, outwinded, and exterminated, for the Caucasian, with his government and religion, can raise everything, from a bean to a baby, and from a

lie to a war; and what it lacks in the *real*, it will make up in fiction and imagination, and press it on the young and ignorant as real. The Indian could never receive Christianity. All the missionary schemes have been complete failures with him. Scarcely a family has been even "hopefully converted." We might lay all our schemes of salvation before him; he could not see the point. To him it was unnatural, and inconsistent with his simple and natural idea of the great Father Spirit; for his

"untutored mind

Sees God in clouds, and hears him in the wind:
His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given
Behind the cloud-topped hill a humbler heaven,—
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
To be contents his natural desire;
He asks no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company."

In government the Indian cannot rise to the written codes of constitutional and statute law, to legislative enactments and legal jurisprudence. In religion he cannot rise to competitive and destructive Christianity, its resurrections, its fall, and atonements, its creeds, and doctrines of salvation and damnation. Their government and religion were both simple and natural, and

well adapted to the life and development they attained here. More, very much more, might be said of them, and more to their praise than dispraise; but I pass them now, with a thousand thanks for the kind visits and messages I have received from them and their spirit homes.

What I have said of the Indian will only apply in part to the negro. He is an entirely distinct species from Indian and Caucasian, and with an equal right to the earth and to liberty, he has qualities widely differing from both. In his native African home he has not attained as advanced condition of government or religion as the Indian. Associated with the Caucasian, he goes farther and lives longer. As America is evidently an older continent than Africa, so the negro is evidently a later species of the human genus than the Indian, and possesses different, if not higher capacities. His social nature and his progenitive powers are much stronger; his susceptibility to mirthful and pleasurable excitement far superior to the Indian. His tendency to aggregate and propagate is much more general and common, both in his native and colonial homes. The statistics of slavery and free competition of the negro and white show, that in the latter he is always worsted, and when mixed in society with the Caucasian, free, he decreases proportionably, and becomes gradually absorbed and lost. It is a remarkable fact, as a general rule, that mulattoes (hybrid) are more than half white, and quadroons are more than three fourths white, the stronger element prevailing in the propor-

tions, as well as absorbing more rapidly. Miscegenation, after the first and second step is taken, does not seem so repugnant to most people; and where slavery prevailed, and the wide social gulf was kept up between the races, the mixture was far more common on the part of the white man and black woman, than in society where no slavery existed. It is a statistical fact that the slaves increased faster in proportion to their numbers, than the free blacks in the same or other states, no doubt partly forced by the policy of owners; and if a young female negro would refuse to have children by a black slave, she would not often refuse it from a free white man, and the children would be equally slaves, even if the children of the owner. But as the institution of slavery is about to be forever abolished in our country, and soon in every other, we may look for the unobstructed laws of nature and competition to have their effect in our country, and if they do, the negro will slowly but *surely* disappear from among our posterity in the United States; but he may inhabit for ages, or forever, the tropical regions of America and Africa, where the Caucasian has no occasion or capacity to live. Neither left to himself, nor in mixed society and social competition, can the negro hold his even end of the chain of being, or the line of progress. He may be a good soldier, but he will not be a good statesman, — I speak of the race and the rule, and not of the exceptions, which are hardly enough to prove it. He may be a good farmer, but he will not be a good mechanic; he may be a good fiddler, but he will not master the

piano; he may dance well, but he will not climb well; he may count the cattle, but he will not count the stars; he may go to market with a wagon, but he will not go to market with a cargo; he may measure the distance to the city, but he will not measure the distance to Mars: he may survey the farm, but he will not survey the heavens; he may make a banjo, but he will not make a chronometer; he may make a preacher, but he will not make a philosopher; he may get the strongest and hardest kind of religion, and have it badly, but he will never be a philosophical Christian, or a scientific Pantheist. Give him his equal right to land and life, and let him run his race in this world, and find his home in the next. There can be no reasonable doubt that he will gradually recede from the northern towards the southern portion of the Union, and gradually die out on the shores of the Gulf, not persecuted by the superior Caucasian, but by immutable laws of nature, beaten in the competitive conflict and struggle for advancement.

In government and religion the negro cannot compete in the race with us, nor adopt the forms that are adapted to us. In all conflicts of races in miscegenation or combat, the weaker goes to the wall, and the strength that compels it is intellect as well as arm. We may, therefore, count the negro out in the future of America, and unless he retires to his own dominions, and maintains his own nationality, like the swarm of human beings on the Pacific coast of Asia, he will disappear as a distinct race, after the Indian and the

Esquimaux. Neither emancipation, colonization, Christianity, or Spiritualism will save him, though the latter will, no doubt, make room for him in the other world.

I now approach the legitimate subject of my discourse, asking pardon for this long digression, in which I have run off after the Indian and negro, and followed one into the Pacific, and the other into the Gulf. Human governments have ever been progressive. Not in direct line of lineal national descent, but often rising and falling with nations, to be advanced by the next and succeeding power. Every nation that establishes and enforces unnatural laws, seals its own doom for destruction (ours would have been sealed, in slavery, had it not been rescued). England seals hers by robbing the poor of their natural right to land, and tying her domain up in titles to her aristocracy, and also in her unjust system of taxation, which takes three fourths of the poor man's earnings, and but a small share of the income of the rich, while the duties of the government are far greater in protecting the rich man and his property. All the old governments failed to perpetuate themselves for this reason, and so will every new one, till one shall be formed and based on natural rights and human justice. Tyranny, arbitrary and absolute, is the proper and appropriate government in paganism. Monarchy, legalized limited confederacy, constitutional law, and statutory enactments, are the proper form for Christianity, and pure democracy for spiritualism.

