

# SPIRITUAL ETHICS.

A SERIES OF INSPIRATIONAL DISCOURSES

BY MRS. CORA L. V. TAPPAN.

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No. 28.

## SPIRITUALISM: ITS ADVANTAGES

TO THE PRESENT AND FUTURE LIFE.

AN ORATION

DELIVERED UNDER SPIRIT-INFLUENCE,

In the Grand Concert Hall, Brighton, on Sunday Evening, May  
23rd, 1874.

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# MRS. TAPPAN'S ORATIONS REPORTED IN THE "MEDIUM,"

A WEEKLY NEWSPAPER DEVOTED TO SPIRITUALISM.

NO. OF MEDIUM.

- 182—Spiritualism as a Science and Spiritualism as a Religion.  
183—What Great Teacher has produced the most Potent Effect upon Society; and Why?  
184—The Realm of Spirit. 185—There is no Death. 186—The Spirit.  
187—(Two Orations.) The Individual Human Spirit; and, The Connecting Link between Spiritualism and Science.  
188—Mediumship. 189—Is Spiritualism Witchcraft and Sorcery?  
190—(Two Orations.) The Experiences of a Scientific Mind on Earth and in Spirit-life, as told by Himself; and, Mystery and Meaning of the Number Three.  
191—(Two Orations.) On the Connection between the various Mental Sciences and Spiritualism; and, The Nature and Occupations of Spiritual Existence.  
192—(Two Orations.) The Temple of the Soul; and, Some of the Methods of Producing Spiritual Manifestations.  
193—(Two Orations.) The Dual Apparition of the Embodied Human Spirit; and, The Heavenly Home and Spiritual Kindred.  
194—(Two Orations.) The Eternal Progression of the Human Spirit; and some further Suggestions concerning the Methods of Spiritual Manifestation.  
195—(Two Orations.) Cui Bono? and, A *Résumé* of the series on Spiritualism and Science.  
196—Mrs. Tappan's Experiences as a Medium; also her Portrait.  
197—The Spiritual Outlook for the New Year. 199—Purity.  
200—The Need and Efficacy of Prayer. 201—Spiritual Gifts.  
202—Charity. 203—Some of the Historical Evidences of Spiritualism.  
204—"And these signs shall follow them that believe."  
205—(Two Orations.) The Origin of Evil: its Introduction into the World, and the Remedy suggested by Spiritualism; and, The Signs of the Times.  
206—The Many Mansions: or, Different Conditions of Spiritual Life.  
207—The Influences of the Present Life upon the Future.  
208—The Celestial Arcana: or, the Realm wherein the Attributes of the Spirit are Known and Understood.  
209—An Address suggested by the Twenty-sixth Anniversary of Modern Spiritualism. 210—A Sermon for the Season.  
211—An Answer to those who pronounce Spiritualism Satanic in its Origin.  
212—Answers to several Important Questions concerning the Spirit-world. 213—The Hope of the World.  
214—Further Consideration of the Methods of Spiritual Life.  
215—Memorial Discourse on the Life and Works of Judge Edmonds, by Theodore Parker.  
216—An Account of his passing away and Experience in the Spirit-world, by Judge Edmonds.  
217—Spiritualism: its Advantages to the Present and Future Life.  
221—The Occupation of Spirits in Spirit-life; and to what Extent are they Permitted to impart their Knowledge to Mortals.

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## SPIRITUALISM: ITS ADVANTAGES TO THE PRESENT AND FUTURE LIFE.

An Inspirational Oration delivered by MRS. CORA L. V. TAPPAN, at the Grand Concert Hall, Brighton, on Sunday evening, May 24th, 1874.

