

SPIRITUALISM

AS AN

12

AID AND METHOD

OF

HUMAN PROGRESS.

AN ORATION

DELIVERED IN THE TRANCE AT MANCHESTER, JUNE 15TH, 1873,

BY

MR. J. J. MORSE,

Travelling Representative of the Spiritual Institution.

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SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS.

An Oration delivered in the Trance, at Manchester, June 15th, 1873

BY MR. J. J. MORSE.

[Mr. Morse took his seat on the platform in his normal state, but in due course his spirit-guides entranced him, when he stood up, and, under their influence, delivered the following oration in an eloquent and impassioned manner. Mr. Morse is quite unconscious of what he says, even of his own existence, while in the trance.]

To the superficial observer the world presents a problem exceedingly difficult of solution. Wherever the gaze be turned, wherever the vision be directed, there are to be found contradictions innumerable—all phases of character manifesting themselves in such a vast variety and diversity of relationships, and selfishness (that great curse, we might almost say, of human life) underlying every act and purpose of individual action, that alas! it is felt sometimes that humanity is indeed past all hope; that the days of darkness are coming on apace, the night of misery draws near, and sorrow, ruin, and desolation will be the ultimate condition of all people.

The contradictions manifested by human nature, especially as expressed in individual character, have ever been a fruitful source of discussion among those who have had the moral and spiritual advance of the race at heart. These contradictions have given birth to the necessity of the various religious and moral methods of training which the world possesses at the present time. Alas! for the well-being of the world these self-same moral and religious methods have hitherto failed in the one grand object for which they have been designed. The world to-day is just as full of contradictions as it was in the days gone by; and crime and craft and misery rule as triumphantly now as they did in the earliest inceptions of the human race. How is this? Has the fair face of human

nature only an outward seeming of beauty, and beneath its surface is there nought but corruption and decay? Is it impossible for humanity to be brighter and nobler than it is? or is it the lot of humanity to ever go forward in the same heartless, cruel manner that to-day characterises its career? Powers of evil have been accredited with the working of this confusion in human life; and against those powers of evil the moral and religious teachers have directed their efforts; and thus, looking at evil as an abstract entity, seeking to subvert its machinations by certain methods and means directed against a power or principality *outside* of human life, they have missed the mark; for evil does not exist as an abstraction. There is no absolute concentrated power of evil continuously directing its energies and efforts to the subversion of God's highest and holiest work.

But the sources of all man's contradictions—where are they? Where are the mainsprings? Who can drag them forth to light, hold them up to humanity, and say, "Gaze here; we have found the secret; and giving you the truth we have discovered, you may, in possession of that truth, avoid all failures in the future"? Evidently we cannot say that either the religious or moral instruction of the people has been able to effect this very desirable end, because of the evidence we have just cited—that crime and vice and misery, and all the incongruities of human character, are still rife in their manifestation this very hour. We must look, then, farther afield; graze in "fresh fields and pastures new;" endeavour to cull fairer flowers, riper fruits, and, giving these to hungry humanity, say, "Eat, and be made strong and holy; come forth with all the native purity of thine inner divinity, and walk even as thou art in very truth—sons and daughters of the Living God!"

But where is the teacher, where is the general, where is the philosopher who can effect this most desirable result? Who shall come and bid humanity drink at the fountain of Eternal Truth? Where is the Deliverer? And echo answers, "Where?"—a long despairing, wailing "Where?" There is no help near. All human effort at redemption ends in confusion, ends in hatred, ends in the creation of feud and discord. Why? For the simplest of all simple reasons—that all efforts at redemption that humanity has ever been blest or plagued with have ever been specially directed to certain classes, created and maintained for certain ends and issues, localised instead of universalised. What the world needs is a plan of salvation that shall contain within itself the means of ministering to the necessities of every human being. And where is there a universal religion that will meet the requirements of every man; allow for the circumstances and conditions of every man; suit the needs and nature of every man? It is not to be found. We challenge its production. It cannot be produced. It may be said that there exists such a religion. The proof would lie in the practical realisation of its aims and objects. The proof that there is not this religion existent is in the evidence we have cited previously—discord and confusion prevailing in the world to-day.