There is no democratic government yet, but ours is

progressive, and is approaching and preparing for it. Such may be perpetual. No other can. No government or religion can be permanent, perpetual, and self-existent, that supports kings or priests with divine rights or exclusive privileges. A monarchy in heaven or on earth is a false and falling system; and no king, in either world, can rule without rebellions, and final overthrow. When Christianity preaches a monarchy in heaven, it preaches a falsehood; and when it supports a monarchy on earth, it lends aid to a structure that must fail and fall in spite of its prayers and all the help it can get from God to save it. Nature has no titled aristocracy and no lineal descendants, if such acquire supremacy. Knowledge is not transferable in title-deeds, nor inherited in heirship; neither is wisdom, nor the right to rule. Every ruler should return his authority to the people, and derive it from them by their own voluntary selection. A democratic government is one that spreads out and lowers down on to all the people, and not one that rests on the heads of only a few aristocrats, and crushes the rest with unjust enactments. A true democracy must, and will, give woman an equal share, and chance, and compensation with man, socially, politically, and religiously — in education, in profession, in politics — and pay for labor, &c. We have not reached it, but ours is the only nation that approximates it. We are slowly but surely approaching it. Slavery was the dark cloud that hung heaviest over us. It is about removed. The injustice to and oppression of woman is the next, and

the monopoly of the soil the next. The gradual and final extension of the right of suffrage to both sexes will remove the latter, and many other minor evils that prevent our entering upon a system of government and religion that can hold out to the end.

Democracy and spiritualism, which, conjoined, will be the government and religion of the future, are alone capable, of all forms of each, of being perpetuated to the end of the race. Greece and Rome, and Gaul and Britain, have had their strong forms of civil and military government and power; and their arms, each in turn, slacken and fail, as have other powers before them. The pet Jews (the God-chosen people), with their Jehovah king, and lesser kings, selected and anointed by him (through the priests, of course), have gone to the wall, or to the ends of the earth, scattered in fragments, a nation no more, for not even a God (such a God) could perpetuate such a wicked and corrupt government. Neither can it ever gather and reinstate them. It matters not in the least how much religion a nation has, how many priests it supports, and how many fasts or thanksgivings it has; prayer and sermons cannot save it against nature. No amount of Christianity can establish and make permanent slavery, or the slave confederacy; for they have abundance of Christianity, and plenty of priests to say the prayers for the rebels, and praise God for his help. So the Jews had; so had Rome and England; yet all will not do. Nature pays no regard to prayers, nor to the gods that men set up and worship. She lets down a nation,

with its God, as easily as if it had none, or with its religion, as if it had none. Paganism saves no nation, although the oldest nations are pagan in religion. So Christianity saves no nation, not even from its sins; and as it saves no nation, so no souls, as I learn from the spirit world, have been saved by it. Yet it was not, is not, without value. It is the chimney-pipe, or flue, through which man, in his social stove of tyranny over woman and his black or white fellow-being, blows off his windy and wordy gas in prayer and praise of God for the blessings of what he calls civilization, when really he is not civilized at all, as his constant wars and tyranny show. It being the fitting religion for an age of antagonism, we shall, of course, have another for an age of harmony, peace, and brotherhood. And as monarchy, aristocracy, absolutism, and Christianity go together, we may expect, as governments pass into the hands of the people, and become democratic, spiritualism, as the democratic religion, will take the place of Christianity, with its God-king, and especial favoritism and aristocracy, in heaven as on earth. Man's natural right to land as well as to liberty, will be asserted in the new government and religion. For man can no more live without land than without air; yet he is robbed of it before he is born by government and laws, and even Christianity joins in the robbery, and never defends him. A child born in Massachusetts or Maryland has no right to be there more than one born in Ireland has to be there; and if male or female, at the age of twenty-one is

a trespasser even in his or her father's house or barn, and a vagrant if stopping to sleep by the road-side; and yet he or she has no claim upon the parents for means (by law) to purchase a place to stand or sit, or lie down to die.

True, he, if it be *he*, has a right to sell himself out to labor, and earn the means to purchase land, if he can, which in America he can do, because wages are high and land cheap; but in England, in some parts, one hundred years of labor, at the wages and price of land, would not enable him to purchase, from what he could save, *one acre* of farm land. So there he is an outcast, and had better go straight back from whence he came, or hurry over to a better government. But if it is *she*, and not *he*, that is of age, what must she do? Surely she cannot earn money and purchase land to raise her bread and clothes on. So she must sell herself for life at the best bargain she can get, or best offer for her service, and the sacrifice of her body, and liberty of person and property, and have her food and clothes for her labor the rest of her life; or, anticipating this necessity at twenty-one, take an earlier offer, and go from home at an unripe age, and for her premature effort, to be a social and sexual companion for man, find an early grave, and premature entrance on the life beyond. It is, indeed, painful to look at our political, social, and religious systems and their combined cruelties, in which each aids and is adapted to the other; and were it not for the single hope which spiritualism holds out of a better future

for us, we might hang our "harps on the willows," and go mourning the rest of our lives. Or we might, indeed, wish the Indian's fate were ours, and stop propagation on the earth; or all take the Shaker religion, and close up the race with the present generation. But there is hope, and that hope is in our country and government, and our spiritualism. The two together, in their march and progress, promise for man a redemption from the gulf of tyranny and slough of sectarianism. Aristocratic pomp and pride, which have ruled in court and church, even here will pass away, and man and nature shall be recognized in the land.