### INVOCATION.

Our Father, who art in heaven! Thou Infinite Spirit! Thou Source of life and light and immortality! Thou surpassing and glorious Presence! Thou that fillest all space with Thyself! Thou that giveth to all the nations of the earth Thy presence and Thy inspiration! O God, our Father! we ask for Thy presence, for the consciousness of Thy power and love, for Thy living and perfect inspiration. Thou that hast spoken in time past through seer and sage, through prophet and those endowed with tongues, be Thy power upon us. Thou that dost guide every heart, and noteth even the sparrow's fall, be Thy light and life within our souls to-night. Thou art strength; O uplift the weakness of Thy children! Thou art truth; O penetrate the error of the world that is left cold! Thou art love; O let thy lovingkindness abide with men, until they no more slay one another! Thou art knowledge; open Thou the gateways of Thy wisdom that we may behold Thy truth and receive Thy knowledge. Thou art all-beautiful; O let us, in our imperfection, behold Thy beauty and understand Thy loveliness! Father, Spirit of Life! Thy children are in the midst of death; they walk the earth with fear and trembling. The shadows of the grave lie all about them, and their loved ones are vanished from their side. O may they know that life is eternal, that Thou dost not snatch their dearly-loved ones from their side to immure them in everlasting death, but to enfold them

in an atmosphere of beauty and loveliness. May they see where the portals of the grave are open, where the spirits of light descend from their abodes of bliss; that death is no longer dim with terrors. Father of all Light! be Thy presence here like an inspiring and pervading atmosphere; let each atom of this room and every thought within this room be filled with Thy life and knowledge; let us seek only for truth; let us aspire only for love; let us understand knowledge and wisdom and excellence; let us abide in Thy peacefulness; let us remember the sweet words of lovingkindness that Thy spirit poured out upon Him whose life was peace and love; let us remember Thee and pray to Thee. Our Father, which art in heaven, &c. &c.

## DISCOURSE.

The lesson of the evening was Ezekiel xxxvi., from verse 25.

We are not here as the advocates of any creed. The devotees of all religions are invited and are welcome. Whatsoever may be the theory or form of worship of any soul, we have no theology to present to you to-night. Truth is its own excuse for being. The facts that are in the world are the only basis upon which existing human beings can or should form philosophies. The facts of the nineteenth century in science or in art oftentimes overthrow the theories of past centuries. If there be anything in Spiritualism that contravenes an established theory and interferes with the favourite prejudices or preconceptions of individuals, it is unfortunate; the facts of Spiritualism must still remain. The knowledge of any new truth, or of any new form of an old truth, becomes so important to the human mind that the true student of philosophy does not pause to say, "Will this interfere with my favourite theory?" but at once sets out to learn what discovery or what new element of truth has been unfolded to the world. You are all students, we take it; you are all inquirers for truth. Our subject to-night is to present to you the advantages of a knowledge of Spiritualism in this life and in the next life.

Surely men build wiser than they know. Surely prophet, and seer, and sage, in time past, have laid the foundations for a higher philosophy than that which merely belongs to the material world; and the most important facts that can interest man are not merely those connected with the material hour of existence, which at longest is but short, but that philosophy which will educate him concerning his spiritual nature—his soul. It is claimed, however, that religion already does this. To those who are fully educated in spiritual matters we have nothing to say; but the effect of the vast majority of the minds of the nineteenth century—the students of material science, and the vast underlying structure of existing intellect—is not to teach men of their spiritual natures, but simply to tell them that this life is the only life, that the earthly existence begins and ends all there is of humanity, and that the vast unknown region lying far beyond human sense and human expression is a region of oblivion, of unconsciousness, of annihilation.

Led by the science of the nineteenth century, backed up by the foundation of material philosophy, sanctioned by the dissensions in the church itself, led almost entirely by the full and absolute pursuit of material enjoyment, the world looks out vainly for some proof of the existence of man's spiritual nature beyond death; and the doors have been barred to that communion that in time past revealed angelic presences, and in past ages revealed the spirit of God to humanity. Of this spiritual nature, and of the attributes that cause humanity to long for and desire to know something of that existence, we would speak to-night.