This morning it is our purpose to stand outside of all the religious and moral instruction that the world possesses; for the time being to discard all authorities, to tread in a new track, to ascend the mountains of truth, stand upon their summits, gaze upon the glorious view presented to our vision, drink in the inspiration of its grandeur, and reverentially and in all humility draw near to us and assimilate to our constitution such portions of that truth which in the providence of the Eternal Mind we are prepared to receive and digest. Standing thus, though thy teacher for the present, yet a seeker and a learner of the eternal ways of God, we ask you to put yourselves in precisely the same position. Whatsoever seemeth good to thee, that thou receive. He who receives more than that exhibits a sad want of common sense. It is by blind credulity that the world has forged its own chains, bound itself to a dead and buried Past, while the ever-living and inspiring Present stands weeping by to think that humanity is fettered and cannot draw near to the bright Future that it indicates. Let us, then, search the New; let us turn the page of history; turn it, and we find a blank entry. What can we do with a blank page? Though the page be blank, the hand of the scribe is ready; the pen is dipped in the ink, and in letters of bright burning gold the immortal truths of man's nature are rapidly being inscribed upon that page in all their divine legibility. But what of this new page in the history of the world? What is the title of the chapter that we are about to commence?

SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS.

This is the title of the chapter, and the context that follows may and possibly will be in many of its parts entirely strange to numbers of our friends. We appeal to no man's authority; bow down to no man's conceptions of truth, save in so far as they appeal to our own reason and intuition. So far they are the truths of God to us. But whatsoever we cannot appreciate, or comprehend, or reduce to our own practice, we must of necessity pass by for the time being; not reject it, not throw it on one side, remember; far, far from that, for it may be that our own ignorance and incapacity prevent us comprehending the advanced conceptions of our neighbours. To reject is ever a sign of foolishness, but to lay by for future inspection and reference is perhaps the truest sign of calm, reflective wisdom.

Spiritualism is, as we have oftentimes asserted, no new phase of man's experience, so far as his spiritual nature is concerned. It is as old as humanity; and it is as universally expressed as any or all of the laws of existence. Now, we speak of the contradictions in man's nature; we find craft, and crime, and grief, and all the discordant elements that enter into the incongruous constitution called "Society." What is society? A combination of infinite discordances. What should be society? A combination of infinite unifications; a combination in which all the integral parts

are bound together by one common bond of brotherhood, union, and love. As it is, the reverse of the picture holds true. Now, how can we understand this problem? for it is only by understanding it that we can reduce it; it is only by reducing it to its parts and relationships that we hope to reconstruct society upon a sound basis, and bring in the dawn of that brighter day for which all humanity hope and pray.

We can only understand humanity in its entirety—for society is but the finite expression of the infinite human family—we can only understand humanity in its grand aggregate, by comprehending the nature of the individual atoms entering into the constitution of that aggregate bulk. Now, who can dispute the statement that in the individual man we find an accurate representation of the concrete men? Man individually represents the world collectively; and in comprehending and understanding the nature of the man, we shall be able to frame conditions, laws, and usages, to govern the life and control the actions of the concrete whole.

A very simple task is this at first sight. The wise and learned of the earth will say, "Oh, we fully understand the nature of man. He is a sinful, depraved, demoralised character; he cannot do anything good. It is utterly impossible for him to do a bright and noble action; he is the most helpless creature upon the face of the earth." Now, doubtless many of our friends have heard this statement falling from the lips of men and women who esteem themselves wise, good, and intelligent; and if we were to repay the compliment, and say that *they* were bright examples of the words they uttered, how terribly out of place they would feel! and how extremely probable would it be that they would get all angular and corner-wise in a moment and say, "Do you mean to insult me?" And thus, when the very professions of religion are applied to their legitimate and practical issues, those who hold them deepest and cherish them most are the very first to rebel against the application. Now this is a simple statement of fact, and in itself teaching a great and wondrous lesson, that humanity in its essential nature repudiates entirely the conception of demoralisation attached to it. Here we have, then, an evidence of the fact we have already stated, that the religious systems of the world are inadequate to the redemption of humanity, because they are not related to the needs and nature of man. Here, then, we have the ground somewhat clear before us; the gate is open; we can enter and view the land; but, alas! how choked with weeds and stones. Let us gather them up, place them on one side, and prepare the ground, that the seed of truth and love may grow, and that humanity may browse thereon, and grow strong and healthy and wise.