As governments and religion correspond to and with each other, we have no government adapted to spiritualism; but this of the United States was, and is, nearest, and, of course, will be nearer still when slavery and aristocracy are abolished; and aristocracy always exists where slavery is one of its props, and a main one here goes out as slavery goes. We know that spirits and spiritualism have had much to do with it, and will have more to do with elevating and equalizing woman with man, as they are both equal in the spirit world, and should be here as far as rights and responsibilities are concerned. We are rapidly doing away with the distinction on the rostrum and in the pulpit, both on religious and political subjects; and when it is fully admitted that a woman can address the voters, and tell them how to vote, and explain to them more than they know of politics and policy, it

will soon be seen to be folly to keep her from voting. One right and capacity will imply another, till she secures all that man has, even the right to seek a companion, and choose her husband, if she can get him by any means proper for the other party to use. If our Congress had an equal number of females and males, and our state legislatures also, slavery would have been abolished without a war, and fighting would have been as great a disgrace in legislative halls as in a church. The latter owes its better social condition to the presence of ladies, and their equal share and interest in the good order and decency of those engaged there. In no department of life can man be refined and harmonized without the influence and association of woman. Hence our colleges and legislative halls are ever overrun with rowdiness, riots, ruffianism, vulgarity, and brutality, more or less as woman is near or remote from the scenes. Legislatures are much better since the galleries are supplied with ladies, and the few colleges where girls are admitted have less of rowdiness, &c.

If the people of this country take the government into their own hands, and change it out of tyranny and out of slavery, and settle it on their children as an inheritance for all, and secure woman's rights and children's rights, do justice to all, and defend and secure the natural and acquired rights of the weak as well as strong, the weak in intellect as well as weak in back and arm, they will make it the asylum of humanity and the oppressed of all nations, and the

country where angels will love to visit and bring and bestow blessings on mortals. If we do our duty, angels will do theirs to us with pleasure. Some of us already know the interest taken by the fathers and patriots of this country in its welfare and progress. We have heard from them, and regret that the conditions are such that they cannot talk to the people as they once did, and be recognized as only a few of us recognize them; but such is the case, and they have not more control over conditions than we have, and hence they are not recognized, and do not often speak.

As a nation we seem fast passing into a warlike or military nation. We can raise and equip, muster and march, the largest armies of the world; but two causes are fast moving us out of a military career, and putting an end to wars — the rapid discovery of destructive and defensive inventions for land and water, which will soon render wars between enlightened nations impracticable, and the opening intercourse between the spirit world and this, which will bring up woman, and bring out the better and gentler nature of man, and make wars look and seem ridiculous.

Whenever and wherever spiritualism triumphs, wars are at an end, except for defence, and that will not come, for the enlightened condition will give them such superiority in knowledge and goodness, that no nation will attack a nation of spiritualists. Christian nations can war with each other; they ever have, and ever will, while it is the religion of nations; but spiritualists cannot, and will not, war with or upon each other.

Thus the grades of society in its every structure correspond each to each — paganism in religion to barbarism in government ; Christianity in religion to enterprise, intelligence, monarchy, robbery by law, antagonism, competition, conflict and wars in government ; the multitude of sects and interests ever cultivating selfishness, and carrying it forward in religion to the next world : spiritualism in religion and harmony, peace, brotherhood, democracy, equality in rights, natural law, and natural rights maintained and secured for all classes. No wonder there have been so many souls looking forward with longing hearts for a millennial era, a better government, a renewal of religion. For, turn which way we will, to whatever government we will, we shall find it crushing out the lives of some class to enrich others — in our country and government doing less of it than in any other ; but even here robbing a large part of the blacks, and most of the women and children, because they are weaker, and ever have been robbed by all Christian nations and the best governments of the world, and on this precedent, as a right, we base our action as a government. New England must follow nearly in the footsteps of Old England — may make a few, but only a few, steps in advance ; may leave the laws of primogeniture, the landed estates to families forever, and the titles to nobility ; may stop the royal blood from running in the veins of a few families, and run it in all white *Christian* families, but leave the heathen “out in the cold.” But New England made one great

step of progress, unconsciously at least of its greatness and importance. It was when she attempted to teach all her children to read the Holy Scriptures: by this step she opened their eyes, and they began to see the errors and defects of the Bible, and multiply sects and sceptics, till, after moving old Harvard forward to the outer works of Christianity, Unitarianism, they could advance it no farther and hold on to the Bible, and then sent out from it such minds as Parker and Emerson to explore beyond, and try to find an anchorage for it, or some other college on safe ground still beyond. The explorations are not yet ended, but will end when they find it in spiritualism, and not before; and then we shall see the fruit of New England Puritanism, and her efforts to educate the young to read the Scriptures, and see fully illustrated the old adage of raising a bird to pick out its eyes. Could the education have been confined to reading the Scripture and a few essays, &c., it might have added to superstition, and proved the truth of Pope's lines, —

"A little learning is a dangerous thing;
 Drink deep or taste not the Pierian spring;
 There shallow draughts intoxicate the brain,
 But drinking largely sobers us again."

It is through this education, general and even universal and thorough, that both democracy and spiritualism are to be incorporated into society; neither can be successfully maintained in an ignorant community.

The ignorant mind is ever swayed by passion, and feelings rule the judgment, if intellect is subservient

to feelings. Such population is ever kept in excitement on religious, or social, or political questions, by a few ambitious or fanatical leaders, — priests or politicians, — and mobs, riots, rebellions, or revivals, and religious persecutions are successful ; but enlighten the mind, educate the people, sober the judgment, bring in reason to rule in justice, and let science and philosophy prevail, and your riots cease, your mobs cease, your rebellions cease. Your revivals cease with the mobs, for both are engendered by and in the same mental atmosphere and degree of development, as toadstools and mushrooms of kindred growth, — persecutions for religious belief cease ; all forms of tyranny and superstition with them. Natural law and order, and equal rights and harmony, follow. Hasten, then, the cause of education, as the only salvation and redemption of our nation.