As we have stated, to those whose souls are satisfied with their religious views we have no message. They may or may not comprehend the vast underlying philosophy of their spiritual natures; but if they have faith, and if they have strength in that faith, it doubtless uplifts them. But with Colenso in England, with Renan in France, and with Strauss in Germany—who has lately gone out into the world of souls without any knowledge of that world—surely there are followers upon followers, and minds upon minds, who believe to-day that all of man's existence is contained within the brief space that makes up his physical life upon earth. To those Spiritualism has its message. The materialist defies the man of religion to prove the foundation of his theology. He plants himself upon the pedestal of science he has reared up, saying, "There is no proof that man has a spiritual nature;" he rejects the authority of the past; he follows the leadership of the thinking men of the nineteenth century. With Huxley, with Spencer, with Professor Tyndall, John Stuart Mill—with all the school of modern philosophy, he gradually slips away from the old fastnesses of religion, and says, "We know nothing of the region beyond."

The appeal which Spiritualism makes to such a mind is three-fold. First, it claims to present to his senses irrefragable and indisputable proof of the existence of spiritual beings. We are not unfamiliar with those signs in times past; those of us who have studied the ancient records in the Scriptures of past ages know that, following a belief and accompanying it, there were always signs of spiritual presence; and it was a promise in the days of Christ and his apostles that those signs should surely follow them that believed. What were the signs and gifts of the spirit? The speaking by the spirit, the gift of tongues, and the interpretation of tongues; the healing of the sick and the raising of the dead, the causing of the blind to see and the deaf to hear; the power of prophecy. All these were enumerated and possessed as among the spiritual gifts. For nineteen hundred years this religion has wrought its way in the world. To-day, in the middle of the nineteenth century, the people pause, and the vast multitudes outside the Church say, "Where are the signs that shall surely follow them that believe? Is the spirit upon the world? Is the power of prophecy, the power of seeing, of interpreting, of discerning of spirits, of tongues, of healing, in your midst?" And when they find these gifts are not abroad in all the Christian lands, they say, "Science has revealed to us that there are no evidences of spiritual power;" and the materialist plants himself upon that foundation, saying, "We refuse to believe upon mere authority."

Gradually the wave of modern thought has taken men away from their faith in spiritual things; gradually the invasion of these tides has swept away the foundations of belief; and gradually infidelity and materialism have crept among the masses, until to-day the

question of immortal life is not a question of belief among the majority, but among the minority of those who nominally are Christians. We have an answer to materialism: it is simple, plain, and direct; it admits of no argument; it requires no discussion, except its enunciation:—the proofs of the power and presence of invisible beings to hold communication with mortals; the power of these invisible beings over matter; their influence upon human life and destiny; the revelation concerning the future life; the preparation that is necessary to fit mankind for that life; and the undeniable proof that these beings are present, and in your presence talk, think, act, live to-day.

It has been asked if these things are true, suppose it be a matter of fact that spirits do communicate with us, of what value is it to the world? We do not propose, except to enunciate what Spiritualism is, to give you a distinctive reply. The value of any truth is in your knowledge of it; the fact that you do not know of it is your loss, and not the loss of the truth itself. If the sun shine, it is not its fault that you are shut up in a cavern or prison-cell; it shines on all the same. If the air move with wings of light and beauty, conveying life to mortals, and some are crammed in dungeon-cells, it still breathes its life-giving breath. So if there be a truth concerning man's spiritual nature, and you do not choose to investigate it, the truth, nevertheless, remains the same for you to see if you will; but if you will not, it is your misfortune. A knowledge of man's spiritual nature is important. Why? Because it is more than the greater half of his nature. That which is material, that which is simply connected with his senses, abides but briefly, and finally wears out and passes away by death. Surely it cannot but be the most important part of a nature that is endowed and gifted with all thought, all imagination, all poesy, all gifts of a spiritual nature! Remove the spirit from this assemblage, and what have you left? A number of corpses and bodies to fill a charnel-house—forms that corruption and mould will soon cause to fade away. Remove the thoughts that animate you, the loves that bind you together, the aspirations that uplift you, the religion that leads you, and you remove the spirit of this assemblage, leaving but the dust that goes back to dust. That nature that you may not see, those thoughts that are not palpable to your senses, that power that gives you all there is of you, is your spiritual nature, the far more important portion of human life. What are you taught concerning this nature? In what school of philosophy and knowledge have you been led to understand it? Where are your systems of spiritual ethics by which mankind are led to know of the meaning of this spiritual nature? You have them not. The result is that, save through religion—and that touches not the masses—you have no school of spiritual philosophy, no mental ethics, whereby you may understand and know this spiritual nature that lies within you.