It is commonly said that man possesses a soul. The evidence of the fact is of two kinds; first—inferential, or by the aid of faith. One man believes, by inference or by faith, that he has a soul; another class of men believe, by evidence, by demonstration, by

fact conclusive. proved before their very eyes, that not only they may be souls, that they may be immortal, that they shall be immortal, but that they absolutely are immortal. The voices of the Morning Land, sweet and lute-like in their angelic tones, come and whisper to sighing and despairing humanity the glad gospel of immortality, saying unto them, "Arise, ye men of earth, for a brighter destiny is dawning before you." Each and all humanity possess a human soul. That soul lives, breathes, and moves to-day; and when the vesture of the earth-life is removed from it, when it is divested of its material surroundings, it will enter that bright world a radiant and glorified being. This is the belief of the world, but faith is changed to knowledge by the magic touch of Spiritualism. The magic wand of the angel-world transforms a thing of faith into the bright reality of knowledge; and so those who stand within the enclosure, we might say, of Modern Spiritualism, realise in all its bright magnificence the grand central truth that man is an immortal soul. This is the foundation, this is the basis whereon we must rear our superstructure, for it is essential that we comprehend this great fact.

But let us turn our attention for a few moments to the proofs that shall lead us to rightly conclude that the fact we have stated is true, for at present our presentation of the matter is simply an assumption, simply an inference founded upon the facts of Modern Spiritualism. We grant that those facts may not be in accordance with the experience of all our friends; thus to them our statement will simply be an assumption, or at best, and in the most charitable sense, a mere inference of a great truth.

Man we look upon and know as a bodily structure; but the deeper man, the inner man that moves and animates that structure, is known by the name of the mind, the mental man. Thus we have the body and the mental man. But behind that man—so say those who have faith as their guide—there exists the immortal soul. The soul manifests mentality, and that mentality is dependent for its expression upon the bodily structure; and thus, physically speaking, during the earthly life of the individual, there are three modes of existence. The interior or celestial, we might almost say—the "essential" man perhaps would be a better term; the next expression of that essential man is found in the mental nature of the individual; and the ultimate manifestation of the man is the bodily organisation.

The mental nature springs from the essential nature; owes its origin to the existence of that nature, which is its seat, centre, and source. Therefore, we might say that there is a strict correlation between the essential and the mental natures. Now this essential nature, manifesting itself in the form of mentality, is dependent for its expression upon the bodily organisation. Then how can we account for the contradictions of human nature in the light where we at present stand? But before we attempt to account for them, let us ask our friends to think for a moment

if the presentation of the argument we have made is not accurate. No one who possesses a grain of intelligence and calm, true reflection will dare to assert that man is simply a material structure, and that the mentality of his nature simply springs from the chemical association of the various elements entering into the constitution of his body. No one will assume that. And those whose faith is their guide and rule through life will at once repudiate such a bare materialistic notion; they will at once joyfully admit that there is behind the natural man an everlasting and eternal spiritual man. Here, then, we stand upon tolerably firm ground; and we can say that, aided by the angels, man may be able to thoroughly and practically realise that he is an immortal being. So stands the argument, then; for the present we leave it.