The learned aristocrats of Europe are looking into the phenomena of spiritualism, and are trying to see how far it can be used in and for their system of government. But those there or here who want it for selfish or oppressive purposes, will soon find it incompatible with tyranny of any kind, and never adapted to monarchy or aristocracy in government or religion ; hence it cannot be received or adopted in Europe, nor could it be here when slavery existed, nor will it long tolerate the robbery of women and children, as we do in our institutions. The proud may scoff, the haughty may sneer, but the spirits will come. The reckless may lie, and the wicked may persecute, but still they

come, and come; and the cause spreads in the light every day, where the people are enlightened sufficiently to receive it. It is an encouraging fact that our spiritualism is most known and most common in the best educated and most advanced districts and states of our nation, and least known in the darkest and most ignorant districts and states; as in Arkansaw of the slave states, and New Jersey of the free, as at the foot, and Massachusetts, and Vermont, and Michigan, and parts of Ohio and Illinois, on the lead in education and general intelligence, and consequently in our new philosophy and religion on the lead also. Take, again, Illinois as a state, the north part up to the advance in both, and the south or Egypt end, dark and ignorant in condition of mind generally, but all alive with riots, rebellion, and revivals of religion; far more religious, in Christianity, than the north, but have no knowledge of, or capacity for, spiritualism. Of course this does not apply to the few northerners among them, nor is it a charge of dishonesty and wickedness, but a condition of ignorance for which they are not accountable. They are as honest in it as other Christians or politicians, for aught I know; but I cite it as a fact in historical corroboration of my position, that spiritualism is of and for an advanced and educated people, and so is democracy; and that in such, both riots and revivals will cease.

“’Tis education forms the common mind.”

’Tis education fits it for spiritualism and democracy,

and the two will go together. Wouldst thou hasten democracy, aid the cause of universal education; wouldst thou hasten spiritualism, aid the cause of universal education; wouldst thou check either, slacken and retard education, tie its hands in Christianity, as the Catholic does, and the Sunday schools try, but fail, to do among Protestants, and you can darken the mental atmosphere, and keep back the spirit world for a little while longer. But sooner or later *must* come democracy in government, and spiritualism in religion, hand in hand, as married and harmonious partners, of which the race shall be the equal children, male or female, old or young. Let us hasten the day, —

“Aid it, tongue, aid it, pen,
Aid it, hopes of honest men, —”

for it already dawns in the United States.

LECTURE V.*

RELATION OF SPIRITUALISM TO SOCIAL LIFE.

IN my subject I have an important advantage over my clerical brethren, for I have two great Bibles. Their great Bible of *words*, which, at best, are only shadows and representatives of things, and records of events, which, in this instance and collection, are to me fallible and greatly defective, both in testimony and fact; and hence I am glad I am not confined to it, as they are, for authority, for I have also the great Bible of NATURE ever open before me, with its constant creation, and infallible laws, and *sacred* pages of history and revelation, in which *things*, like works, are far more sacred and important than words: as doing prayers is more sacred than saying them, and works of charity better than thoughts of charity, so works of God are better than words of God, if we really had words of God, of which I have no evidence for certainty. All the evidence produced by Christendom in favor of the divine authenticity of the Bible, if subjected to our rules of evidence in our courts, would not convict a person nor recover a judgment; and as the outside evidence fails, so the inside evidence fails also, to establish

* Delivered in Washington, January 29, 1865.

a superior origin to that of other books. If its marvellous stories were true (or if we could assume their truth), then, to be sure, we should have to seek some as yet unknown power as the origin of the phenomena, not of the record. The wonderful Samson, and Daniel, and Shadrach, and Solomon, and Moses, and Aaron, &c., if we could believe the stories, must have been a little ahead of our modern magicians; but so far as authority of record is concerned, the Arabian Nights and Æsop's fables are as well authenticated to me. Those who believe, and who drank in their belief and devotion with their mother's milk, and swallowed it with her first words, are, of course, in a different condition, and wholly excusable for not seeing this as I do; but I must be honest and true to myself and my light, as each may be to his and her own. In the outer world of sacred things I will find my text, and you will excuse me if I assure you that to me God's *works* are holy, and his sayings, written in no book, but in creation, are to me his laws and his commands. On my heart it is written, Thou shalt not kill, and in my conscience it is written, Thou shalt not steal, &c.

From the sacred things about us, I will select for my text, as appropriate on this occasion, the white pond lily, as it has its three stages of growth and development, corresponding to man collectively, and to some earth-lives individually, and is especially appropriate to a true and developed spiritualist. Seek it first in its miry bed among the filth of surrounding decayed vegetable matter; the cast off shells of insects, debris and

matter with offensive odor, is all about it in its germinal condition. It has no beauty, no fragrance, no white petals and rich stamens. Who would ever fortune-tell it to be a lily of such richness, as it soon becomes by development? So of man in his first and sensual state, both as a race and as an individual. As a race surrounded in his early appearance with the decayed monsters of the two lower kingdoms, an atmosphere of effluvia noxious, and often poisonous, all of creation about him marking the decay of a past and dawn of a new epoch. In himself no signs of the higher life which he was to attain even here. I have already described him in his religion, his government, and his social state, and need not repeat it here to show you its comparison with my text. Individually the comparison is not less perfect, if we remove the surroundings which refined life and society bring about the babe. Nature does not raise it above the correspondence. It has only bodily and physical demands at first, and no idea of neatness or order, nor a sign, save in its eyes and form, of that which it is to be. Its fragrance and beauty are to be yet brought out and developed; they are only in germ in the child. Fragrance in flowers corresponds to love in the human being, and both are equally material particles of matter cast off and thrown out. Rising from its miry bed into the liquid element, it expands its form, and develops its power, but still holds fast its fragrance, and keeps its petals closely folded in, and their whiteness and beauty hidden from sight. So of the race rising from paganism and bar-

barism into constitutional monarchy and Christianity; it develops its power and expands its dimensions, counts the heads and taxes the energies in its discordant competition; but its love of God or man is not seen, nor its harmony and beauty displayed. Power, not goodness, force, not love, rule in all the Christian nations of the earth. The race has not blossomed yet; its whiteness (purity) has not been displayed, nor its love, fragrance, thrown out. We are in the water yet, have not come to the air and sunshine of spiritual life and love; but we are mighty, almost almighty, in some respects; but it is not in goodness; it is in force, force, force. When a part of our family or nation rebel, we *force* them into subjection, for we have no love to conquer them, and if we had, they could not appreciate it, for they, too, are in the age of force and fight.