Spiritualism claims to be a philosophy ; it claims to be a system of ethics that can be taught ; it claims to teach of man's spiritual nature, of that region and portion of your existence that lies hidden from your senses, but that moves, controls, guides, directs, prompts, uplifts you utterly, and is all there is of the individual being that exists. You cannot see a thought ; you cannot behold an emotion ; you cannot understand with your senses a prayer ; yet these things have tangible shape and form to the spirit, and make their way through various phases of material life, until they move and govern individuals, societies, and nations. By this power of your own spirits, you understand what it is to possess thinking and sentient souls ; yet the philosophy of the German schools would have us believe that these conscious souls are merely the result of your material organisation ; but the spiritual philosophy, as contravening that theory, simply teaches you that your spiritual nature is the greater and diviner part, that there is nothing in it superhuman, but merely a phase of existence lying beyond the reach of your ordinary human faculties ; that this portion of your nature shall be brought within the range of knowledge ; that it shall be so governed and directed that you may understand the laws and forces that act upon you ; and that by understanding these you may also know its destiny and its eternal progression. And that spiritual world lies all around you—a realm of existence that you cannot perceive with your senses, but which, notwithstanding, has its influence upon your lives and actions. This spiritual world, through the philosophy that is revealed by modern Spiritualism, is simply another step in the great chain of existence—one of those steps of advancement, of progress, of life, that are marked by the variations of existence everywhere.

This spiritual kingdom of which we are speaking, as revealed by modern Spiritualism, is not an unnatural kingdom, not a state removed from the comprehension of man, not a class of existence that requires what are called supernatural powers ; it is only a continuation of man's natural existence. We will define what we mean. In time past all forms and manifestations in nature that were not understood were termed miraculous. It was miraculous when the sun shone and when the clouds came. The rainbow was miraculous, all forms of electricity were miraculous. The lightning was a miracle ; and every occult and unseen force in nature was believed to be supernatural. Natural science has revealed that the sunlight is only the result of laws—laws directed and controlled by the Infinite Mind. And your science has revealed that electricity in certain states of the atmosphere produces lightning ; and we know that this in turn produces other effects upon mortals and upon the earth, although there is nothing supernatural in this, as is proved by the fact that men have been enabled to produce electric vibrations by artificial means. Yet in times past it was an agency of evil—a demoniacal agency. Science has revealed the power of



steam. In time past that force was unknown in its present application, and it was believed that an absolute miracle was required to produce the results now daily witnessed in your midst. The science of magnetism has revealed certain unknown laws and forces whereby human beings can act upon one another. In time past this was supposed to be witchcraft and sorcery. Science has pointed out that it is a natural force, an element that may be employed for good or evil, but that it belongs to the legitimate sphere of man's investigation.

Spiritualism takes another step, reveals a new science, points out a new element in man's existence that has been heretofore supposed miraculous and superhuman. It is the power of one mind upon another, of one spirit to control another, of the spirit disembodied to control and act upon the embodied mind. The fact that spirits do speak, do move in your midst, are in existence within the atmosphere you are now inhaling, is not a supernatural fact. If it be a truth (as I think it has been shown to be), it is a natural truth ; it lies within the legitimate realm of natural law ; it belongs to the legitimate subjects of human inquiry ; it is a subject for the natural investigation of science. Within twenty-five years it has been the study of scientific men, and they have now brought to light the fact that man has a spiritual nature ; that spiritual nature exists independently of the material organisation ; it may act upon other spiritual beings ; it may continue to act on those who are embodied when it passes away from earth. In this way a simple scientific formula takes the place of past fear and superstition. In this way the simple presence of an element of power in the atmosphere and in the human mind does not fill mankind with fear ; all the subjects that belong to Spiritualism are removed from human prejudice and human terror, and ranged within the sphere of human science and philosophy.