Now let us deal with the contradictions of human nature for a moment. We asserted that it was only by knowing all the nature of man that we could comprehend the whole of man. Only by comprehending man also in his nature, is it possible for us to be able to comprehend the manifestation of that nature. Admittedly the manifestations are incongruous, various, diverse, sometimes grand and noble; that grandness and nobility succeeded by what? by all that is base and ignoble. Swift as the circling winds passing round the mountain tops, sometimes does man exhibit one phase, then another. How shall we account for this? Now we must entirely deny here, most explicitly remember, most confidently deny the theory that man by nature is a fallen and demoralised being—most explicitly deny it, remember. We have no need to go round and round in our denial; we make the simple affirmation of, not our belief, but of our most certain, positive knowledge, which knowledge we shall endeavour to impart to you. You very well know that if by accident or disease a human body suffers deterioration, if its normal energies and powers become unstrung, that the action, the activity of the mind is consequently impaired, you cannot think with the ordinary clearness, your mind cannot work with its usual vigour, and in all your mental operations there is a sad falling off from the normal and original standard of activity. Now the materialist, very naturally from his position, says that this is a striking evidence that the mind is simply developed from the body; and that as the body suffers from disease and sickness, so of necessity do the vitalic forces diminish; and that as the vitalic forces diminish, down goes the mind. Now if this is not "reasoning by analogy" with a vengeance, I scarcely know what words mean. It is wholesale assumption; so wholesale that it is straining out a gnat and swallowing not one, but half a dozen camels. And it only needs a little more reflection, a little more reverence for the eternal truths of nature and existence, to detect the absurdity of the conclusion. Thinkest thou that God, in His Infinite Providence, in His Divine Wisdom, could so direct all the forces and energies of nature that they should ultimate in such a

grand and noble existence as man undoubtedly is, and that when so ultimated, and man with all his powers and attributes stood before you a divine reality, that death should sweep it all away—that there should be nothing left—that man should go down into the grave and be known no more, save by the memories treasured in the minds of his friends? Oh, away with such a cold, cruel notion, so at variance with man's better feelings, so directly contradicting all the evidence of man's existence, and so deeply opposed to God's most cherished purpose! If any entertain this feeling, let us conjure them, in the name of Eternal Wisdom, to think well, to probe deeply; and their thinking and their probing will ultimately cause them to throw it on one side, to come out of the shadow into the sunlight of eternal truth, and, grasping hands across the bridge of death with the inhabitants of the other life, realise the existence of their own immortal nature. Think of it. Cast the notion on one side, and be ye made free by the truth.

The true inference of the proposition we have stated, so far as the materialist is concerned, is this—that the mental nature being dependent upon the bodily organisation for its expression, just as the means deteriorate, just as the harp of life is unstrung, so the tone is lowered, so is the expression marred; and as the bodily powers decrease, the means of expression also decrease. But that means no loss of inherent intelligence; that means no passing away of man's regal powers; means no stultification of the interior nature that lives, shines, and grows just as bright, just as true as ever. And if disease ultimates in death, and the cloud of dissolution veils from the sight of the friend the one that he has loved, and that friend be translated to the after life, there is no loss of the intellectual power and vigour of the man; there is no diminution of any of his attributes: they are just as powerful, and, in accordance with the eternal laws of life, they will not only live, but grow, unfold and immeasurably exceed the grandest and noblest conceptions of the possibilities resident in man to-day.

So much, then, for the actual truth concerning the continued existence of intelligence. But cannot our friends perceive the mighty possibilities contained within the statements we have just made? If it is possible—nay, as it really is the case—that the deterioration of the body as a whole means the gradual loss of intellectual vigour, resulting in abnormal developments and peculiarities of constitution, let us inquire what methods of education, social and religious surroundings, modes of training and association; will produce. And here in these multifarious causes do we find the origin of the contradictions characterising human nature. No need of a Personal Power of Evil; no need of a Principality of Devils to work damnation for humanity; for all the damnation that has afflicted humanity, all the devils that have preyed upon this constitution, came out of its own nature, have been raised by its own ignorance; and that ignorance, raising a Frankenstein of its own, can only lay it by the power of truth: as it comes out of the darkness, stands upon the rock, and gazes

upon the sunlight, then and then only can humanity lay the devils that its ignorance has created.

Now, false methods of reasoning and expression do far more to breed dissension and differences amongst humanity than perhaps any one thing that we can conceive. But you would not have false methods of reasoning if the bodily organisation was perfectly adapted to allow the intelligent principle clearly to express itself. You would not have false bodily conditions if you were not profoundly and densely ignorant of the true laws of physiological life. If the human body were perfect in its development—nay, if it were approximately perfect, normal, and healthful in its general characteristics, then man, wherever found, having a sound body, would manifest a sound mind. The axiom is true—a healthy body means a sound mind, and a sound mind of necessity means a healthy body. All those whose bodily constitutions are one-sided, to all intents and purposes exist in the dark plains of insanity; for you cannot say a man is sane unless every department of his nature is perfect in its reciprocity and action.