At length the lily, reaching the third stratum of matter, the air, enters upon its maturity, and in the sunlight and dews, drinks in its pure inspiration, and soon opens its petals to the zephyrs; its stamens are kissed by the sun, and its pistils are moistened by the distilled dews, and it pours out its fragrance in gentle, yet prolific flow, lays bare its beauty, and is admired by all who love the beautiful and pure. Such will be, such is, man in his third grand division and development of life and religion, the spiritual age, when he shall be kissed by angels, inspired by spirits with love and beauty from the upper sphere, when he shall no more know wars and discords, but the harmony of the

spheres shall make music in his heart, and his love shall overflow his whole being, and shed its halo on all around: then this will be a world of light, life, love, and peace. No more shall ring the tocsin of war, no more shall boom the dogs of war, on ship or shore; peace shall spread her balmy mantle over each land and home. Love shall sit in the justice seat, and mercy dwell in church and court house; plenty shall reign on every board, and health bless all that are born, for then discordant marriages will be unknown, and only marriages of love shall be consummated, instead of marriages of lust and money. Love relations shall bring happy and healthy children in each household, and to each loving pair of conjugal parents. Nor force, nor fashion, nor pride, nor lust, shall bind more the unmated, as now, in legal wedlock of bodies, with discordant and disjointed souls. The race, in the developed and spiritualized soul, shall blossom over the surface of the Christian era, as the spirit world over this, or the lily over the water; and its richness and beauty shall attract the angels of the upper sphere more and more to meet and mingle with the inhabitants of earth.

How little does the idle crowd that now throngs the thoroughfares of life dream of the beauty in spiritualism, and in store for them in the unborn ages of the future. The heretofore sealed book of man's future life, both on earth and in spirit spheres, is now opened, and we can read from its pages the here and the hereafter of earth and heaven, the blind and the stupid, on the contrary, notwithstanding. Science has opened

her seal, and let us step foot on elemental, which is spiritual, ground. Philosophy has opened her seal, and exposed to us the grades of being's growth, and shown us that the answer to our aspirations and longings, is in spirit life, to which we are all ticketed through as passengers, some on lightning trains, some on express trains, some on mail trains, and some on accommodation trains ; but all get there sooner or later, and dip our silver cups in the flowing springs of the "New Atlantis." Religion has opened her seal, and let us see her failure to bring the heaven here, but her sure pointing to it there, and the ultimate realization of all the bright hopes founded on nature and her revelation, and the reaching at last of the Elysian shores by all the children of earth.

Government has opened her seal, and let us look forward to perfection of democracy in justice, law, and order in the future of man on earth, in which he shall prepare for the heaven above, which is a kingdom without a king, law without lawyers, health without doctors, sermons without priests, and justice without judge or jury — the age of virtue, and peace, and brotherhood which she has in store for us. The social and holy relation of marriage has opened her seal, and shown us the happy pairs of the future, where two beings are blended in one life, and in true love and union on the holy and only basis of marriage, the equality of each, and the equal personal freedom of each in seeking and living its highest life and love, and the true mating on that plane of equal freedom, and equal love, and

equal union ; health and happiness are to follow in the limited offspring.

The spirits have opened their seal, and begun a communication with mortals, assuring us of their safe arrival on the other shore, and the opened page of progression there that awaits all mortals. The seventh seal of celestial inspiration is also broken, and a few mortals are reached and inspired by the angels of harmony and love, and begin to blossom into the condition of beauty and glory even here. The heart that has drank from these fountains of life will be thankful for existence, with all its burdens of care and sorrow, even in society as it is ; but with only the dark history of the Jews and the Christians, and conflicting antagonisms of the present, it would breathe no feeling of thankfulness or praise. Only the bright future can draw from the soul its adoration and admiration of the divine, of God in his ways of goodness seen and felt in the laws that carry us on in development and harmony into the sphere of compensation and love. For each soul I see open a celestial arcana of brightness and glory, in which it may forever gather new facts of knowledge, and new gems of truth, and enrich itself with jewels of gladness forevermore. Life is in us and is of us, and the goal is set beyond us in a law of compensation. Our work is not to glorify God, but to glorify ourselves and our souls forever. Man was not made for God's glory, but for his own. Nothing could be added to infinity. The finite may change forever and never reach the infinite. The human soul, a germ at first, in earthly body, develops

slowly, and but partially ripens here, and then passes to its spirit home, to live out and realize its ideal. No matter how high we fix the standard; there is time, and room, and means to attain it if in finite reach, and if the ideal be in finite reach the real is also, for man works to ideal pattern in all outer results, and often attains the realization of what was a little before even by himself considered impossible. Both the race and the individual are constantly startled by results that were not supposed attainable, as the learned Dr. Lardner proved the impracticability of crossing the ocean with steam ships, and then crossed it three times himself in them; so soon were his conclusions refuted that they had hardly time to be circulated. So are and will be the theories that show how impossible it is for spirits of deceased persons to return and communicate to the living. Several persons had put out their theories and authority to prove it could not be, and before it had been fairly circulated they were on the other shore and trying to refute it themselves by communicating. Dr. Bell, President Pierce, of Harvard, and Edward Everett, among them, showing how weak is human intellect when set up against nature and her laws.