If it be true, as we have pointed out, that this region of spiritual life surrounds you, if there be a power and force whereby spiritual beings can commune with you, it does not in any degree interfere with, nor does it belong to that sphere of absolute revelation, or does it tamper with things divine. It is simply one of those sublime laws that the nineteenth century reveals to mankind. Other steps in science have been taken that have been misunderstood and challenged in the same way. Other proofs have been revealed of elements in existence that mankind knew nothing of. These in turn have met with the rebuke of being produced by Satanic agency. But every step of human progress in science must of necessity contend with pre-existing theories ; yet when it has established itself as a fact, it simply is accepted, not only by scientific men, but by those who previously opposed it. The Pope might issue a Bull against the comet in the starry heavens, but it would still move on. So you have had denunciations against steam. The magnetic telegraph was pronounced in league with

Satan; now it bears the very messages of the Church itself. The powers that unite you to the spiritual world, you call diabolical; but they bear the revelation of new thoughts and new utterances.

You should place this subject upon its practical and scientific basis, and not upon the basis of your prejudices and past theories. That the world was round and did move Galileo proclaimed. The prejudices of his age forced him into the dungeon-cell, and made him deny, as it is said, that stupendous truth; but truth and the world moved on, and Galileo's name has been freed from the ignominy of that perjury for which the age in which he lived denied and tortured him. Spiritualism says spirits live and converse with mortals. The materialist laughs and says there is no spiritual world; but straightway there come to him, through scientific sources, proofs of outside intelligence acting upon matter; of that outside intelligence possessing identity; of the identity claiming to be a disembodied spirit; of the evidence that it is a disembodied spirit;—and the scientific mind has no refuge. Theology is at once alarmed, and says: "But this is Satanic!" We are accustomed to these charges; they are brought against every new discovery. Even if it were true, it still should be known; for if Satan possess such power—if he really have invented the mariner's compass, the printing-press, the electric telegraph, the steam-engine, and the various works and wonders of the nineteenth century—then he is the greatest benefactor that the ages have known; and it is important that we should know if he also have given this last revelation of science. What is this revelation? That man when he dies passes through a change physically, but that spiritually he enters an abode exactly adapted to his mental and spiritual state; that the spiritual world is not an unnatural world, but a world of reality, of forms and faces, of sights and sounds, of symbols and creations of spiritual life; that the chain connecting the two worlds is not broken; that the vast elements of matter and spirit are all subservient to the powers of the spirit; and by this subtle chain of spiritual law, the spirit-world is brought near to you.

We say it is important for you to know it, because if, as Milton says, "Millions of spiritual beings walk the earth unseen," they have influence over your lives, your destinies, your thoughts, your actions, your conduct, and a knowledge of those laws is a preventive against evil. You are warned that it is diabolical. We say, if it be diabolical, it is important that you should know it. It is in the world; it has its influence and effects, even if you be not aware of it; and like the lightning, which misguided may send desolation to the home, so if these forces are evil, even though unknown to you, they may direct your thoughts and lives in an untoward direction. If they are good, it is important you shall know of it, that you may apply these useful forces to the daily and hourly results of your lives, and may yourselves become the instru-