Who is perfect? None. And it may seem a vain, delusive idea for us to put forward to say that perfection is possible of attainment. In the absolute, yes; but relatively considered, perfection is within the grasp of everyone. Those who strive for truth, ever find it; and what is truth but perfect knowledge? And what is the possession of truth but the attainment of a relative state of perfection? Then let us search for truth. Truth maketh free.

Now, selfishness is said to be the greatest curse of humanity; and selfishness is the greatest devil born of human ignorance. Directly we can overcome selfishness, down falls the citadel of misery. But alas! that time is a long, long day distant yet. Remember that humanity in the aggregate has to be reformed, and not merely individual humanity as represented here this morning. Not only you have to be reformed, and made whole again, but the whole world outside of you, related and non-related to you, have to be cleansed from the great curse. Religion, perhaps, is the most selfish of all. Next to it Science comes in for a fair share of the universal selfishness; and Social Life is lurid with the hue of an inner and a deeper selfishness. These are grave charges to urge against the constitution of human society. But we ask you, Where is the condition of society that you can point to in which the interests of all are coincident? Where the interests of everyone mean the interests of all, and where the interests of all mean the interests of one? It is impossible to find it. The very constitution of society as it exists to-day forbids it. Your distinctions of classes and clans stand a palpable and visible evidence of the absence of this homogeneity among yourselves. The truth may be unpalatable to hear, but still it must be uttered. And you may say that so far as this selfishness is being manifested by the inner essential life itself, that would prove, you know, that this inner essential life was impure, that it was degraded, de-

moralised, and fallen. But we say this is not so—that the selfishness manifested is in reality but the surrounding conditions incident to the individual. Now, reform the individual's nature and surroundings, improve his methods and modes of education, surround him with healthy bodily conditions and exercises for the normal development of his powers and attributes, then that individual straightway becomes an honourable, honest, and conscientious man; but if you leave him as he is, the evils and miseries incident to his existence become in due course transmitted to other lives, and the evils are perpetuated. Thus it is the future will be the result of the present, and that future will hold you responsible for the several parts you have individually played, even as you hold your parents responsible for your several natures now. Think of the lesson, for by improving the present, by laying the foundations in the Now, you clear the way for rearing the Temple of Beauty and of Use in the Yet-to-Be.

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 We cannot charge the essential soul or principle with being impure. Why? For the simplest of all simple reasons—that which is absolutely pure can never by any possibility become absolutely impure. Nay, more than that, it can never become relatively impure. And we might say still further, that impurity is an existence unknown. That which seems impure and discordant is simply impure and discordant because the ignorance of humanity cannot detect its use and proper position in the economy of existence. Do you think for one moment that the Infinite Wisdom could permit, could allow, could create, we might say, anything that was useless or inimical? If so, then you have a far different conception of the Intelligent Mind, the great and eternal Soul of the Universe, than we have; and you have certainly a most unphilosophical and unspiritual conception; for the great and eternal Source, the central Power of all Goodness, can only evolve from its goodness that which is like unto its nature. The incongruities, discordances, and anomalies manifested in human life are due, not to similar attributes in the nature of Deity, not to imperfections in the constitution of the All-perfect, but are due simply to the condition of humanity—incidents in the methods of advancement of humanity. If there were no shadow, how would you appreciate the sunshine? If there were no sorrow, how would you appreciate the joys of life? If there were no ignorance in the world, how would you estimate aright the rich value of the treasures of knowledge? It is by opposition that we gain strength; it is by misery we attain to joy; and so by all the round of oppositional elements and seeming contradictions humanity ultimately attains to a condition of happiness.