President Mahan and the Pope will soon follow and be knocking at the door to confess their ignorance and folly, to and through some rapping or writing medium. Already spirits have been rapping to the Pope to notify him of his approach to the new sphere, where not only his temporal but his ecclesiastical power will depart from him, and where he can see through the thin wafer

farces of his religion, and prayer-reading, and purgatorial salvations and redemptions.

In my travels of the last ten years it has been my fortune to meet many persons, and some entire families, who have passed into the third stage of human and spiritual development. I have found many in the first degree of spiritualism, or the harmonial plane. Harmony with themselves first and then with all others. This is the first step in the religion of spiritualism. This beats the sword of anger into the ploughshare of truth for improvement and reform; the spears of envy, jealousy, backbiting, and slander, into pruning-hooks of discipline, self-reform, and growth. In this stage men and women learn war on each other's characters or persons no more, and the individual sovereignty of soul is recognized and appreciated in each for each. Each person, man or woman, black or white, is acknowledged to be the owner of his or her body, with a right to control it in every and any manner not to the injury or detriment of another; and no one has a right to any sort of ownership or control of another, except in a paternal or maternal guardianship of children.

This first degree of harmony would put our nation, or any society, beyond war and strife, slander and personal abuse, and especially the abuse of wives by husbands, now so common, and each would be so vastly the gainer thereby, that no price can fix its value. We have seen that Christianity cannot do it. Now let us try the efficacy of spiritualism in a general application, since it has succeeded in many individual cases.

I have also found some who have reached and taken the second degree of spiritualism religiously, — Fraternization. In this state each respects and regards the rights of another as his own, and would as soon, or sooner, cheat himself as another. Honesty is sacred, and each person is as a brother or sister in every personal or pecuniary transaction, and in all dealings. Such persons would borrow and lend without usury (interest); would never deceive in a trade, nor ask more than the value of an article, nor more than he would be willing to give in a change of position, knowing the value of the article offered. All being members of one family, each would help each on the road to life, and then Jordan would not be “a hard road to travel on.” Some Christian societies have tried this among themselves, but have ever found it necessary to excuse their failure, by their theory of a totally depraved nature, when it was far more attributable to a depraved social and religious system. The effort should be to get on to a *natural* basis, for they failed because their religion was not up to the natural standard. They needed a forgiving Savior, and, having one, charged the evil on nature. We claim that our mother Nature is perfect, and *we* perverted and depraved, and hence cannot make her a pack-horse for our sins or short-comings. What a scattering of the Wall Street brokers, stock-jobbers, and money-changers, a system of brotherhood would make. The first step would disband and scatter armies and lawsuits; the second, speculators and money-changers, bankers, brokers, and competitive mer-

chants, and the whole tribe of hungry sharpers that live between the producer and consumer. I have also, as before stated, found a few in my travels who have taken the third and last degree of spiritualism, the Affectionization, in which the soul basks in divine love, and loves its neighbor as itself, and the supreme intelligence with all its might and heart. It is the full-blown lily, the growth of soul to the drinking in of inspiration and giving out of pure love from the white petals of the soul. Such are ripe for the life beyond, and the angels await them with outstretched arms and hands loaded with coronets of flowers and wreaths of affection, and songs of greeting salute them from the spirit home as they enter the pearly gates of a celestial paradise. No scowling monk or haughty priest sits at the gate by which they enter the spirit world, to ask their belief, or baptism, or registry of name in church record. They enter no priestly synagogue, and pass under no sectarian yoke, but go at once "to the regions of the blessed," in "the land of the hereafter," "the home of the soul," of the free, and pure, and loving.

But my hearers often say they have seen spiritualists and even mediums, whose daily life and conduct were not as good and exemplary, even by these rules, as the Christian's. So have I; and I have seen Christians and persons of enlightened minds, whose daily life and conduct were far worse than Mohammedan, or pagan, or heathen, or barbarian; but these exceptions are not to be taken for the rule, but only help to prove it. Christianity is superior to paganism, and enlighten-

ment to barbarism. So I have seen pantheists and infidels whose conduct was worse than the general conduct of Christians; but the prisons and jails, and the records of crimes, and society in general, all testify to the general superiority in morals and good conduct of pantheists and infidels over Christians; for, although there are only about one fifth of our population professing Christians, yet they have a larger proportion in the prisons than any others of different or of no professed religious belief. We are to judge each in its general character, and in this I am sure the spiritualists are far in advance of the Christians of any sect; and it must be borne in mind that we now number by millions in this nation alone. I have seen educated persons much worse than any illiterate persons I ever knew; but does any one use such an argument against schools or education, or the other against Christianity? I do not, nor can I allow it any weight against mediums or spiritualism. In the aggregate they are far ahead, as you will all know, when you know them and the Christians and infidels as I do. You will also know that those called infidels are next to them, and in advance of sectarian superstition of any kind. Let no one be frightened back from looking at and into spiritualism, by an acquaintance with, or story of some defective or even depraved medium, or member of the great spiritual movement. Never forget that our faith and doctrine is *never* to turn one out, nor to turn the cold shoulder to any one. We are all brethren, and all defective in degree.