ments of doing good to others. If there were within this atmosphere a poisonous gas consuming your vitality and taking your health away, would the man of science say you should not know of it? He would say, on the contrary, "This is the result of this investigation, and I have found it out." But if there were life-giving properties within this air that you could not reach through lack of knowledge, would you not cause praises to be sung to the man of science that should reveal to you that magic elixir—that something you knew not of? So if this spiritual realm be all about you unseen, unperceived, yet acting upon your lives, surely that science that unfolds it to you, that reveals it to you—this other presence—is most valuable to every one: valuable to the materialist, since he of all men has not known of his spiritual nature; valuable to him, since he builds only for time, and not for eternity; valuable to him, since he says the grave closes up man's career, and all of thought and excellence and power and light is there buried; valuable to him, since he deifies matter and makes of it a god, instead of the spirit whose soul pervades all things; valuable to the theologian and the religionist, since they of all teachers in the world should know what auxiliary they have. If these things are occurring to-day, taking place in your midst, attracting the attention of thousands, causing millions to believe in their reality, and the man of God wraps himself up in solitude, simply denouncing them, he but opens the way for his followers to walk away from him. The truth that is in Spiritualism is valuable to the church itself; for what can be more important than to prove that in the nineteenth century exist the same voices, the same revelations, the same power of the spirit to act upon mortals, and direct them as in days gone by? and if he shrink from this responsibility, then he ceases to be the spiritual teacher of his flock; if he refuse to consider the voice of the spirit that is in your midst, he refuses admission to the palpable evidences of the age, important to all minds, since if this be true that life begun on earth continues for ever, it is most important that you should know it. When a traveller is about to start on an unknown journey to a distant and strange land, if he can know something of the customs of that land, the language and habits of the people, the climate, the dangers, he prepares himself in advance to meet them; but if he shall go out without this knowledge he is obliged to be armed cap-a-pie, to be prepared for all kinds of evils and gorgon-headed terrors; and when he goes out by death he has been told that he is to be prepared for an impassable gulf. But if he may know of the nature of spiritual life, if from those who dwell there he can have knowledge, he prepares himself with the language of the spirit, with the science and philosophy of that realm into which he is going, and clothes himself with the right garments, and arranges his journey beforehand. And what are these preparations? you say. Ah! they are easily known; they

are quickly determined. The spiritual nature clothes itself with the thoughts and deeds and aspirations of earthly life. The man of power may go out into the world of souls, but if he have not these aspirations he has no power. The king upon the throne, the beggar in the street, are alike judged in spirit, and they are judged according to their spiritual value. The soul arrays itself in spiritual raiment according to its deeds and thoughts upon earth, and all spirits pass from your midst and communicate with mortals, and say to you: "Be more anxious for the cultivation of pure thoughts and lofty deeds than for the building up of material things." All souls that have held converse with mortals tell you: "We reap in spirit-life only the rewards of our spiritual excellence; we can only bring you the gifts of our spiritual natures; all else is valueless in the spiritual world."

It is important as you go down to the grave, as the body loses its control and its hold upon your mind, as the scenes gradually disappear, that you shall be aware of the nature of the life into which you are entering; that your spirits shall so shape their thoughts and adorn themselves with grace and with loveliness as to come in contact with the great world of spiritual beings, in purity, in loveliness, in peace. We say it is important, and we will tell you why: for the simple reason that those qualities of mind and thought that make up spiritual excellence, and determine the status of the spirit in the other world, are just the thoughts that are most neglected here; just the qualities of mind you least consider; just the powers of the spirit that you fail to understand. With this knowledge you are enabled to sow the seeds that shall reap the rich rewards of spiritual life. Those seeds are gentleness, purity, virtue, charity, truthfulness; all graces that adorn the mind; all excellences that reward the soul; all beauty that drapes yourself in its glory, and makes you of the spirit and lovely. The quality of spiritual thought upon mankind, and its influence in preparing them for the other world, is such, that when it is once made apparent to the human understanding that the life commenced on earth is to be continued for ever, you will be careful of the thoughts, careful of the lives you lead, careful of the studies you pursue, and intent only upon those truths that shall be abiding, and that shall outlast and outlive time.