Our position is that man in his inner and divine nature is an essentially imperishable, that is immortal, principle, and that that immortal principle is divine, pure. How could you be sons of God if you were not divine, or if you were impure? The very fact that you are sons of God, that humanity is a divine sonship, is at once an evidence of the fact that man in his inner nature

is pure and divine. You are dependent upon your bodies for the expression of your intelligence, for the exercise of the powers and qualities of your souls; and it is in these bodily conditions, in the social surroundings, and in the educational status of the people, that we turn to find and realise the source of all the discords at present afflicting humanity. We say, then, that here stands the case: Humanity is divine, and all they who say that humanity is demoralised, fallen from its high estate, nothing good, all impure, incapable of manifesting a bright and noble action—they lie, and attach a libel to the human race in the sight of God, men, and angels. They need to know more of humanity; they need to more reverentially study the divine volumes of existence; they need to more carefully and critically weigh the evidence of their senses; they need to be more considerate for the follies and errors of their neighbours. When they attain to these states they will realise the libel we have spoken of against the infinite love, wisdom, and justice of God. If humanity are the sons of God—finite we admit, and relative in their relationship to God, but still his sons—they must contain within themselves a representation of the divine modes and attributes.

"But what has all this to do with Spiritualism? Why, Spiritualism is only the tipping of tables, rapping upon their surface, and the doing of a hundred and one marvellous things in dark places for the gratification of an idle curiosity and an excited and morbid appetite. Why, Spiritualism has not got the elements of a rational thought in it." So say all those folks who know nothing of the matter. But all those who have entered the portals, passed through the vestibule, and stand in the grand halls of its divine life realise differently; and they find that these outward phenomena are simply incidents in the first stages, necessary as methods to convert the materialistic minds, that there is a something beyond themselves. Now some people—if our friends will pardon the illustration—are so thick-headed that nothing but a hammer and chisel will get the truth into their brains. We find many of these people, and nothing but the hammer and chisel of the physical manifestation will convince their sublime unconsciousness that there exists a soul in themselves and an immortal world surrounding them. Thus to meet and convince such natures these external phenomena have to be produced. After a satisfactory conviction is attained, the hard, dense mind melts, becomes divinely sensitive; all its atheism is taken out of it, and it stands dressed in the garb of simplicity and purity, waiting and listening at the feet of Eternal Truth, and drinking in her inspirations. All that we have stated this morning is contained in the essence of Spiritualism. And thus we see that Spiritualism, as teaching these things, is a most substantial aid to human progress, is perhaps the best and grandest method whereby to effect the unfoldment of the race that man has ever yet received. Do we claim too much for Modern Spiritualism? Do we say that it contains all that is essential to the advancement of humanity?

Yes. "And is not this saying far more than the truth? If it contains all this," many would say, "why are not the Spiritualists characterised by the most immaculate lives we can possibly conceive? Why are not they perambulating saints, walking about in all the purity of the Divine Nature, and looking the very embodiment of infinite love and wisdom?" It is a very sure case that they are not always of that order. It is equally a sure case that certain other folks profess to have better claims to the possession of Divine Truth; you know who have got Divine Truth here embodied. Why are not they walking embodiments of saintly minds? The application is self-evident—that if we live in glass houses we must not throw stones. All those who are not so saintly themselves should be very careful about twitting others as to the absence of their saintly natures. But this much we will say, and saying it defy contradiction, that the Spiritualist who intelligently apprehends the problems of Spiritualism, who reasonably and intuitively perceives the existence of his own divine nature and the communion of souls, is a better, a nobler, a stronger man for that knowledge; no matter what his faith hitherto has been, no matter with what phase of thought he has been associated, once stamped with the genius of Spiritualism, once realising its grand truths, all the nobility of his nature is strengthened a thousandfold, and in every walk of life he is better fitted to cope successfully with all its dangers and discordances. We appeal to the evidence of all Spiritualists. Ask them if they cannot face that greatest of all human fears with calmness and equanimity; ask them if they cannot see Death with unblanched faces, and, with strong and steady confidence in the Eternal God, if they cannot see it come nearer and nearer year by year, month by month, week by week, day by day, until the final moment comes when he claims their bodies for his own; and they will tell you yes. The sting has been extracted; the veil has been rent in twain; the cloud has been dispersed; and death, instead of seeming a frightful spectre, stands before them a bright and shining presence, an angel of God's infinite love and mercy. Death ceases to be frightful and repulsive in itself, and stands forth simply as an incident in the career of the soul; a necessary sequence of the bodily career; a thing that must be passed through, and an experience redolent with love and wisdom—no fear of the cold, cold grave holding all those we love.