and know no law or rule for turning one of Nature's children out of the brotherhood of man or household of God. So you may look for such as you call bad to be in our ranks, either as mediums or believers, as long as there are such, with the assurance from us, that if *we* and *our* religion cannot cure them, there is no hope in this sphere, and they may as well stay with us as to wear a Cain-mark of expulsion from their kindred. Christians turn refractory members out; but where do they turn them? and what the object? Is it to improve and benefit the victim, and because they claim to be *holier* than him they condemn? Spiritualists turn none out; they, like nature and the Divine law, hold all in the grand chain of brotherhood, and invite all to come up higher, and it is an evidence that a person has capacity when he or she is a medium, or has a slight knowledge even of phenomenal spiritualism. Phenomenal spiritualism takes persons in through the door of the senses, and often has no effect on the person beyond, or in his or her higher character. Philosophical spiritualism brings persons in through the intellect, and often goes no farther with them. They become satisfied, and stop in this court of the great temple. Religious spiritualism brings persons in through the heart and affections, and filling the soul with love, gives it the highest and purest food of its interior nature. Some begin in phenomena, and follow on to the religion. Some stop, and use only the phenomena. Many mediums do this as well as others. Some go from the first to

the second and third, and some only to the second; so we find the road strewed with specimens and travellers, and some laying off their bodies at each stage and station on the earthly journey.

Let no one suppose we can come from paganism, or barbarism, or Christianity, into spiritualism by a sudden change. It is not a belief to be accepted, a creed to be confessed, or a condition to be attained by having the heart changed "in the twinkling of an eye." It is a growth of soul to be attained only in the natural way.

Persons loaded with Christianity, as some bodies are with calomel, will require as much drenching as the latter get at the water-cures, before they can be cleansed of the sediment of an old ism that belongs to a grade and age below. But if you delay beginning to study and learn these great truths, you put off the day of your redemption and salvation accordingly. It takes seven years to cast off the old body in life by radiation, washing, &c. It will take as long for most persons to cast off the old religion, especially if they are full of the fire and brimstone of Calvinism, or the pepper and salt of Methodism, in which they so often fire you up with a sort of religious capsicum, and salt you down in discipline, to keep you for use. Ours is only a growth of soul arising usually from the discovery of facts or philosophy, or the soul's demand for a higher and better religion than Christianity. Harmonized, fraternized, or affectionized persons or families can testify to its value. No others can. No bigoted sectarian can give its value, more than a

bigoted pagan priest can the worth of Christianity, for they hold the same relation to it. A man may get religion in Christianity (at least so they testify) in the "twinkling of an eye;" but he cannot get spiritualism in any such way, and it is often those who have only begun to look at it that are taken by its enemies for its examples and exponents, and they are glad to find them very imperfect in character and conduct; but it is often the case, that all they have of these were derived from their Christian training, or inherited from Christianity in parents, or the atmosphere that surrounded them in their education and growth. Both mediumship and study of spirits and spiritualism, tend rapidly to develop the soul if applied and used by voluntary effort for that purpose. Phenomenal mediumship, where the subject is an unconscious instrument, is the least valuable to the subject, although often the best for others; but it is often the case where the medium is a conscious and normal instrument, that its value is not appreciated as is the influence and communications by others who obtain them from their friends by and through those mediumistic instruments. But in cases of mediumship where the subject has the normal use of his or her faculties, and makes use of them in connection with mediumship, such persons grow exceedingly fast, and rapidly outstrip all competitors in soul-growth who have not these advantages; such is the case with N. Frank White, Mrs. F. O. Hyzer, Emma Hardinge, Achsia W. Sprague, J. M. Peebles, H. T. Child, and a score of others

whom I could name, but mostly less known to the public. Mediumship is the greatest of blessings if well used, but is sometimes, like wealth, used to destroy the usefulness of the possessor, and his or her enjoyment also. Like wealth, also, it need never be a curse or an injury.

It is the perverted and not the proper use that destroys the subject, and renders it a curse in both cases where it might be, and often is, a great blessing. Mediumship is much like wealth; those who have it often set no value on it, and take no care of it; while those seek it who have it not, and if gained by great effort, usually appreciate it and profit by it, as do some upon whom it descends without being sought after. But mediumship is not spiritualism, as some persons suppose: far from it. It is the phenomenal phase of spirit intercourse. Like the miracles or fables (parables) in the New Testament, they were not Christianity, but were as much or as nearly so as spirit manifestations of our day are to being spiritualism. There is also still more of correspondence; if one choose to use it, to those who receive the Christian record as authority, which I do not. Their phenomena were not as well nor as generally received as ours, and more opposed, even more effectually, by the same class of opposers, namely, the priests, or more particularly by the Scribes and Pharisees, which in our time are the priests and newspaper-writers, or the pulpit and the press which use their influence and weapons, as did the same class in the days of Jesus and his

disciples, according to Christian authority, which I need not deny while it serves my purpose against those who receive it as sacred.

They also claim that a great light dawned on the world, at that time in much greater obscurity than spiritualism has dawned, and that it was born with Jesus in a stable, and of a girl who had been betrothed to a man two or three months, but not practically married till after the birth; and whether she was or was not a virgin (as we use the term) it is not likely that any writer of the events knew. If the priests did, they did not tell it to the writers; but the sense in which they used the term in that day signified only an unmarried woman, and in that sense she may have been so, if the record is true. They also claim that this great light came out of an obscure place, called Nazareth, which may compare to the rise of spirit rappings in the modern Nazareth of the Methodist church, which started in the Methodist family of the Foxes, in the obscure town of Hydeville, New York, but soon went to Rochester, and took name from there in Rochester knockings. The obscurity, marvel, and unpopularity, were much greater in the origin of Christianity than in spiritualism; and as to unnatural, and even absurd and ridiculous claims, ours bears no comparison; for we deny all miracles and supernatural agencies in the matter, and only allow of mystery because our ignorance of the law makes some phenomena mysterious to us, which will, however, lose their mysterious character when we understand the laws that produce them.