Is it of no value, then, that you who are all upon the verge of the other world,—you, the grey-haired sire, just trembling upon the verge of eternity, who shrink back unconsciously without knowing what may await you,—is it of no value that you shall know that you step out of your body clothed with the thoughts and actions of earthly life, meeting face to face those who have gone before you, and entering the spiritual world with the merit of your souls? You have no other means of advancement, no other power of progress than that goodness and excellence with which you may have clothed your lives. If you have not this, then your

soul goes out darkly into the world of spirits; you enter not as one of the brightest, but as one of the dark ones, and the world of souls is filled with just such natures as are daily and hourly passing from your midst, fraught with your imperfections, clothed with earthly cares and strife; and only the free and enlightened spirit, and those who are spiritually elevated, can understand the meaning of the higher and loftier degrees of spiritual existence. It is important, because it points you to an everlasting chain of advancement, a series of spheres of progression in which the soul learns new lessons every day, and in which the spirit may, age upon age, unfold in knowledge and in excellence.

It has been asked what new truth Spiritualism has revealed? what great fact that will uplift and elevate mankind? and in what manner it guides and elevates mankind to sever them from their faults and follies? We answer, The new truth revealed by Spiritualism is that the spiritual world is a natural world, a continuation of earthly life, a stage of advancement and progress, a place preparatory to still higher stages of being. The benefit that it is to mankind is that it reveals a consciousness of that spiritual life, and points out the qualifications that shall best adapt you for it. You teach your children that they may become men and women; you teach your men and women that they may become angels if they will strive for that angel-life. If you teach them that they are to die as the brute and be forgotten, their lives and actions will be shaped accordingly. The spiritual teaching is that these thoughts continue; that the life advances and grows more perfect; that all souls shape their existence to their future life, and receive in proportion their happiness or their misery. You ask, How shall it uplift and cheer the world? We answer, Nothing can be more true than if the child may be made aware of the presence of an angel-mother, or if the grey-haired man or woman, tottering upon the verge of the grave, shall feel the hand and hear the voice of an angel-child; or if the mother, who weeps over her babe, lost to her sight and buried beneath the sod, is made fully conscious that that child still lives, and upon the wings of dawn, and upon the breath of twilight, and in many an hour of silent sorrow, comes near to whisper words of comfort; or if the criminal in the dungeon-cell who is not lost to humanity, though he may have lost all hope, shall be made aware that his mother's spirit, an angel of life, is near him; the love of that mother's soul, over-leaping all time, and sins, and crime, and misery, must still uplift his spirit from thralldom. This truth must save the world. Are you afraid to have your thoughts seen? How, then, shall you meet the eye of God, face to face every day, if you may not meet His messengers and His ministering spirits? Are you afraid that they shall walk in your midst and visit your firesides? How, then, shall you face the all-pervading presence that you claim is with you always? These messengers do you no harm; they are instruments of His love and

life; they visit you to uplift you from thralldom; they would guard you from sin, protect you from temptation, and heal your infirmities; they would abide with you in the household. This is the advantage—that he who believes in spiritual existence has no fear of death; for once and for ever death is vanquished when the angel-visitant sits by the fireside. There is no longer a yawning gulf dividing you from the loved ones; there is no longer an interval of space between you and them; they are here, and death is vanquished; and he who studies Spiritualism aright goes out into the world of souls as he would pass into another room, or as one would enter a higher state of existence. There is no longer the blind terror, no longer the groping fear, no longer the internal doubt concerning death. This one fact, this one truth overbalances all others in the world of thought; and man, released from the thralldom of death, and the fear and terror of what shall follow, becomes no longer a slave to sordid and blind prejudice, but goes on joyously filling the duties of life, striving to gain knowledge, seeking for higher truth, striving for loftier aims, that he may build up the temple of his spirit in loveliness and peace.