Is faith, outside of Spiritualism, existent in the world? Who has it? Those who possess the grandest religion, those who treasure within themselves divine precepts divinely revealed, use every effort to prolong their lives; and when death draws near to them it is a thing so terrible, so cold and chilling—the life they love is fading from them; and though their faith tells there is a life beyond, they would far rather remain in the life that is than trust to the dark future and go they know not where. The Spiritualist stands differently. He knows, by the testimony of the loved and gone before, that his destiny is the immortal realms, and,

aided by the information that we have afforded you this morning, and guided by the truths deducible from our statements, he has prepared himself, by a life of honesty, morality, and truthfulness, to pass over the shining river, to stand in the grassy meads, to drink in the inspiration of that higher life, and feel that then he first begins to live.

Spiritualism as an aid to human progress! Why, its benefit and value are incalculable; and amongst its methods it teaches this: "Love thy neighbour as thyself,"—a very old precept that—old and revered, beloved by every fraternal unfolded mind, and carried into execution by every soul that feels the Divine Harmony pulsating through its nature. But, alas! these souls are "few and far between," compared to the great bulk of humanity.

Spiritualism also teaches the necessity of Forbearance, Forgiveness, Charity; "Love thy neighbour as thyself;" Faith in the divinity of all men; Charity, Forbearance, Forgiveness; and that grand truth—that grand and noble lesson—Hope, that leads the soul onwards and upwards to brighter and to better things in view—founded upon Faith, strengthened by Charity, leads Humanity upwards and onwards. These are the teachings of Spiritualism; these are the enunciations of Modern Spiritualism; and thus, instead of Modern Spiritualism and true Religion being at issue one with the other, they each unite, clasp hands across the sea, and bid Humanity come onwards and upwards.

Now let us look for one moment at the effect that the dissemination of these principles would have upon the general community, and in these remarks we come to the conclusion of our present address. Humanity realising all that we have stated, thoroughly and completely realising that it is an immortal existence, that it is dependent upon its outward nature during its natural life for the expression of that immortal nature, would it not (how can we reasonably suppose otherwise?) direct all its energies to the perfecting of that nature, to its development, to its growth, to the maintenance of its normal vigour? Certainly, most decidedly it would; and the effect flowing from this would be a better manhood, nobler thought, and fairer spiritual existence. And thus tracing that out to its simple issues, to its ultimate relationships, peace, harmony, and accord would reign among humanity; love, justice, and wisdom would be its distinguishing features; discordancy would be lost, and all the incongruities and anomalies incident to ignorance and selfishness would be known no more. In the light of positive knowledge ignorance would be dissipated, and in proportion as ignorance is dissipated from the minds of mankind, so will all the evils and miseries that at present curse it vanish also. Let us, then, pray for the light; let us search for the truth; let us apply that truth to the solution of all the problems of existence; and by so searching and applying it we shall build up a fairer and nobler life, draw nearer to our Father and our friends, and call down high and noble aspirations from the higher and the nobler life; and those friends of thine who once walked with thee

in the ways of mortal life, who once shared all thy trials and troubles, who were once men and women even as you are to-day, they from their happy homes will draw near, join in the glad chorus of awakened humanity, and the divine song of universal love, flowing upwards and onwards, shall be borne through the infinite space to the glad heart of the great Eternal Cause; and that Eternal Cause, in its inner joy realising the destiny of its children, shall send forward the mighty roll of inspiration that shall lift humanity onwards and upwards, bringing in the greatest and grandest day the world has ever seen, linking humanity in the bonds of fraternal love, calling forth every aspiration of the soul, developing every noble attribute, and then a resurrected humanity shall take the place of this one, and perfect order, brotherly love, and holy influences shall hallow every relationship; and crime, and all the incongruities of human life, all the luxuries and diseases that afflict society, shall be known no more; every noxious thing shall be removed, and humanity, glowing in the divine inspiration, bound together by mutual bonds, shall live and grow in truth, justice, and love for ever and for ever. That this may be so, O Eternal Source of every good and perfect gift, we, Thy servant in all true humility, most humbly pray; and may the inspiration of Thy Divine Love fall upon the hearts of these Thy children here to-day, and may truth, wisdom, and love be with them now, henceforth, and for ever!

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