Such may, it is true, be also the case with most or all of the ancient mysteries and miracles, even the origin and birth of Jesus, when we obtain (if we ever do) the facts, and know the law that might have produced them. Certainly the birth of a child from an unmarried woman is no mystery, and it has since often occurred where the mother has given its paternal parentage to no earthly person, and others, if not the mother, might have attributed it to God, if the superstitious world would receive such testimony. But I am glad no such story in our day can find a foothold on such slender testimony as that of Jesus rests on; if it could, we should have no chance for our rational religion. The new Bible and Mormon story will not take, and even that was not as absurd as the Old or New Testament stories; but it was born too late, and has only had its success founded on its natural and rational basis and its consistency with events we know and understand, and with the growth and progress of the race. There is one singular fact that may be mentioned here in this connection. It is the fact that this great event came in the middle of this century, and at about the time when thousands of prophetic Christians and some records looked for and pointed to a great event and the dawn of a new era for man. But it did not come more (or much less) in accordance with their expectations than did the advent of Christianity with that of the Jews, which they are said to have expected about the time Jesus was born, and which Christians declare was the fulfilment of ancient prophecy to the

Jews, but which they rejected as obstinately as our modern Christians do the new era born in the advent of spiritualism. I have not much faith in these old or new prophecies, nor in any; but certainly it is a remarkable coincidence in this case, and may be used to those who do have confidence in them, and are ever referring to them in proof of their theory.

It is an old saying (or a new one), that "what is sauce for the goose is sauce for the gander;" and it is well to teach them that by their own mode of warfare, there are "blows to take as well as blows to give." Jesus and his disciples are said to have had as poor success among the Jews, and even among their own kindred, as mediums of our day have with Christians, and often with their own husbands, wives, parents, or children. Most especially was that and is this unsuccessful where it interferes with pride, popularity, wealth, influence, and office. Mediums often find their bitterest enemies in their own household; and sometimes I have seen the medium most violently opposed to the influence and to the spirits, and to prefer the flesh-pots of earthly sensualism to the spiritual influence of angel guides. I have known them to take all means in their power to resist the influence, and sometimes to conquer it, and drive it off, and thus bring to themselves a long day of sorrow and repentance. Other cases have yielded and grown most rapidly in soul and intelligence under the tuition and guidance of spirits, the most remarkable instance of which, in our country, is A. J. Davis, who has been most thoroughly educated.

and fully disciplined by his spirit guides and teachers. I may here say a word of the practical discipline of spiritualism on life. Under its teachings and guidance man will abandon the use of intoxicating drinks, of filthy tobacco, of vitiating swine's flesh, and mostly of the condiments of the culinary department, that add nothing to health and comfort in life, and will so live as to enjoy the best of health, and get the most out of life; will act and be natural and consistent in his social and sexual relations, and consistent with the good and health of all persons and parties; will so educate and train children, as to enable them to see the path in life that leads to and through the pleasantest walks, and with least sickness and conflict. Live natural, act natural, be natural, are its teachings; be honest, be just, be truthful, be charitable, are its instructions.

And now, my friends, I have tried to place before you some of the strong points and some of the weak ones of our system, and to explain to you its claims upon your time, and the reason for its demands on public attention; and in closing this and these lectures, let me once more earnestly entreat you, not for me or my benefit, but for you and your benefit, not to pass this subject by lightly, but give it your attention and the serious reflection which it deserves at your hands. And I can assure you, by my own experience and testimony, that you will be amply rewarded, as I have been. I, too, like some of you, have fed at a public crib, and had the confidence, trust, and votes of the people; but I left that field of useful labor (as it is

when properly used) for this new, and at that time, in public estimation, ridiculous subject, and I have seen it rise in importance, have felt its worth, and realized its strength, and can recommend it to you. Not that I would ask you to "sell that which thou hast," and follow me or this light, for that is not necessary now. Not that I would ask you to leave the political field, or quit your office or place; but do not let any place or temporary position lift you above knowing the truth of these things and this destiny, for at this time the close observer of passing events in our nation can see no other safety for us but spiritualism and spirit guidance, and we *are* already feeling it, although by many even who are instruments, it is denied or unknown. Yet *we* see that we are really piloted now in this dark gulf of internal conflict, by angel guides, and *we* know our capital, and our nation has been saved by the unseen guardians who saved it in earlier times, and founded here a nation in which this great era of future humanity could be developed and realized. We know too that the spirits of our great statesmen and patriots are still engaged in building up and defending our national existence. A Washington has not forgotten nor lost his interest in his beloved country. A Jefferson has not lost his interest in his favorite constitution. A Franklin has still his hope on his native land; and a Webster and a Douglas still look and hope for union and strength; and all such, even Clay, whose degenerate son disgraced his loyal sire, and many more southern men, look with pity on the folly and wicked-

ness of secession, and are aiding the nation in its struggle for existence and unity. A Jackson is as firm to-day as when he said, "The Union must and SHALL be preserved." Let us not disregard these spirit friends, whose interest is still as great or greater than ours in our Union. Let us not turn from their counsel, nor spurn their advice, for they are surely with us, and with us interested, in this trying hour and terrible conflict.

Now, my friends, as I leave you, perhaps for a year, perhaps forever, let me, as a last request, ask you not to pass this subject over lightly, nor give only the idle thought of a leisure hour, but rather make a point of business to look into its merits. I have done so successfully, and you can. I have found it profitable, and you will. I shall long retain and kindly cherish the memory of your attendance on my course of lectures in this city, and the constant and candid attention you have given me, amid the many and pressing calls and duties you have in common with all the citizens of our struggling country, in its effort to maintain its national existence. DO WELL AND FAREWELL.