Do the angels in their abodes tell you that those that are freed from time, freed from the fetters of sense, freed from the fear that death has implanted in its victims, may go on for ever in their new-found life, basking in the rays of the sunlight of knowledge and truth, and fearlessly entering new states of spiritual existence that open wide before them? Behold! a picture removed from your external sense, but open to the vision of the spirit, are the stages of spiritual advancement. All around your earth and in its atmosphere is the home of those souls that have not the power or knowledge to rise on wings of aspiration and prayer, and they are attracted to the low ones of earth. Above these are your guardian angels and ministering spirits, who watch for ever by your sides, and strive with premonitions and warnings, with the voice of the spirit, and in many ways to reach your sense. Beyond these are those advanced spirits that are drawn earthwards or heavenwards to hold communion still with earth in great revelations, in anything spoken by prophet or seer; these instruct those souls that are beneath them, and tell them of the higher spheres of light and knowledge which they are entering. Still above these are the great and mighty souls who rule the destinies of nations, who sit in solemn council over the affairs of men, and strive to move you by their thoughts and by their words of wisdom. Still higher above these, and clothed in transcendent loveliness, are those martyrs, seers, saints, and prophets of olden times, that have been crucified for the sake of truth, and that, on many an altar and before many a shrine, have received the arrows of persecution of the world. Still above these, amid the glorified light, are the myriads of souls that have risen to their height through conquests over selfishness; and in the centre one may behold the spirit and the face of that

shining One whose meekness and humility taught upon earth that all mankind should love one another, and through that life should follow his footsteps. Down through the spheres of light ; down through the angel messengers that do his bidding ; down through the circles of spirits and friends that are near you, that solemn voice speaks now, bidding all mankind uplift their hearts from the earth and follow the Spirit, having faith only in that which is highest and best. And be sure that those who follow, and those who seek for truth, shall always find it ; and that these signs and gifts of the Spirit shall surely come to them that believe.

### RESURRECTION.

(Subject chosen by the audience at Brighton, Sunday evening, May 24th.)

All things must die :  
Behold, the flower  
Droops, withers, fades away,  
And on the ground all crumbling lie  
The blossoms of a day.  
The forest tree yields up its green,  
The earth is brown and bare,  
And winter, with its snowy sheen,  
Covereth everywhere  
All forms of life,  
For Death hath come,  
And lo ! all life apart doth roam.

But soon the springtime doth appear,  
The buds awaken into bloom,  
And from the darkness far and near  
Each leaflet bursts its wintry tomb ;  
For lo ! the summer sun hath risen.  
And o'er the hill and o'er the plain  
Each flower, awakened from its prison,  
Its life renews again.

All things must die :  
The nations fade  
Beneath the tyrant's lawless power ;  
The trampling years their wreck have made ;  
The very beauty and the flower  
Of life is stolen thence, until  
There rises from the tomb  
Some hand to strengthen, and some will  
To save the nations from their gloom.

Behold, when saviours speak the words  
Of Truth, men, startled from the throng,  
Feel them like sharp and piercing swords,  
And Error, wakened by her fears  
From the dull sleep of dreary years  
Grows for the moment bright and strong.

Striking the Saviour with the glave  
 And with the sceptre of her power.  
 Till He who came the world to save  
 Lies dead.

Behold, then, at that hour  
 The angels come and minister  
 To Him ; sweet peace unto the world  
 Is breathed by Him ; and they who hurled  
 The shaft of death perceive anew  
 The glories hidden from their view.

He that was dead  
 Hath risen ; the angels rolled away  
 The stone, and sat within the sepulchre,  
 When on that third and saddened day  
 The women came to weep and pray.  
 All ye who sit beside the tomb of life  
 And miss your loved ones perished,

Know that, rife  
 And warm and eloquent, they rise  
 Up from the grave with glad surprise.  
 Some angel sitteth by the door  
 Of life (called death) for evermore,  
 And ye who came to weep or pray  
 Will find the stone there rolled away.

All souls shall rise,  
 And from the tomb,

And from the ashes of the past,  
 And from the perished hopes whose gloom

Along your ways their shade have cast—  
 Behold now, at the door of Life  
 An angel sits with lightning breath  
 And flashing eye, whose spirit saith,  
 " Lo, here, within this silent room,  
 Making it radiant with bloom,  
 The resurrection morn appears  
 Through Him who shed for you his tears."

1617  
 11